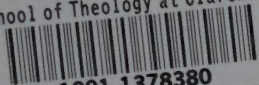


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# COMMENTARY

ON

## THE OLD TESTAMENT.

*VOL. II.—LEVITICUS, NUMBERS, and  
DEUTERONOMY.*

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LEVITICUS AND NUMBERS,

By DANIEL STEELE, D.D.

DEUTERONOMY,

By JOHN W. LINDSAY, D.D.

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NEW YORK: HUNT & EATON.  
CINCINNATI: CRANSTON & STOWE.

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## PREFACE.

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BY THE EDITOR OF BOOKS.

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ANOTHER volume of the Commentary projected by Dr. Daniel D. Whedon is now presented to Christian readers. With the publication of one more volume, which is nearly ready for the press, the entire series will be completed, furnishing a rare and comprehensive commentary on all the books of the Bible. We say "rare," because in addition to the scholarly work of the eminent writer and projector of the whole, who wrote all the notes of the New Testament, those of one epistle only excepted, it will have been carried to a conclusion by critics and scholars scarcely less qualified than himself for so great a task. We say "comprehensive," because the work has been executed *carefully, patiently*, with due reference to the results of scientific and historic criticism, and with a manifest loyalty on the part of every writer to the soundest exegetical requirements and necessities.

In respect to the volume herewith issued some general observations are as much in order as any remarks we may make on the particular books composing it, or on the final results of the contributing commentators. The reader will observe, that while in all its features the volume is appropriately orthodox or evangelical it is in no studied sense a reflection of denominational teaching or conviction. The art of the commentator is to avoid the bias of education, the prejudice of creed, and the being unduly influenced by the current opinion of truth. It is his duty, faithfully and thoroughly, by comparing Scripture with Scripture, by transporting himself so far as is possible to the period of the ancient writer, and reproducing the age and circumstances under which he wrote, and by availing himself of the best philological, psycho-

logical, scientific, and historic methods of interpretation, to discover the intended purpose, first of the book itself, and then of its particular paragraphs and sections, giving in conclusion and without hesitancy or doubt the mind of God so far as the book is *per se* an organ of the revelation of a particular truth, plan, or result. Nor in this labour can the commentator hope to succeed without the antecedent and ever-abiding influence of the Holy Spirit, who always illuminates the students of the divine word, and guides seekers of knowledge into truth. Finally, to understand the sacred book, it is not necessary that the commentator should advocate or reflect the tenets of any school of theology or be governed by a denominational bias; but it is necessary that he accept the Christian faith, aiming in his interpretation to exhibit its foundations and corroborate and strengthen the defences of our holy religion.

It is with unqualified pleasure that we record that the writers of this volume establish their claim as true commentators by an originality of research, an independence of thought and expression, an accurate knowledge of the language and times of the books, and such a profound study and application of exegetical and historical canons and principles, and a devout and spiritual apprehension of the truths involved in the books, as to enrich those who follow them to their conclusion. No student or scholar will have occasion to complain of scholarly defect, or a theological bias, or an unhistorical spirit in these writers.

It is gratifying to note that literary interest in the three books of this volume has revived, owing in part to the rationalistic criticisms of the age which more or less involve their Mosaic authorship, and also in part to the fundamental value of the contents of the books themselves. In a general sense the Pentateuchal books have been regarded as histories, written in a barren and unattractive style, with almost total reference to institutions and customs that have passed away, or in which modern culture can no longer take any interest. Slowly and effectually this view is being exchanged for a conception that not only divests the three books of their supremely historical character, but invests them with a new meaning, linking them to the Christian system by a bond that cannot be broken. *Leviticus* is not strictly historical—that is,

a narrative of events—but the record of a *system* of religion which, typical in its wholeness, passed over in fulfilled form into the Christian dispensation, which borrows some of the finest illustrations of its purpose from the old and obsolete religion. Studying *Leviticus* from this view-point, it glows with a meaning not heretofore given it, and passes out of the domain of history into the realm of religion. Dr. Steele has made this fact so manifest that we need not add another word respecting it.

Equally relieved of its cold historical form is the book of *Numbers*, which under the transforming power of the commentator is made to epitomize national and religious legislation, and to assume a distinctively religious spirit. The book itself relates largely to the statutes and ordinances of Israel enacted during the journey in the wilderness, and is written in the terse, statutory form of a legal composer. Adverse criticism has sought to disparage its Mosaic authorship, and especially has condemned the numerical statements of the book; but Dr. Steele, while frankly admitting some knotty problems, solves so many of them as to leave the remainder powerless for evil.

*Deuteronomy* is in some respects a second edition of the Pentateuchal legislation and history, with recapitulations and additions such as might be expected in a late account of the marvellous wanderings, achievements, and developments of the Hebrews. Dr. Lindsay recognises the historical element of the book, and appropriately points out its fitness in the last Mosaic period of Israel. He, too, traces rationalistic criticism respecting this book to its source, and vindicates from other Scriptures the historic belief of its Mosaic authorship.

The aim of the commentators is first to ascertain the contents of the books; second, their meaning, historical or otherwise; third, their value; and fourth, the critical objections to their Mosaic origin. The reader will conclude that, whether this fourfold purpose is always patent or somewhat obscure, it is in final result achieved.

It is not claimed that Dr. Steele and Dr. Lindsay have fully discussed the critical questions of the age which the books suggest, nor have they repelled every critical objection that has been raised to their historic authorship. To have gone elabo-

rately into this department would have trespassed their design, controverted their instructions, and burdened the volume with arguments which its readers would neither crave nor appropriate. In their "Introductions" they have stated such questions as are properly within their range, and given them such attention as their work required. It should be remembered that rationalistic criticism is essentially modern, and undertakes to apply modern rules to ancient documents, without an appreciation of the historic spirit of such documents, and is, therefore, largely irrelevant and harmful. Wisely have these commentators avoided discussing the unscrupulous attacks upon these books, choosing rather to show their historic place in literature and their vital and enduring relations to religion.

It may finally be observed, that, taking up this volume without a preconception as to how ancient history should have been written, as to how the sacrificial system should have been instituted, and as to how the legal code of the Hebrews should have been formed, it will prove to the reader most instructive on all these points, opening to his retrospection a larger view of early Hebrew history, and intensifying his reverence for that Providence which, giving Moses to the world, only supplanted him by the advent of the divine Teacher himself.

1891.

J. W. M.



## INTRODUCTION TO THE BOOK OF LEVITICUS.

---

### Name, Character, and Author.

(1.) The third book of the Pentateuch was denominated by the Jews the *Vayikra*, from the initial word, "And he called out." Since the Seventy translated it into Greek it has been known in all the European languages by the name of LEVITICUS, from the prominent part in the sacrificial ritual performed by the sacerdotal tribe of Levi. But since the term Leviticus suggests the Levites, who are mentioned but once in the entire book, and then incidentally and proleptically, (chap. xxv, 32, 33,) in relation to the redemption of houses, we think that the Seventy applied a misnomer to this book. The Talmud, with less brevity but more truth, calls it, The Law of the Priests, and also, The Book of the Law of Offerings. It is the rubric of that minute and burdensome system of sacrifices which Jehovah, in his wisdom, devised for the spiritual culture of the Hebrews, and for prefiguring "Jesus the mediator of the new covenant, and the blood of sprinkling, that speaketh better things than that of Abel." The only historical portion is that relating to the consecration of Aaron and his sons, their first offering of sacrifice, the judicial death of Aaron's two elder sons, Nadab and Abihu, (chap. viii-x, 7,) and the arrest and execution of a blasphemer. Chap. xxiv, 10-23. The space of time covered by this book is one month. For our data compare Exod. xl, 17 with Num. i, 1. The cursory reader discovers no orderly arrangement of topics, but the patient student discovers deep underlying principles which give system and symmetry to the contents of the book. In addition to its great value in the interpretation of the New Testament, wholly written by persons of Jewish faith, and in elucidating their conception of Christian doctrine, especially the atonement, and of the exegesis of the Epistle to the Hebrews, it is a repository of Jewish antiquities. It is, moreover, a book deeply interesting to scientists, as containing the earliest classifications of zoology and ornithology, and a minute diagnosis of the dreadful scourge of the leprosy. The commingling of facts and laws of which the events are the occasion, as in the Book of Numbers, strongly confirms the genuineness of the book and the authenticity of its statements. See Introduction to Numbers.

The Mosaic authorship of Leviticus has been less questioned by modern critics than any other book of the Law. The Documentists, while

finding, or fancying they find, evidences of the composite character of the book, are candid enough to admit that the principal part bears the stamp of the Mosaic age. Says Bleek, a strong advocate of the documentary theory: "As regards the union of different laws, and short collections of laws in our book of Leviticus, De Wette made out (*Einleitung*, first to fourth editions) that after Genesis and Exodus were composed, the various parts of Leviticus were added, generally by different compilers. This supposition, however, according to what has gone before, is quite inadmissible, and has been tacitly retracted even by De Wette himself in the fifth and sixth editions." This recoil of the great German critic from the extremes of daring and unfounded assumptions against the Mosaic origin of the Levitical laws is a sufficient answer to the flippant assertion of England's arithmetical bishop: "Thus the whole of Leviticus appears to be of later origin, composed either during or after the captivity, some of the laws apparently by Ezekiel, and other portions probably by fellow-priests of the same age, who were anxious to establish a stricter ritual in Israel." The last clause of this sentence suggests its answer. Puritan laws can be originated and enforced only in a Puritan age. The era of Moses was the Puritan age in the history of the Hebrews. The era of Ezekiel, by the admission of Colenso, was a degenerate age; and yet the prophet-priest and his associated forgers succeeded in interpolating into the fundamental constitution of their nation, out of their own fertile imaginations, the whole book of Leviticus! Of a declaration so absurd we cannot, with Horace, say, "*Credat Judæus*," for no true Jew, much less can any true Christian, so stultify himself as to give his assent to a statement so extraordinary. It involves a miracle greater than those believed by Jew or Christian. Rationalism always has been more credulous than orthodoxy.

### Pre-Sinaitic Sacrifices.

(2.) In approaching the great sacrificial book of the Bible, it becomes necessary to survey, and briefly discuss, the sacrifices offered before the institutions of that legal code of ritualism contained in Leviticus. From Abel to Moses altars were built and victims flamed sending heavenward their "savour of sweet smell." As the decalogue thundered forth from the summit of Sinai was not the first revelation of the moral law, so the Levitical system set up at the base of Horeb was not the first exposition of access to God by sacrifice. As the Hebrews went forth from Egypt with the moral law written on their hearts to receive it engraven upon stone, so they entered the wilderness with the vague feeling that their God was to be approached by oblations—to receive in that wilderness a minute and elaborate code of sacrificial laws to be

executed by a divinely-appointed priesthood. The nature of the patriarchal sacrifices is still a question among theologians. Orthodox polemics generally deem it incumbent on them to demonstrate the expiatory character of these sacrifices, while the rationalistic school quite unanimously deny this as an unwarrantable assumption. Several evangelical writers take the same view. To neither party is there scriptural ground for dogmatism, for the sacred oracles are silent respecting the origin and nature of the early sacrificial offerings. Hence they go beyond the sacred record, who, in their zeal for orthodoxy, inform us that Cain's sacrifice was rejected because there was no blood in it, betokening his need of the death of another as a satisfaction for his sin, while Abel's was accepted because it had that vital element, rendering it pleasing to his Creator. Sacred history not only contains no such declaration, but it plainly intimates another cause for the difference between the two offerings. God expostulates with the wrathful fratricide, and explicitly declares that the imperfection of his offering lies in the moral state of the offerer: "If thou doest well, shalt thou not be accepted?" In Heb. xi, 4 the writer declares that Abel's acceptableness was because of his faith, leaving us to infer that the lack of this element was the radical defect in Cain's oblation. If the patriarchal sacrifices were instituted by the Creator, it is reasonable to suppose that they were not positive and arbitrary requirements, with no hint of the reasons on which they were grounded—man's dependence on omnipotent power and his exposure to offended justice. This revealed reason would involve the element of propitiation. But if sacrifices were the natural outgrowth of man's religious nature—the expression of his deepest spiritual necessities—they must have had some reference to sin, the saddest fact in his consciousness. In either case, whether they were ordained of God or were spontaneous with man, the notion of expiation would not have been entirely absent. At the same time it is reasonable to suppose that this idea was not distinct and prominent in the minds of the patriarchs, because the holiness of God had not yet been emphatically disclosed—that bright background on which the grim deformities of sin are portrayed. To the patriarchs God always turned the benignant and merciful side of his nature. He talks with Abraham as a friend, putting him quite at ease in his presence, and his wife laughs with incredulity while hearing the words of promise from the Lord's lips. There is no inspiration of painful awe, no putting off the sandals to stand upon ground sanctified by the tread of the most holy Jehovah. From Adam to Moses there is no specific revelation of the holiness of the Supreme One. We look in vain in the book of Genesis, the record of patriarchal life, for the words *holy* and *holiness* as descriptive of the Divine character. The

hour for the revelation of this attribute did not arrive till the exiled Moses, at Horeb, turned aside from his flock to "see this great sight," the bush burning yet not consumed. *Exod. iii, 3.* The footsteps of the inquisitive Hebrew shepherd are suddenly arrested by the awful words, "Draw not nigh hither!" A new aspect of Jehovah's nature is from this hour to be unfolded with ever-increasing splendour: "I am holy." Sin having now, for the first time since the fall, its proper measure, becomes, by contrast, "exceeding sinful," and needs to be purged from the conscience by blood distinctly expiatory.

We arrive at the same conclusion when we trace the history of man through the period in which he had only that internal sense of right and wrong called the unwritten law; which, indeed, constitutes him a subject of God's moral government, and renders him amenable to the penalties of violated law, but is without that vivid apprehension of guilt which overwhelms his soul when that law, still legible within, takes on the form of an objective code written in stone by the finger of God amid the quakings of burning Horeb. Now, as never before, he regards himself as a sinner. "The law entered, that the offence might abound." *Rom. v, 20.* Now he needs relief from conscious guilt by a method of expiation bearing the unmistakable signature of his offended God. His forgiveness must be as authentically announced as his guilt has been glaringly demonstrated. Hence the provision for the typical purgation of the conscience is the logical sequence of the decalogue. Sinai has rendered the institution of the sin offering a necessity for the peace and salvation of the penitent sinner.

Our conclusion, therefore, respecting the ante-Mosaic sacrifices, is, that they were the medium of intercourse with God adapted to the expression of the religious feelings of the offerer. Hence they were chiefly eucharistic, but not entirely destitute of the expiatory element. This conclusion is confirmed by an examination of the occasions on which the patriarchs built their altars and offered their victims. If any feeling was predominant in the bosom of Noah when, beside the vacant ark, he reared his altar and laid thereon oblations "of every clean beast," (*Gen. viii, 20,*) it was one of gratitude to that mercy which had made his family the sole survivors of a drowned world. In the smoke of that great sacrifice curling up toward heaven, Ararat witnessed a thank offering rather than a sin offering, though the heart of the offerer may not have been destitute of a sense of unworthiness and sinfulness. For it is reasonable to suppose that Noah intended the effect which his sacrifice actually produced in the mind of God. That effect was clearly piacular. "I will not again curse the ground any more for man's sake." *Gen. viii, 21.* Abraham offered his first victim,

as we interpret the altar-building, (Gen. xii, 7, xiii, 18, 25,) not when some unusual sense of sinfulness was felt, but when he had received for his seed the promise of Canaan. But when he is twice convicted of prevarication—first to Pharaoh and then to Abimelech—through the faltering of his faith in the protecting power of Providence, we search in vain for the sacrifices offered in atonement for these sins. The same is true of Isaac's similar offence against the truth. Gen. xxvi, 7-11. In that critical hour in Jacob's history when he retired alone by the Jabbok, the very fact that he was destined on the morrow to meet his injured brother must have brought vividly to his memory that act of fraud by which he had so deeply wronged him. Yet no altar was built, no victims from his numerous flocks were selected to expiate his sin. Not till the hairy Esau had returned to the shaggy fastnesses of Mount Seir did Jacob build an altar to the El-Elohe-Israel. Gen. xxxiii, 20.

The argument of Richard Watson, (*Institutes*, vol. ii, p. 171,) from the ante-Mosaic distinction of clean and unclean animals, does not demonstrate the expiatory character of the early sacrifices. The argument derived from the prohibition of eating blood because it is the life of the animal, (Gen. ix, 4,) together with Job's reference in his burnt offering to the sin of his children, (Job i, 5,) renders it probable, but by no means conclusive, that the patriarchs distinctly apprehended the necessity of a vicarious atonement for sin. But we cannot, on the ground of these inferences, announce it as a positive truth; nor can we, with Keil, assert that "we never meet with any allusion to expiation in the pre-Mosaic sacrifices of the Old Testament:" for while there is no undisputed instance of forgiveness through sacrifice, there may be an allusion to expiation in the circumstances just cited.

### Offerings Described and Classified.

(3.) In the Levitical ritual there are various offerings prescribed, each expressed by its appropriate term. In addition there are general terms including all offerings. Of the latter are the קָרְבַּן, *korban*, from a verb signifying *to approach*. As no inferior could approach a superior to ask a favour or to do obeisance without a gift in his hand, this gift of access was called *korban*. It includes all offerings, bloody and bloodless; all altar and non-altar oblations. For the abuse of this term by an ungrateful son, shirking the support of his parents, see note on Matt. xv, 5.

Another term, general in its primary use but specific afterwards, is the מִנְחָה, *mincha*, from an old verb signifying *to give*. Originally



it was used to express any gift, from man to man (Gen. xxxii, 13) or man to God. Its specific meaning, especially when joined with *korban*, is meat offering, or food offering; in the Mosaic law, always bloodless.

The זֶבַח, *zebach*, from the verb to *slaughter animals*, especially in sacrifice, always signifies a bleeding victim; the blood being the central and essential idea. By prefixing a letter to the same word the term *altar* was made, signifying, primarily, "killing place." It is natural to connect the notion of expiation with this offering.

The term יִשְׁשֶׁה, *ishsheh*, is also generic, including all fire-made offerings, and once the show bread, (fire baked.) Chap. xxiv, 7. It is used also to signify every kind of sacrifice and offering.

The special terms for sacrifices are the following:—

The עֹלָה, *olah*, the whole burnt offering, in Greek generally δλοκαύτωμα, *holocaust*, derives its name from going up, first upon the altar, and then to heaven in the smoke. It was always bloody, the entire animal, except the sprinkled blood, being consumed by the fire.

The שְׁלֵמִי, *shelem*, is the peace offering, or thank offering. It is frequently joined with *zebach*, and then literally signifies a victim of requitals, or a slain offering of peace. It was always bloody.

The חַטָּאת, *chattath*, is the sin offering. It is a law-created and bloody sacrifice to relieve the conscience from a sense of guilt. Its primary meaning is *sin*, ἁμαρτία. Its secondary signification is sin offering. 2 Cor. v, 21. In the prophets it is used to signify *punishment*.

The אֲשָׁם, *asham*, is the trespass offering, law-created for particular faults or sins enumerated in the law. Gesenius says that the precise point of difference between the last two has hitherto been sought in vain. The Septuagint translates it by πλῆμμελία, *a false note in music, faultiness*. Like the sin offering, it required the slaughter of a victim.

The נֶזֶק, *nēsek*, is the drink offering, always connected with the meat offering or the peace offering, and with the confirmation of covenants.

With respect to their origin, sacrifices may be classified thus:—

#### TRADITIONAL.

Burnt offerings.  
Meat offerings.  
Peace offerings.

#### LAW-CREATED.

Sin offerings.  
Trespass offerings.

With respect to the material of the offerings, they are thus classified:—

ANIMAL.	VEGETABLE.
Burnt offerings.	Meat or Food offerings for the altar.
Peace offerings.	Incense and Meat or Food offerings in the holy place.
Sin offerings.	Wine of the drink offering.
Trespass offerings.	

As expressing the feelings of the offerer, the sacrifices fall into the following classes:—

FOR THE RELIEF OF THE CONSCIENCE FROM A SENSE OF GUILT.....	{ Sin offering. Trespass offering. Burnt offering.*
SELF-CONSECRATION.....	{ Burnt offering. Meat offering.
THANKSGIVING AND COMMUNION.....	{ Peace offering.
INTERCESSION.....	Incense.

In addition to these general sacrifices, others of a personal and special character were required in peculiar circumstances, such as for vows fulfilled, for purification from ceremonial uncleanness, for consecration to the priesthood, and for the healed leper. These, being too divergent in their nature to be grouped together and described in general terms, will be treated of in the commentary. The heave, wave, thank, and free-will offerings are subordinate to the principal sacrifices.

An inspection of the first three chapters will convince the reader that the altar sacrifices therein described are spoken of as already well known to the Hebrews. The three which we have called traditional were all probably known to the patriarchs. We find no record of offerings made by the Israelites in Egypt. The request of Moses to Pharaoh for permission to go out of the land to offer sacrifice without giving offence to the religious scruples of the Egyptians (Exod. viii, 26) seems to imply, that, except in a furtive way, animal sacrifices had not been offered by Israel in Egypt. But the recollection of them had been cherished. Hence we call these "traditional" in distinction from the two "law-created" sacrifices—the sin and trespass offerings.

### The Sacrificial Animals.

(4.) No small proof of the Divine origin of this sacrificial system is found in the kinds of animals prescribed for the altar. They were domestic, with the exception of the turtle dove, which may be styled semi-domestic. This requirement involves two important elements of sacrifice:—that of property, and of affection. Wild animals are unap-

\* Post-Mosaic and probably ante-Mosaic.



propriated. No man claims them as his peculiar possession. Hence Jehovah did not appoint for his altar even such wild animals as he pronounced clean. In the Orient there was a familiarity with his flock on the part of the shepherd-owner which amounted to tenderness and love. He individualized his flock and called each sheep by name. See notes on John x. In the case of poor men the flock was often folded beneath the same tent or roof with his children, and the lambs were family pets. Nathan, in his reproof of David, spake of no unusual circumstance when he described the little ewe lamb which grew up with the children of the poor man, eating of his own meat, and drinking of his own cup, lying in his bosom, and which was unto him as a daughter. 2 Sam. xii, 3. Hence when a Hebrew led a lamb or a kid to the tabernacle or the temple, he laid more than its money value upon the altar: the affections of his heart and of his family gave to the lamb a multiplied value in the eyes of Jehovah. We who are familiar only with the customs of western nations think of an animal given to sacrifice as one taken at random from a drove of ten thousand grazing on the pasturage of the wilderness, or on the hills of Bashan. Again, the animal must be clean, and hence all the more valuable to the owner, because it was the means of life—next in value to life itself. No swine's blood could atone for sin or be a thank offering pleasing to Jehovah, although the proud and polished Athenians crowding the Pnyx to legislate for the *Demos* would enter upon no business until pigs' blood had lustrated the place.

None but clean herbivorous and graminivorous animals were acceptable to Jehovah. These symbolize innocence of heart, a quality required in all acceptable worship; while the carnivorous animals, living by destroying the lives of other animals, and fitly representing the spirit of fraud, robbery, and oppression among men, were appropriately forbidden for sacrifice. Another reason for this prohibition was, that no portion of an unclean animal could be appropriated to the priest; nor could the offering be bestowed upon the offerer, to be eaten by him and his friends, as in the peace offering. Moreover, the animals prescribed for the altar are prophetic of the future occupation of the people. Until the sacrifice of the Lamb of God for the sins of the world they will always be a pastoral and agricultural nation. Though living on the seacoast, they will never, so long as their ritual retains its significance, abandon the fields and become sailors. Though the great lines of traffic from Egypt and Greece pass through Canaan to Arabia and India, the Israelites will never, while residents of their own land, become a mercantile nation. Though Tyre, and Sidon, and Damascus, close upon their borders, may enrich themselves by manufactures, the religion of the Hebrew will give an

agricultural cast to the nation so long as it continues to slaughter bullocks, sheep, and goats on Mount Moriah. The census of modern nations among which Jews are scattered, shows that scarcely one is engaged in tilling the soil or in the care of flocks. Since there is no need of sacrificial animals to prefigure the Lamb of God, the tastes of the whole nation have been changed from bucolies to banking and brokerage, from olive-yards to pack-peddling, throughout the world. How curious, and yet cogent, this incidental proof that the Jew now needs no other sacrifice for sin than that made on Calvary.

The turtle-dove, prescribed for the offering of the poor man, is found in amazing numbers wherever the palm-tree flourishes, every tree being a home for two or three pairs of these elegant, semi-domestic birds. A recent traveller testifies that he has frequently, in a palm-grove, brought down ten braces or more without moving from his post. We adduce this witness to answer the objection that this requirement for sacrifice could not be met by the Israelites in the wilderness. The pigeon is to this day domesticated in the East in enormous numbers. They are kept in dovecots in all the towns and hamlets of Palestine. Before King Solomon imported gallinaceous fowls from India, they were probably the only domestic poultry known to the Hebrews. The only difficulty is in the supply of pigeons in the wilderness. It has been asserted that there was no such supply unless we suppose that the Israelites fled from Egypt with dove-cages in their hands. There is nothing absurd in this supposition. The declaration of Moses, "there shall not a hoof be left behind," is only another expression for the assurance that all their property should be brought with them out of Egypt. *Exod. x, 26.* The doves were the property of the poor as much as the herds and flocks were the wealth of the affluent.

### Order of the Sacrifices.

(5.) At the first view there seems to be no prescribed order in which these different kinds of oblations are to be offered to Jehovah. There is a prevalent, yet erroneous, idea that this was left wholly to the option or caprice of the worshipper. But a more careful inspection discloses two key-texts which open the question of the order. The first is found in chap. v, 6, 7, where the law directs that the poor man may bring two fowls instead of a lamb or a kid; one for a sin offering, and the other for a burnt offering. The priest is explicitly directed to offer the sin offering first, and then the burnt offering. The second key-text is still more valuable, inasmuch as it opens to us the order of the three classes of offerings. It is found in chap. viii—the order of offerings at the consecration of Aaron and his sons; the sin offering, the

whole burnt offering, and the ram of consecration, which answers to the peace offering. In other words, the conscience of the offerer was first to be ceremonially purged from sin to render him acceptable to God before he could dedicate his entire being to him. After this the self-consecratory burnt offering is in order; then the peace offering or the meat offering may be presented, as a medium of communion with Jehovah, who gives the largest part of the peace offering back to be eaten by the offerer and his friends in a joyful sacrificial feast. The beautiful correspondence of these offerings, in this order, to justification, sanctification, the communion of the Holy Ghost, and the communion of saints, will be pointed out in the notes.

It is remarkable that both these key-texts should have escaped the keen eye of Keil, who says that these laws "contain no rules respecting the order in which they were to follow one another, when two or more sacrifices were offered together."

### The Ceremonial Function of the Blood.

(6.) The most cursory reader of this book must be impressed with the prominence that is given to the shedding of blood, and to the vast amount of blood which must have been poured out in the service of the tabernacle and temple, making them perpetually reek with streams of gore, like a slaughter-house whose floor is ever crimsoned by the ceaseless work of death.

The directions for the treatment of the blood are very minute and often repeated. It was the centre of the whole system of sacrificial rites. There must be some deep significance in this stream of blood flowing ever fresh through all the Hebrew worship. It is found in chap. xvii, 11, correctly translated, "For the life (נֶפֶשׁ, *nephesh*) of the flesh is in the blood; and I have given it to you upon the altar to make an atonement for your souls, for it is the blood that maketh an atonement *by means of the life*. (בַּנֶּפֶשׁ, *banephesh*.) In Gen. ii, 7, we find that the immaterial principle breathed by Jehovah Elohim into the nostrils of the dust-made statue, constituting it a living soul, is this *nephesh*. Here we find the importance attached to the blood. The blood is the *nephesh*, and the human soul is the *nephesh*. The substitutional atonement, *nephesh* for *nephesh*, irrational soul for rational soul, is inevitable in the scheme of human redemption. In the treatment of the blood it was required to be sprinkled or spilled from the vessel, and cast abroad around the altar, to be scattered in drops by means of a bunch of hyssop, to be smeared with the finger upon the horns of the altar, not, as one fancifully suggests, because the horns were the highest part of the altar, and nearest to heaven, but because

it was the refuge of the accidental man-slayer (Exod. xxi, 14,) and in clinging to the horns he must lay hold of blood. 1 Kings i, 50; ii, 28. Finally, the remainder was to be poured out at the base of the great altar, from which, in the temple of Solomon, there were sewers to conduct it away into the brook Kedron. There must have been something like this in the tabernacle in the wilderness, since, in addition to the sacrifices, every animal slain for food in or near the camp was to be slain at the door of the tabernacle.

The emphatic and reiterated prohibition of eating blood is expressly founded on the declaration that it is the *nephesh*, or animal soul. Chap. xvii, 10, 11. So deeply was this interdict engraven on the heart of the Jews, that even the first Christian council in Jerusalem classify it with the violation of the law of purity contained in the seventh commandment. Acts xv, 29.

### Temporal and Spiritual Benefits of Sacrifices.

(7.) We propound a question of more than ordinary interest when we inquire into the precise benefit which accrued to the devout Hebrew from his faithful observance of the law of offerings. The answer to this inquiry will elucidate the important question of the nature and extent of the blessing promised to the believer in Jesus Christ, who presents him to the Father as his great sin offering. The moral delinquencies of man are of two kinds—offences against society, which are called crimes, and are punishable with temporal penalties, and offences purely spiritual, or sins, which await the fires of the judgment day. The Levitical law added, also, ceremonial offences or impurities. Under the theocracy this distinction is in a measure lost, the different kinds of offences being blended together and treated as sins. The first benefit to the sincere offerer was exemption from the temporal punishment of death. Yet all crimes could not be so expiated as to escape judicial death. Offences which disorganize and destroy society—murder, adultery, and cursing of parents, and sins especially offensive to God, as profanation of his holy day and blasphemy of his holy name—were beyond the efficacy of the sacrifices as to their power to screen the guilty from physical death. But minor offences—usually punished by the civil magistrate—if freely confessed with all possible restitution, together with ceremonial impurities, found an exemption from death in the blood sprinkled on the altar. But what did those blood sprinklings and those blazing altars do for guilty souls? Did they relieve the burdened conscience, effecting exactly such a change as penitent believers in Christ now experience in the pardon of their sins and the witness of the Spirit of adoption? There are several answers. First, that there was to the sincere Hebrew the same subjective phenomena

as now attend justification by faith; the same conscious relief; and the same joy in the assurance of reconciliation: not flowing from the blood of the victim, but from the blood of its great Antitype appropriated by an anticipatory faith. But the insuperable objection to this is, that there is not in the Pentateuch the first hint of the Lamb of God, the reality of which the victim bleeding on the Hebrew altar is but the shadow. Hence there is no ground laid for faith to build upon in any objective revelation of the Sacrifice to be offered on Calvary.

The second view seems to be endorsed by Origen, Theodoret, Erasmus, and Luther, in their explanation of the term Ἰλαστήριον, in Romans iii, 25. It is, that there was in the blood of animals slain in sacrifice by Divine appointment an inherent efficacy to take away the sins of the devout offerer, without any apprehension by faith of the Heaven-appointed Victim yet to pour out his blood. "As the lid of the ark of the covenant, when sprinkled with blood, imparted to the Israelite a firm confidence of the forgiveness of his sins, in like manner the Saviour, and especially his death, is the security for our redemption to which we may believingly look." To the same conclusion Bonar comes. "The sin passes away; it is an instantaneous, complete, perpetual pardon."

#### THE PRETERMISSION OF SINS.

The third view is based on the explicit statements of Divine inspiration. The writer of the Epistle to the Hebrews reiterates, in various phrases, the declaration that the blood of bulls and of goats cannot take away sins. Heb. x, 4. Between this assertion and the assurance given by Jehovah that "the priest shall make atonement for him, and it shall be forgiven him," (Levit. vi, 7,) we have a seeming contradiction, of which the best explanation is afforded by St. Paul, who, in explaining the Ἰλαστήριον, is very careful to say that "Christ Jesus is set forth to be 'the propitiation,' 'the mercy seat,' through faith in his blood, to declare his (God's) righteousness for the passing over (πάρεσιν, the *pretermission*) of sins that are past (in ages gone) through the forbearance of God." The doctrine of St. Paul is, that the atoning death of Jesus justifies God, by removing his seeming low estimate of sin, or indifference towards it, in passing over and forbearing to punish the sins of penitent, blood-offering Hebrews in past ages. See on Rom. iii, 25, also Alford and Bengel. The latter says, that "pretermission, (forgiveness,) in the Old Testament, had respect to transgressions until (ἀπολύτρωσις) redemption of them was accomplished in the death of Christ. Heb. ix, 15. The object of *pretermission* are sins; the object of *forbearance* are sinners." Says Alford, "Where sins are continually called to mind, there, clearly, the conscience is not clear from them. Very similar is



the assertion of Ebrard, when speaking of the blood of bulls as incapable of taking away sins: 'It was shed, not as the instrument of complete vicarious propitiation, but as an exhibition of the postulate [assumed need] of vicarious propitiation.' How far this pretermission of sins applies to pious pagans is a question beyond the range of our present inquiry. See on Acts xvii, 30. Respecting the emotional experience attending sacrificial forgiveness as thus explained, we have no explicit statements in the Scriptures. But from such expressions as the testimony that his ways "pleased God," given to Enoch, (Heb. xi, 5;) "blessed is he whose transgression is forgiven," (Psa. xxxii, 1;) "the secret of the Lord is with them that fear him," (Psa. xxv, 14;) and from the joy that rings out its hallelujahs through the Psalms, we infer that the Holy Spirit, though not yet doing his official work as the Paraclete, the Spirit of adoption, was by his essential presence assuring obedient Israelites of the gracious forbearance of Jehovah towards them in passing over their sins. This implies that the sacrifices were not offered as a dead *opus operatum*, or mechanical and soulless performance, but with that devout and penitent state of heart which alone can appropriate spiritual good. When this was absent the "vain oblations" of apostate Israel became "an abomination" (Isa. i, 11-15) to Jehovah, and he proclaims to the sinning nation, "I desired mercy (philanthropy and justice) and not (mere) sacrifice." Hosea vi, 6. This leads us to consider

### The Spiritual Import of the Sacrifices.

(8.) We must not conclude our introductory remarks without calling attention to the vital point—the central idea of the book—its spiritual meaning. "That so elaborate a ritual looked beyond itself we cannot doubt. It was a prophecy of things to come; a shadow whereof the substance was Christ and his kingdom. We may not always be able to say what the exact relation is between the type and the antitype. Of many things we may be sure that they belonged only to the nation to whom they were given, containing no prophetic significance, but serving as witnesses and signs to them of God's covenant of grace. We may hesitate to pronounce with Jerome, that 'every sacrifice, nay, almost every syllable—the garments of Aaron and the whole Levitical system—breathe of heavenly mysteries;' but we cannot read the Epistle to the Hebrews and not acknowledge that the Levitical priests 'served the pattern and type of heavenly things'—that the sacrifices of the law pointed to and found their interpretation in the LAMB OF GOD—that the ordinances of outward purification signified the truer inward cleansing of the heart and conscience from dead works, to serve the living God. One idea, moreover, penetrates the whole of this vast



and burdensome ceremonial, and gives it a real glory, even apart from any prophetic significance. HOLINESS is its end. Holiness is its character. The tabernacle is holy—the vessels are holy—the offerings are most holy unto Jehovah—the garments of the priests are holy. All who approach Him whose name is ‘Holy,’ whether priests who minister ‘o him or people who worship before him, must themselves be holy. It would seem as if, amid the camp and dwellings of Israel, was ever to be heard an echo of that solemn strain which fills the courts above, where the seraphim cry one to another, HOLY, HOLY, HOLY.”—*Pe-  
rrowne*.

### Arrangement and Divisions.

(9.) The order of subjects has been much criticised by those who deem themselves competent to sit in judgment even upon the style in which God should speak to men. Dr. Kalisch, with the double veil of Judaism and Rationalism before his eyes, amplifies on the “illogical arrangement” of Leviticus. It is not marvellous that a series of types should seem confused and chaotic to one who is stone-blind to the great Anti-type which explains and harmonizes them all. On the other hand, Bertheau sees a regularity and exactness in the arrangement of topics which it is difficult for us to discover. His “seven groups of the laws of Moses,” each containing a greater or less number of decalogues, proceeds in some cases upon assumptions so arbitrary that we have not thought it wise to adopt it. The chief difficulty in the grouping of subjects arises from the commingling of rules of life relating to morals with those relating to mere ceremonial requirements, the Hebrew mind never having made that sharp discrimination between the ethical and the ritual which the Christian has been trained to make. Acts xv, 20, 29. The division of the book into two parts adopted by Keil and Murphy, the first relating to the expiation of guilt and the second to the sanctification of the life, we have adopted, only making the division at the end of chap. x instead of chap. xvi. since the intervening chapters bear more or less directly upon sanctity of life, especially in the conception of the Hebrews. Even the day of atonement, described in chap. xvi, was not for the removal of conscious guilt at the initiation of the spiritual life, but for those “errors” (*αγνοημάτων*), “of the people,” (Heb. ix, 7,) which are incidental to the most advanced stages of holy living on the earth, making appropriate the daily prayer, “Forgive us our debts.”

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# THE BOOK OF LEVITICUS.

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**A** CHAPTER I.  
AND the LORD <sup>a</sup>called unto Moses,

<sup>a</sup> Exod. 19. 8.

## PART FIRST. PROPITIATION.

Expiatory Sacrifices, constituting the Relief of the Guilty Conscience, and the Bond between Jehovah and Israel.—Chaps. I to X.

### SECTION I.—LEGISLATIVE. THE RITUAL OF THE ALTAR.

CHAPS. I-VII

#### CHAPTER I. INTRODUCTORY.

In the unfolding of the Divine purposes Abraham has been isolated from his polytheistic kindred, and called to sojourn in the Land of Promise. His seed have been cast into the furnace of Egypt, and, by centuries of oppression, have been fused into a homogeneous mass now ready to be poured into the divinely prepared mould for the formation of a nationality unique and wonderful. Through a highway miraculously thrown up they have been led forth from Egypt to the foot of Sinai. Here, amid the display of all that is terrific in the elements, they have received two revelations—the holiness of Jehovah and the expression of his will, in the most sublime and comprehensive code of moral laws that had ever been given to man. The purpose of both these revelations is to sanctify and elevate the nation. Both convince of sin. The Divine purity is a mirror wherein man may discover his moral

and spake unto him <sup>b</sup>out of the tabernacle of the congregation, saying,

<sup>b</sup> Exod. 40. 34, 35; Num. 12. 4, 5.

defilements. The decalogue, by clearly drawing a fiery boundary between right and wrong—by quickening the conscience and thrusting upon the unwilling soul a sense of guilt for its evil deeds, under the government of a holy God—is now extorting the despairing cry, “O wretched man that I am! who shall deliver me from the body of this death?” The imperative demand of the hour through all that multitudinous host is a purgatory for their sins. For the law has entered disclosing their abounding offences. Rom. v, 10. That purgatory the merciful Lawgiver now prepares. An expiatory quality is now clearly developed in one of the familiar sacrifices, and others wholly propitiatory are to be instituted. The law drives the guilty to the blood.

1. **Lord**—The Hebrew for “Lord” is *Jehovah*, a name recently disclosed in its fulness of significance. See note on Exod. iii, 11, and Concluding Note of the same chapter. We shall use it instead of the more indefinite, generic appellative *Lord*. **Called...out**—The calling is as if with an audible voice. See note on Num. i, 1. This is the sixth and last time this word is used in the Hebrew to indicate the method of communicating the Divine will to Moses, beginning at the burning bush. These important occasions are Exod. iii, 4; xix, 3, 20; xxiv, 16; xxxiv, 6. The next and only person to whom God “called out” is the boy Samuel. 1 Sam. iii, 4. **Tabernacle of the congregation**—Or, *tent of meeting*. Primarily,

**2** Speak unto the children of Israel, and say unto them, "If any man of you bring an offering unto the Lord, ye shall

bring your offering of the cattle, *even* of the herd, and of the flock. **3** If his offering be a burnt sacrifice of the herd,

• Chapter

22, 18, 19.

where Jehovah met Moses, and secondarily, where Moses met the Israelites. The word "congregation" in the Authorized Version misleads by conveying the impression that the chief use of the tabernacle was to contain the assembled people, like a modern church edifice. The Israelites, except the priests, were not allowed to enter. They could come only to the door of the holy place, the court of the priests. See the description of the newly erected tabernacle, Exod. xxv-xxvii. We cannot agree with Murphy that the tabernacle referred to here is the tent which Moses pitched without the camp afar off, probably on the slope of Mount Sinai, and called by the same name, "the tent of meeting." The message now given to Moses is the first which ever resounded from the Divine Oracle within the tabernacle. Till now the glory of the Lord had so filled it that Moses was not able to enter. Exod. xl, 35.

**2. If any man**—Not any Israelite merely. Num. xv, 14. Here we may discover an early provision for admitting heathen to the worship of Jehovah as proselytes of the gate. When the temple was built there was a court of the Gentiles into which they might bring their offerings. **Bring an offering**—Or, *korban*. A generic term for any oblation, bloody or bloodless. See Introduction, (3.) The objection may arise that it is illogical to describe offerings before the consecration of the priests. Written constitutions always describe the duties of their officers before their election and inauguration. Despite the assertions of irreverent and superficial critics, the subject-matter of this book is arranged with consummate skill. The practice of bringing offerings to Jehovah is here tacitly assumed. The method of speaking of the offerings in the first three chapters, as if well known, so different from those described in chaps. iv-vii, is one of the grounds of our discriminating between them as traditional and law-

created. For the general character of the former see Introduction, (2.) In the presence of the overshadowing polytheism of Egypt, the Hebrew sacrifices had probably been omitted or infrequent and secret, lest the religious feelings of the Egyptians should be offended by taking the life of animals sacred to them. Exod. viii, 26. **Unto the Lord**—In the East a superior can be appropriately approached only by an introductory offering, or offering of access. Hence it would be exceedingly derogatory to the majesty of Jehovah, in the estimation of the people, to permit a breach of this immemorial usage. "None shall appear before me empty," (Exod. xxiii, 15,) is a law of Jewish worship which, in spirit if not in form, St. Paul carried over into Christianity. 1 Cor. xvi, 2. **Of the cattle**—*B'hē-mah* is a collective term for beasts as opposed to men. Keil takes the liberty of disregarding the disjunctive accent equal to a period in English, and translates it, "If any man brings an offering of cattle unto the Lord." This is doubtless the meaning. **Of the herd**—The neat herd, or kine. Tame animals, in distinction from wild ones, and clean animals in distinction from unclean, were chosen. They were to be clean because He to whom they were offered is holy, and because some portion of all offerings, except the burnt offering and the sin offering of a priest and of the congregation, was to be eaten by the priest or the offerer. **Of the flock**—The small cattle, sheep or goats.

**3. Burnt sacrifice**—The *'olah* is so called because it *ascends* to heaven in the consuming flames. It should always be translated *whole burnt offering*. It is a holocaust, because the sacrifice was entirely consumed. It symbolizes the devotement of the entire man—soul, body, and spirit—to the service of God. Perfect love to him is more than all whole burnt offerings. Mark xii, 33. As fire purifies what it

let him offer a male <sup>d</sup> without blemish: he shall offer it of his own voluntary will at the door of the tabernacle of the congregation before the Lord. 4 <sup>e</sup>And

he shall put his hand upon the head of the burnt offering; and it shall be <sup>f</sup>accepted for him <sup>g</sup>to make atonement for him. 5 And he shall kill the <sup>h</sup>bullock

<sup>d</sup>Exod. 12. 5; chap. 3. 1; 22. 20, 21; Deut. 15. 21; Mal. 1. 14; Eph. 5. 27; Heb. 9. 14; 1 Pet. 1. 19. — <sup>e</sup>Exod. 29. 10, 15, 19; chap. 3. 2, 8, 13; 4. 15; 8. 14, 22; 16. 21.

<sup>f</sup>Chapter 22. 1, 27; Isaiah 56. 7; Romans 12. 1; Philippians 4. 18. — <sup>g</sup>Chapter 4. 20, 26, 31, 35; 9. 7; 16. 24; Numbers 15. 25; 2 Chron. 29. 23, 24; Romans 5. 11. — <sup>h</sup>Micah 6. 6.

does not consume, it typifies the Sanctifier consuming inward sin and cleansing the indestructible essence of the soul. See notes on Matt. iii, 11 and Acts ii, 3. Every sacrifice was in part a burnt offering, because Jehovah's special portion was consumed by fire, the symbol of his presence. For the occasions on which it was presented see Concluding Note, (2.) **Without blemish**—*Tāmim*, perfect. Defective sacrificial animals are described in chap. xxii, 20–24, as the blind, broken, maimed, scabbed, having wens, or scurvy, parts lacking or superfluous; also the castrated, spoken of as cut, crushed, bruised, or broken. An animal was an imperfect offering under eight days old. Exod. xxii, 30. What a sermon is this, preached morning and evening through the centuries, on the sinlessness of Jesus Christ, "the Lamb without blemish and without spot!" 1 Peter i, 19. **Of his own voluntary will**—Of his own free choice: "not grudgingly or of necessity, for God loveth" a willing offering. **At the door of the tabernacle**—This precise spot is designated in order to prevent any secret idolatrous rites under the mask of the prescribed ritual. The prohibition of all other places for sacrifice was also a strong safeguard of the national unity. Another altar was a political secession. Joshua xxii, 11–34. **Before the Lord**—That is, to Jehovah. The rendering in the Authorized Version is sustained by some scholars. It is true that all burnt offerings, being chiefly self-dedicatory, must be purely voluntary. But the Hebrew is the same here as in Exod. xxviii, 38, and chap. xxii, 20, 21, and is correctly rendered in the Authorized Version. But in chaps. xix, 5 and xxii, 19, 29, the word is rendered "own will," as it is here.

4. **Put his hand upon the head**—

Or, *press his hand*, etc. The symbolism of this act is differently interpreted. But most writers are agreed that as the hand is the organ of transmission, the notion of communication is especially manifest in consecration or blessing. But in the burnt offering what is transmitted? Nothing, says Bähr; it is only "a renunciation of one's own." Hoffman asserts that it signifies the power of the offerer over the life of his victim. With Baumgarten and Kurtz we accept the idea of the transmission of the feelings of the man to the animal. As expiation, in verse 4, is expressly declared to be one function of the burnt offering, we conclude that guilt is symbolically transferred in the imposition of the hand formally and solemnly dedicating the victim to Jehovah as the substitute of the sinner. **To make atonement**—The Hebrew word *cāphar* signifies primarily to cover over, to conceal sin, and hence to expiate, to forgive it. The word *atonement* occurs only once in the New Testament, (Rom. v, 11), and there signifies a change produced in our relation to God, a reconciliation, without indicating its nature or manner. But in the Old Testament it signifies an expiation—a propitiation in the New Testament sense. Rom. iii, 25; 1 John ii, 2; iv, 10. It includes the *satisfaction* of the law by suffering the penalty, and the *conciliation* of the Lawgiver by obedience to his precepts. For the character of the Old Testament forgiveness, see Introduction, (7.) **For him**—These words, occurring twice, strongly suggest the vicarious work of the great Redeemer, who was made a curse for us. Gal. ii, 20; iii, 13.

5. **Shall kill**—After the most searching scrutiny by the priest, if the animal was pronounced perfect, the offerer killed it, except when it was presented in behalf of the whole congregation; then it was killed by the high priest.



before the LORD: 'and the priests, Aaron's sons, shall bring the blood,\* and sprinkle the blood round about upon the altar that *is by* the door of the tabernacle of the congregation. **6** And he shall flay the burnt offering, and cut it into his pieces. **7** And the sons of Aaron the priest shall put fire upon the altar,

† 2 Chron. 35. 11; Heb. 10. 11. — ‡ Chap. 8. 8;

Chap. xvi, 15. **The bullock**—Literally, the *son of a bull*. The term *ox* is often used in a broad sense as describing sacrificial victims of the bovine genus, but in the narrow sense of modern parlance it is an improper term, since the ox is not a perfect male. See note on verse 3. **Before the Lord**—Since Jehovah had deigned to take up his abode between the cherubim above the mercy seat in the holy of holies, the whole tabernacle, recently illumined with his glory, was filled with his special presence. Hence before the open door of the holy place, the court of the priests, was *before the Lord*. **The priests, Aaron's sons**—They had been designated (Exod. xxix) but not yet consecrated. Chap. viii. **Sprinkle the blood**—Brought from the door of the tabernacle to the altar, it is to be copiously spilled upon the ground round about, upon the altar's walls, and probably upon its top. The verb *sprinkle* here used is different from that employed to express the scattering of drops with the finger or hyssop. As no instrument for sprinkling is here specified, and as the same verb is used when all the blood of an ox, as here, and all the blood of a sheep, verse 11, are to be thus treated, we infer that the manner was by waving the basin and spilling the blood. For the ceremonial office of the blood see Introduction, (6.)

**6. He shall flay**—It was the work of the offerer to kill, skin, and cut up the victim.

**7. Put fire upon the altar**—So long as the altar was stationary the fire was never to go out. See note on chap. vi, 13. When the altar was transported, the fire was probably carried in a censer and put on the altar in its new location. See note on Num. iv, 16. **Lay the wood**—Such a rit-

ual could not be executed in the desert of Sahara. Wood still abounds in the Sinaitic Peninsula, and charcoal has for centuries been the chief article of export. **In order**—The sacrifice was to be made with decency and deliberation.

Hebrews 12. 24; 1 Pet. 1. 2. — † Genesis 22. 9.

ual could not be executed in the desert of Sahara. Wood still abounds in the Sinaitic Peninsula, and charcoal has for centuries been the chief article of export. **In order**—The sacrifice was to be made with decency and deliberation.

**8. Shall lay the parts**—The victim was to be cut in pieces to facilitate the burning. Since the whole burnt offering symbolizes complete self-consecration, the pieces may typify that dedication of self in detail, which eminent saints assure us insures the more perfect work of the fire Divine in the person of the Sanctifier. "Yield . . . your members as instruments of righteousness unto God." See note on Rom. vi, 13.

**9. His inwards**—The intestines, because they contained impurities, could not be burned until they had first been cleansed. According to Maimonides the ablution was three times repeated. Thus there is strikingly set forth that inward holiness required by God of all his people, and the provision made for its attainment in the washing of regeneration and the renewing of the Holy Ghost. "I will put my law in their *inwards*, and write it in their hearts." Jer. xxxi, 33. "Having our *hearts* sprinkled from an evil conscience." Heb. x, 22. **And his legs**—The lower parts, below the knees, having contracted defilements in walking, were unfit to lay upon the altar until cleansed. "Lord, not my feet only."—*Peter*. **All on the altar**—Of most of the other offerings a portion might be given to the Lord in the persons of his priests, and a part might be given back to the offerer to share with his friends, (chap. vii, 15;) but the burnt offering must all lie upon the altar till the fire has changed it into an odour of sweet smell, and wafted it, on the curling smoke, to

ing made by fire, of a "sweet savour unto the Lord. **10** And if his offering be of the flocks, *namely*, of the sheep, or of the goats, for a burnt sacrifice; he shall bring it a male "without blemish. **11** "And he shall kill it on the side of the altar northward before the Lord: and the priests, Aaron's sons, shall sprinkle his blood round about upon the altar. **12** And he shall cut it into his pieces, with his head and his fat:

*m* Gen. 8, 21; Ezek. 20, 28, 41; 2 Cor. 2, 15; Eph. 5, 2; Phil. 4, 18.

heaven. The spiritual import of this self-dedicatory sacrifice is obvious. If we would obtain a thorough and pervasive holiness through all our collective powers and parts, we must, without mental reservation, surrender ourselves entirely unto the God of peace till, through the Holy Ghost, he sanctifies us wholly. Rom. xii, 1; 1 Thess. v, 23.

**An offering made by fire**—The term *ishsheh* is generic of every kind of sacrifice by fire, and once even where no fire is used except for baking. Chap. xxiv, 7, 9. **A sweet savour unto the Lord**—The anthropomorphism so clearly implied here is scarcely to be avoided. "It is impossible for us to form a conception of pure spirit. Hence our ideas naturally clothe themselves in material forms, and we think of Jehovah as a man whose nostrils are regaled with the delicious odours diffused through the air. Stripped of its impressive imagery, and expressed in the cold phrase of modern philosophy, the Orientalism becomes this: God receives with delight every true act of worship.

**10, 11. Offering... of the flocks**—The burnt offering of a sheep or goat differed from that of the herd in these particulars:—The sheep was to be killed **on the side of the altar northward**, for reasons not assigned: the impressive ceremony of laying the hand upon the head of the victim is absent; and also the declaration that it shall be accepted for an atonement. Hence we infer that either this offering, as well as that which follows, was not expiatory, or that the peculiar nature of the burnt offering was well understood. See Concluding Note, (1.)

and the priest shall lay them in order on the wood that *is* on the fire which *is* upon the altar: **13** But he shall wash the inwards and the legs with water: and the priest shall bring *it* all, and burn *it* upon the altar: *it is* a burnt sacrifice, an offering made by fire, of a sweet savour unto the Lord. **14** And if the burnt sacrifice for his offering to the Lord *be* of fowls, then he shall bring his offering of <sup>p</sup> turtledoves, or of young

*n* Verse 3.—*o* Verse 5.—*p* Chap. 5, 7; 12, 8; Luke 2, 24.

**14. Offering... of fowls**—In a descending scale Jehovah adjusts his requirements to the ability of the offerer, from a bull to a pigeon. **Turtledoves**—These are first spoken of as appropriate for sacrifice in Gen. xv, 9, where Abram is commanded to offer one, together with a young pigeon, in addition to larger sacrifices. The admission of a pair of turtledoves for a burnt offering is a step of condescension lower than the concession of the young pigeons, since the former are not property, not being domesticated. For the practicability of the sacrifice of the turtledove in the wilderness see Introduction, (4.) For a few months in winter this bird was absent from Palestine



EGYPTIAN TURTLEDOVE.

pigeons. **15** And the priest shall bring it unto the altar, and wring off his head, and burn it on the altar; and the blood thereof shall be wrung out at the side of the altar: **16** And he shall pluck away his crop with his feathers, and cast it

burnt the altar on the east part, by the

1 Or *pinch off the head with the nail.*  
2 Or, *the filth thereof.*

seeking a warmer climate. Hence "the voice of the turtle in the land" (Sol. Songs ii, 12) was the grateful sign of spring. Thus the poor could bring their tame pigeons, and the poorest, with a little effort, might capture and offer to the Lord a pair of turtledoves, an offering eminently appropriate on account of their imagined fidelity and devotion to each other, which might be taken as symbolizing devotion to God. **Young pigeons**—These are too well known to require description. This offering was always possible. See Introduction, (4.)

**15. Wring off his head**—Rather, pinch it off and lay it on the altar. The blood was then to be pressed out at the side of the altar.

**16. Crop with his feathers**—The Hebrew may be so rendered, but in the estimation of the best scholars it does not here signify *feathers*, but *filth* in the crop and connected viscera. **Place of the ashes**—Rather, *fat-ashes*. The indestructible portions of the offering were to be taken from the altar and placed on the east side till they were removed without the camp. Chap. vi, 11.

**17. Cleave it with the wings**—The breast bone was to be split and the body laid open, so that there would be a wing on each side; but the halves were not to be completely separated from each other.

#### CONCLUDING NOTES.

(1.) It will be observed that in each of these burnt offerings there are very minute directions given respecting the manner of proceeding, but in the last two the most important item, the atonement, is omitted. Hence our inference that only the first was distinctly expiatory seems to be legitimate. But this

place of the ashes. **17** And he shall cleave it with the wings thereof, but shall not divide it asunder: and the priest shall burn it upon the altar, upon the wood that is upon the fire: "it is a burnt sacrifice, an offering made by fire, of a sweet savour unto the Lord."

q Chapter 6, 10. — r Genesis 15, 10.  
s Verses 9, 13.

involves the following difficulty: Only the most costly offering availed for the forgiveness of sins, and hence the poor man is left unforgiven. This compromises the Divine character, implying that he is a respecter of the persons of the rich. This cannot be admitted for a moment. The only other explanation is, that the expiatory character of the last two is to be inferred from the first, or, that burnt offerings from Abel down to Moses were always understood to be expiatory. For an extended discussion see Introduction, (2.)

(2.) The private whole burnt offering was offered on the following occasions: 1.) At the consecration of priests, (chap. viii, 18; ix, 12.) 2.) At the purification of women, (chap. xii, 6-8.) 3.) At the cleansing of lepers, (chap. xiv, 19.) 4.) At the removal of other ceremonial uncleanness, (chap. xv, 15, 30.) 5.) At an inadvertent breach of the Nazarite's vow, or at its end. Num. vi, 11, 14 and Acts xxi, 26. Free will burnt offerings were accepted by God on any solemn occasion. The public occasions were: 1.) The daily morning and evening sacrifice of a lamb. 2.) The same, doubled, on the Sabbath, so that sixteen lambs were offered each week in the regular service. 3.) At the new moons, the three great festivals, the great day of atonement, and the feast of trumpets; generally two bullocks, a ram, and seven lambs. The entire number of animals required for all these public burnt offerings was more than a thousand annually.

#### CHAPTER II.

##### INTRODUCTORY NOTE.

By reference to the Introduction, (3 and 5,) this sacrifice will be found classified as a bloodless, eucharistic offering, and that it presupposes that

## CHAPTER II.

**A**ND when any will offer \*a meat offering unto the LORD, his offer-

a Chap. 6. 14;

an expiatory offering has been made, and that a self-dedicatory burnt offering has symbolized the entire surrender of the offerer to God. This offering and the peace offering are designed to afford the offerer a visible medium of communion with the invisible Jehovah, by means of a tangible representation of the fruits of holiness. It recognises his sovereignty over the productive powers in nature, especially in the vegetable kingdom, by dedicating to him that product which is the staff of life—the flour made from the best of the wheat—and the oil, the symbol of richness in earthly blessings and of the influence of the Holy Spirit, the greatest gift that men can wish or God can send. There is added the incense, the emblem of prevailing prayer. The meat offering was the favourite offering at the great feasts provided for in chap. xxiii, and is there, and generally in the prophets, very appropriately accompanied by the drink offering of wine, the symbol of gladness. We have classified this among the traditional offerings, because in the first mention of it. Exod. xxix, 41, it is spoken of as well known. Being subsidiary to the burnt offering and peace offering, it was to be offered on all the occasions when these were offered. It is not expressly said that this kind of offering was only to be in addition to the two last bloody sacrifices, and that it could never be presented as something separate and independent. The jealousy offering in Num. v, 15, as an instance of the independence of the bread offering, is questioned by some. The whole character of the Levitical ritual, and the symbolism of its particular parts, require that this offering should be closely connected with bleeding victims, or that a previous expiation should be implied, showing that there can be no acceptable fruits of holiness which are dis severed from the great atonement. See Concluding Note, (2,) chap. i.

ing shall be of fine flour; and he shall pour oil upon it, and put frankincense thereon. 2 And he shall bring it to

9. 17; Num. 15. 4.

## THE MEAT OFFERING.

**1. Meat offering**—Our word *meat* has undergone a contraction in its meaning. It once signified food of any kind; but now its popular use is restricted to flesh. On account of this mutability in words, so beautifully portrayed by Horace in his *Art of Poetry*, every version of the Bible, after a few generations, needs a revision. The American Bible Union and Professor Murphy have adopted the *oblation* as a translation of the *mincha*, the food offering—a general term applied to a particular offering, and always needing explanation. Let us go back to the original intent of our English translators and call it *food offering*, or more exactly, *bread offering*, since it was made of bread or breadstuff.

**Fine flour**—This was produced from wheat ground in hand mills and sifted. Only the wealthy could afford to make it a constant article of diet. The quantity is not here specified. In the case of individuals the quantity may have been left for the offerer to determine, as an exercise of his benevolent feelings. When the feast of firstfruits was celebrated, the quantity of fine flour was prescribed—"two tenth deals of flour," chap. xxiii, 13, equal to about six and a half quarts. **Shall pour oil upon it**—This is the oil of pressed olives. Animal oil was forbidden for food. Chap. vii, 23. Olive oil is much used in the preparation of food in Palestine. It takes the place of butter and lard in the diet and cookery of the western nations. Bread baked in oil is reputed to be particularly sustaining. Wheat boiled and eggs fried in oil are common dishes for all classes in Syria. Since oil is a symbol of the Holy Spirit, the spiritual lesson conveyed by this ingredient is, that all the offerings of our hearts to God must be through the unction of the Holy Ghost, and all our devotional exercises must be inspired by him, whether of prayer, (Jude 20,) or song, (1 Cor. xiv, 15,) or



Aaron's sons the priests: and he shall take thereout his handful of the flour thereof, and of the oil thereof, with all the frankincense thereof; and the priest shall burn <sup>b</sup> the memorial of it upon the altar, *to be* an offering made by fire, of <sup>c</sup> sweet savour unto the Lord: **3** And

<sup>b</sup> Verse 9; chap. 5. 12; 6. 15; 24. 7; Isa. 66. 3; Acts 10. 4.

speaking. (Acts ii, 4.) **Frankincense**—This is a vegetable resin, brittle, bitter, glittering, and white when obtained from the first incision of the tree, the *arbor thuris*. It is produced in Arabia, (Isa. lx, 6,) especially in Sheba. The statement that it is still uncertain by what tree it is produced, is not complimentary to botanical science. The disagreement of modern writers is as great as that of ancient authors. Professor Murphy asserts that the *Boswellia thurifera*, or *libanus*, of the natural order *Burseraceæ*, a tree of India and Arabia, produces this gum. Frankincense is chiefly used for sacrificial fumigation. The incongruity of putting this inedible substance upon the bread offering is explained in the next verse, in which the priest is directed to take all the incense and a handful of the flour and oil and burn it upon the altar.

2. **The memorial**—This is a sacrificial term peculiar to the bread offering. It is descriptive of either that which brings the offerer to the remembrance of God, or of that which brings God to the grateful recollection of the sacrificer. In the New Testament it is used in the former sense. See Matt. xxvi, 13; Acts x, 4, notes. The same term is applied to the pure incense (in vases) set out with the showbread, (chap. xxiv, 7,) and which, according to Josephus, was also burnt upon the altar.

3. **The remnant . . . shall be Aaron's**—Abundant provision was made for the support of the priesthood out of the tithes and offerings. St. Paul insists that Christianity is not surpassed by Judaism in this particular. 1 Cor. ix, 13, 14. Hence, when, through the decline of piety and the growth of avarice, the offerings are withheld, the service of God's house languishes, and

the remnant of the meat offering *shall be* Aaron's and his sons': *it is* a thing most holy of the offerings of the Lord made by fire. **4** And if thou bring an oblation of a meat offering baken in the oven, *it shall be* unleavened cakes of fine flour mingled with oil, or unleavened

<sup>c</sup> Chap. 7. 9; 10. 12, 13.—<sup>d</sup> Exod. 29. 37; Num. 18. 9.

the ministers at the altar are driven to secular employments. Neh. xiii, 10. **A thing most holy**—Everything offered to Jehovah was holy, but the portion reserved for his representatives, the priests, was most holy, and it must not be burnt, (chap. x, 17,) but eaten either in the holy place by the priests alone, or in a clean place by their families. Chap. vi, 25, note; x, 14. Eating by the priests symbolizes the complete acceptance of any thing on the part of Jehovah. Consuming by the altar-fire, is another mode of acceptance.

4. **Oblation**—The Hebrew *korban*. It is a general term for *offering*, and is so translated in chap. i, 2. **Baken in the oven**—There is no *in* in the original. Hence we infer that the oven was of the kind used by the Arabs, a great stone pitcher heated by a fire within it. To the exterior of this, thin



ARAB OVEN.

cakes or wafers are applied, which are instantly baked. **Unleavened cakes**—Leaven is expressly forbidden in the bread offering. See verse 11. The

wafers <sup>e</sup>anointed with oil. **5** And if thy oblation *be* a meat offering *baken* <sup>f</sup>in a pan, it shall be *of* fine flour unleavened, mingled with oil. **6** Thou shalt part it in pieces, and pour oil thereon: *it is* a meat offering. **7** And if thy oblation *be* a meat offering *baken* in the fryingpan, it shall be made *of* fine flour with oil. **8** And thou shalt bring the meat offering that is made of these things unto the Lord: and when it is presented unto the priest, he shall bring it unto the altar. **9** And the

<sup>e</sup> Exodus 29. 2.—<sup>f</sup> 1 Or, *on a flat plate*, or, *slice*.—<sup>f</sup> Verse 2.—<sup>g</sup> See Exodus 29. 18.—<sup>h</sup> Verse 3.

ground of this prohibition is, that the fermentation of the leaven is incipient decay, and the bread is rendered impure. This is the testimony of modern chemistry and hygiene, which has led to the attempt to substitute aerated and salt-raised bread for that corrupted by leaven. Our Lord Jesus and St. Paul always regarded leaven as a symbol of moral putrefaction. Matt. xvi. 6; 1 Cor. v. 6-8. Thus, according to St. Paul, unleavened cakes are emblematical of "sincerity (pureness) and truth." Leaven in food was not forbidden except in the passover week. Because the bread of the peace offering was eaten and not burned, (chap. ii. 11.) leaven was permitted in that peace offering. Chap. vii. 14.

**5. Baken in a pan**—This was a flat iron plate or griddle. It is still used by the Arabs.

**6. Part it in pieces**—This was for the convenience of the priest, who was to cast one piece well oiled upon the altar fires, and to eat the rest himself, or to share it with his colleagues.

**7. Fryingpan**—The Hebrew word is found in only one other place in the Bible, chap. vii. 9. Gesenius and Fürst define it as a *kettle* for boiling. Others think that it is still to be found among the Bedouins in the form of a shallow earthen vessel called a *tajen*, a word which sounds much like the *τήγανον* of the Seventy, the *pan* of verse 5. Maimonides suggests that the translation of these two utensils in verses 7 and 8 should be reversed.

**8. Thou shalt bring... unto the Lord**—The entire preparation of the

priest shall take from the meat offering <sup>i</sup>a memorial thereof, and shall burn *it* upon the altar: *it is* an <sup>e</sup>offering made by fire, of a sweet savour unto the Lord. **10** And <sup>h</sup>that which is left of the meat offering *shall be* Aaron's and his sons': *it is* a thing most holy of the offerings of the Lord made by fire. **11** No meat offering, which ye shall bring unto the Lord, shall be made with <sup>i</sup>leaven: for ye shall burn no leaven, nor any honey, in any offering of the Lord made by fire. **12** <sup>k</sup>As for the

<sup>i</sup> Chap. 6. 17: see Matt. 16. 12; Mark 8. 15; Luke 12. 1; 1 Cor. 5. 8; Gal. 5. 9.—<sup>k</sup> Exod. 22. 29; chap. 23. 10, 11.

offering was to be made by the offerer. This variety in form not only suited the convenience of the people, but it afforded some change to the priests who were to eat the oblation. There were five forms in which it might be brought: fine flour unbaked, to be cooked by the priest, baked on a plate, in a fryingpan, in an oven, and made into wafers. In every case oil is to be added. The frankincense is mentioned only with the first. It was probably an accompaniment of all the other forms.

**11. Burn no leaven**—See note on verse 4. **Nor any honey**—This prohibition is surprising. There must be a good reason. We cannot accept that assigned by Fairbairn, that it was "to indicate that what is peculiarly pleasing to the flesh is distasteful to God, and must be renounced by his faithful servants." This contains the essence of all asceticism—abstinence from a harmless thing simply because it is pleasing. A sufficient ground for excluding honey from the altar is suggested by its mention with leaven. It is capable of fermentation, turning sour, and even forming vinegar. Hence the active principle of corruption is in its very nature. It was also a wild product, and did not involve the notion of property which was requisite to sacrifices. As an article of food it was lawful, but it does not suit every one's taste, nor conduce to the health of all persons. This may be another reason why it was prohibited. The priest should be required to eat only perfectly healthful food.



oblation of the firstfruits, ye shall offer them unto the LORD: but they shall not <sup>2</sup>be burnt on the altar for a sweet savour. **13** And every oblation of thy meat offering <sup>1</sup>shalt thou season with salt; neither shalt thou suffer <sup>m</sup>the salt of the covenant of thy God to be lacking from thy meat offering: <sup>n</sup>with all thine offerings thou shalt offer salt. **14** And if thou offer a meat offering of thy firstfruits unto the LORD, <sup>o</sup>thou

shalt offer for the meat offering of thy firstfruits green ears of corn dried by the fire, *even* corn beaten out of <sup>p</sup>full ears. **15** And <sup>q</sup>thou shalt put oil upon it, and lay frankincense thereon: *it is* a meat offering. **16** And the priest shall burn <sup>r</sup>the memorial of it, *part* of the beaten corn thereof, and *part* of the oil thereof, with all the frankincense thereof: *it is* an offering made by fire unto the LORD.

2 Heb. *ascend*. — *l* Mark 9. 49; Col. 4. 6.  
m Num. 18. 19. — *n* Ezek. 43. 24.

*o* Chapter 23. 10, 14. — *p* 2 Kings 4. 42.  
*q* Verse 1. — *r* Verse 2.

**12. Firstfruits**—This oblation was to be made publicly by the nation at the three great annual festivals, but individuals could make it at any time. On the morrow after the passover sabbath a sheaf, usually of barley, was waved before the altar. Before this no harvesting could be begun. Fifty days afterwards, as the word pentecost implies, two loaves made from the new flour were to be waved in like manner. The feast of ingathering, or the feast of tabernacles, was itself an acknowledgment of the gift of fruitfulness. Individuals brought the first dough for a heave offering, and a basket of firstfruits, and set it down by the altar and repeated the story of Israel in Egypt. Though the law required the offering of the firstfruits of all the harvests, only seven kinds of produce in their natural state were by usage liable to oblation—wheat, barley, grapes, figs, pomegranates, olives, and dates. The *minimum* oblation fixed by custom was one sixtieth part, aside from the tithes, and the corners or borders of the field left for the poor. Seven sorts of firstfruits, prepared for uses, were not required to be taken to Jerusalem, but probably to designated depositories—wine, wool, bread, oil, date-honey, and preparations of onions and of cucumbers, from a fortieth to a sixtieth of the whole product. The offerings, not only those at the altar, but those laid up elsewhere, were perquisites of the priests. Jews in foreign lands sent their firstfruits to the Holy City.

**13. Season with salt**—Salt, from its antiseptic quality, is suggestive of that moral purity and fidelity required of all true worshippers. It was applied to

the bread offering for another reason—because it symbolized the existence of an inviolable friendship between the host and the guest. It was to the Hebrew a perpetual memorial of the bond of union between Jehovah and Israel. Num. xviii. 19. Hence the injunction, “Thou shalt not suffer the salt of **the covenant of thy God** to be lacking.” **With all . . . offerings . . . offer salt**—The typology of this requirement is explained by our Lord Jesus: “For every one shall be salted (purified or punished) with fire, (God’s holiness,) as every sacrifice shall be salted with salt.” See Mark ix. 49, note.

**14. Green ears of corn**—This refers chiefly to wheat and barley, the heads of which are called ears. Indian corn was unknown. **Dried by the fire**—In order to be broken into groats by grinding, as the Seventy have rendered it, the green grain first harvested for the oblation must be dried. Says Adam Clarke: “As God is represented as *keeping a table* among his people, so he represents himself as *partaking* with them of all the aliments that were in use, even sitting down with the *poor* to a repast on *parched corn*!” **Corn beaten out**—The scorched grains or grits were to be separated from the straw. The bread offering, as a whole, is a type of the Son of God, who is the bread of life, to be appropriated by all who have first been cleansed from the guilt of sin by the blood of sprinkling shed by our great Sin Offering. The risen Jesus is our Bread of Life. Because he lives and sends up the incense of his prayers, and sends down the oil of gladness, the Anointing Spirit, we live also.

## CHAPTER III.

**A**ND if his oblation *be* a \*sacrifice of peace offering, if he offer it of the herd, whether it *be* a male or female, he shall offer it <sup>b</sup> without blemish before the Lord. **2** And <sup>c</sup>he shall lay his hand upon the head of his offering, and kill it *at* the door of the tabernacle of the congregation: and Aaron's sons

<sup>a</sup> Chap. 7. 11, 29; 22. 21.—<sup>b</sup> Chap. 1. 3.—<sup>c</sup> Exod. 24. 10; chap. 1. 4, 5.—<sup>d</sup> Exod. 29.

## CHAPTER III.

## THE PEACE OFFERING.

**1. Sacrifice of peace offering**—Although this is not spoken of till after the giving of the decalogue, Exod. xx, 24, the manner of the mention then made implies that it was a customary offering. Hence we have styled it traditional. It is chiefly eucharistic, with the subordinate notion of propitiation, as will be seen in the laying of the hand upon the victim and in the sprinkling of the blood. Hence the Seventy render it *θυσία σωτηρίου*, "a sacrifice of salvation," implying that it restores peace. But since no distinct reference is made to sin or to its priestly atonement, as in the sin offering, (chap. iv, 20,) we have called it a thanksgiving offering of one in the enjoyment of the peace afforded by a clear conscience. This is corroborated by the fact that it was to be eaten by the offerer and his friends in a festive banquet. It was the vehicle of communion with Jehovah and with those who feared his name. **Of the herd**—See note on chap. i, 2. **Male or female**—The whole burnt offering, the type of Christ, was a male victim. **Without blemish**—See note on chap. i, 3.

**2. Hand... head**—This impressive ceremony links the victim to the offerer, and at the same time shows his relinquishment of all claim, and his devotion of the animal to Jehovah. See note on chap. i, 4. **Blood upon the altar**—The sprinkling of blood seems to have been the very core of the sacrificial system. For the office of the blood, see Introduction, (6.)

**3. The fat**—The suet or sweet fat is here described. The fat diffused through the flesh it was lawful to eat.

the priests shall sprinkle the blood upon the altar round about. **3** And he shall offer of the sacrifice of the peace offering an offering made by fire unto the Lord; <sup>d</sup>the <sup>1</sup>fat that covereth the inwards, and all the fat that is upon the inwards, **4** And the two kidneys, and the fat that is on them, which is by the flanks, and the <sup>2</sup>caul above the liver,

13, 22; chap. 4. 8, 9.—1 Or, *suet*.—2 Or, *midriff over the liver, and over the kidneys*.

The suet was forbidden food. Chap. vii, 23. The burning of the suet is particularly specified in every kind of offering of a victim. Whatever was reserved for the priest, or to the offerer, the suet must always be burned. The reason may be, because this is the best portion. Murphy assigns another reason: "The fat is expressive of the holiness which pertains to the Substitute, as the blood is significant of the penal death which He has undertaken to suffer. The two go to make up what is called righteousness, or active and passive obedience to the law for the sinner." We see no semblance between fat and holiness which can make one a fitting type of the other except their purity and unmingled nature. See Concluding Note.

**4. The two kidneys**—Professor Bush suggests that the kidneys were burned because they are "the supposed seat of some of the strongest sensual propensities," such as fornication and uncleanness. But we fail to see why the kidneys should be burned for this reason while the very organs of impurity are spared. The kidneys (reins) are, with the Scripture writers, the inmost seat of character. Their burning signifies the purgation, by the fire of the Holy Spirit, of the inscrutable depths of the spiritual nature and the cleansing of the heart from inbred sin. "God trieth the hearts and kidneys." *Psa.* vii, 9. "I try the kidneys." *Jer.* xvii, 10. Outside of the Pentateuch the substitution of *reins* for *kidneys* occurs in the Authorized Version thirteen times in the Old Testament. **The caul above the liver**—These words are found together twice in Exodus, and quite often in the sacrificial ritual of Leviticus. In physiological terms it

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with the kidneys, it shall he take away. **5** And Aaron's sons <sup>e</sup>shall burn it on the altar upon the burnt sacrifice, which *is* upon the wood that *is* on the fire: *it is* an offering made by fire, of a sweet savour unto the Lord. **6** And if his offering for a sacrifice of peace offering unto the Lord *be* of the flock, male or female, <sup>f</sup>he shall offer it without blemish. **7** If he offer a lamb for his offering, then shall he offer it before the Lord. **8** And he shall lay his hand upon the head of his offering, and kill it before the tabernacle of the congregation: and Aaron's sons shall sprinkle the blood thereof round about upon the altar. **9** And he shall offer of the sacrifice of the peace offering an offering made by fire unto the Lord; the <sup>g</sup>fat thereof, *and* the whole rump, (it shall he take off hard by the backbone;) and the fat that covereth the inwards, and all the fat that *is* upon the inwards, **10** And the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver,

with the kidneys, it shall he take away. **11** And the priest shall burn it upon the altar: *it is* <sup>h</sup>the food of the offering made by fire unto the Lord. **12** And if his offering *be* a goat, then <sup>i</sup>he shall offer it before the Lord. **13** And he <sup>k</sup>shall lay his hand upon the head of it, and kill it before the tabernacle of the congregation: and the sons of Aaron shall sprinkle the blood thereof upon the altar round about. **14** And he shall offer thereof his offering, *even* an offering made by fire unto the Lord; the fat that covereth the inwards, and all the fat that *is* upon the inwards, **15** And the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it shall he take away. **16** And the priest shall burn them upon the altar: *it is* the food of the offering made by fire for a sweet savour: <sup>l</sup>all the fat *is* the Lord's. **17** *It shall be* a <sup>m</sup>perpetual statute for your generations throughout all your dwellings, that ye eat neither <sup>n</sup>fat nor <sup>o</sup>blood.

<sup>e</sup> Exod. 29. 13; chap. 6. 12.—<sup>f</sup> Verse 1, &c. —<sup>g</sup> Verses 3, 4; Isa. 53. 10.—<sup>h</sup> See chap. 21. 6, 8, 17, 21, 22; 22. 25; Ezek. 44. 7; Mal. 1. 7, 12. —<sup>i</sup> Verses 1, 7, &c.—<sup>k</sup> 2 Cor. 5. 21; 1 Peter 8. 15.

<sup>l</sup> Chap. 7. 23, 25; 1 Sam. 2. 15; 2 Chron. 7. 7. —<sup>m</sup> Chap. 6. 18; 7. 36; 17. 7; 23. 14.—<sup>n</sup> Chap. 7. 23; verse 16, compare with Deut. 32. 14.—<sup>o</sup> Gen. 9. 4; chap. 7. 23, 26; 17. 10, 14; Deut. 12. 16; 1 Sam. 14. 33; Ezek. 44. 7, 15.

is "the small omentum which bounds part of the liver and the stomach, and comes into the region of the kidneys, and which is itself surrounded with the *tunica adiposa*—a bed of fatty matter."

**9. The whole rump**—We know of no more unfortunate translation than this. Instead of *rump*, it should have been rendered *fat tail*. In the East there is a species of sheep whose tails are so large that they weigh from twelve to fourteen pounds, and the owners are obliged to fix a thin board or cart beneath the tail to ease the

sheep, and to preserve the wool and fat from being torn among the bushes and stones. See Ludolph, *History of Ethiopia*, p. 53, and Dr. Russell, *Natural History of Aleppo*, p. 51. The cooks of Syria use this mass of fat instead of Arab butter.

**11. The food of the offering**—Literally, this means *the bread or sustenance of the altar-flame*. **Unto the Lord**—Jehovah's altar may be said to be the table which he spreads on the earth. Devout and willing souls bring provision to that table, and are graciously invited to sit down and share the gifts which their loyal hearts have brought, hallowed by his presence and sweetened by his blessing. Numbers xxviii. 2. The flesh of the peace offering, of which no mention is made in this chapter, was to be eaten by the offerer and his friends on the same day or the day following. Chap. vii. 15, 16.

**17. A perpetual statute**—The Hebrew word *olam*, here translated perpetual, is sometimes used for future duration without end, as the eternal existence of God, (Gen. xxi. 33,) but it



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often signifies an indefinite future time conditioned by the context or by the nature of the subject. Hence it may extend to only a few years, as the servant who refused to be made free, after his ear was bored with an awl became a servant, *olam, forever*. Therefore the modern Jew cannot logically allege that the *perpetual statutes* of the Levitical law bind him to the burdensome repetition of types long since done away by the presence of the glorious Antitype in his temple on Mount Moriah, and that the everlasting covenant compels him to feed his hungry soul with the shadows of good things yet to come centuries after the substance, the living Bread, has come down from heaven. The plain meaning of the perpetual statute is, that so long as the Jewish dispensation continues, and the ceremonial law retains its significance, the requirement shall stand. **Eat neither fat nor blood**—The prohibition extends only to the suet, and not to the fat diffused in small particles through the flesh, and to the blood in the larger veins and arteries which flows from the animal when the jugular vein is cut. The minute globules of blood in the small veins spreading through the flesh it would be impossible to remove. The prohibition does not extend to the eating of these, since it would have been a virtual interdict of the eating of any flesh. The law relates not only to all sacrifices, but also to all animals slain for food. See notes on chap. vii, 23, 25.

#### CONCLUDING NOTE.

Physiologists allege, that the prohibition of fat is the re-enactment of that law of hygiene which demands abstinence from gross animal food on the part of dwellers in hot climates, while it permits the Esquimaux to drink with impunity whale oil by the quart, and to feast to surfeiting upon the fat of the white bear. So great is the demand for carbon with which to warm his system, that he would soon die if required to keep this everlasting statute which promoted the health and long life of the Hebrew. Here we have an incidental proof that Judaism was never designed to be universal.

There are also intellectual and moral grounds for this statute. Fat tends to stupify the mind, and blood excites the malevolent propensities, and makes those who drink it fierce, savage, and bloodthirsty. For still higher grounds on which this prohibition rests, namely, on the typology of the fat, see note on verse 3; and of the blood, see Introduction, (6.) That the blood of the sacrificial victim prefigured the blood of Jesus Christ, the Lamb of God, is too obvious to need proof. There is no doubt that the prohibition of blood as food has reference to this fact. The typical significance of the fat as representing Christ's personal righteousness is a favourite theory with some. See Professor Murphy, quoted verse 3. It is true that the work of mediation is twofold. Says Richard Watson, "For what Christ did in obedience to the precepts of the law, and what he suffered, constitute that mediatorial righteousness for the sake of which the Father is ever well pleased in him." It is eminently appropriate that the former as well as the latter element of mediatorial righteousness should have its distinct type in the Levitical system. We find them both in the perpetually consumed fat, and in the blood sprinkled without cessation upon Jewish altars.

#### CHAPTER IV.

##### INTRODUCTORY.

Having discussed the three traditional offerings, we now approach two which are the creation of positive statute—the sin offering and the trespass offering. They are introduced by explaining their nature and stating the occasion on which they are to be resorted to, as if they were entirely unknown before. Sin burdening the conscience, or resting on the unconscious soul, is made prominent, and its turpitude is magnified by the very law which provides for its atonement. As the sun, pouring his beams into a dark room, reveals its filth and its need of cleansing, so the Sinaitic law disclosed to the eye of conscience the manifold spots and stains of sin hitherto unseen, and, by its high requirements, was the



## CHAPTER IV.

**A**ND THE LORD spake unto Moses, saying,

2 Speak unto the children of Israel, saying, "If a soul shall sin through ig-

a Chap. 5. 15, 17; Num. 15. 24; 1 Sam.

occasion of the commission of many sins. "The law entered that the offence might abound." But in the gracious provision for the purgation of the conscience from a sense of guilt in the sin-expiating sacrifices, we find that "where sin abounded grace did much more abound." Rom. v, 20. See Introduction, (7.)

## ORDINARY SINS OF INADVERTENCE, 1, 2.

2. **If a soul shall sin**—It is a noteworthy fact that throughout this entire description of sacrifices Jehovah makes provision not for bodies, nor for men, but for *souls*. He would thus early direct the attention of the Hebrews away from the visible form to the immaterial and spiritual person which it enshrines. **Through ignorance**—The Hebrew word *u'shaygah*—*in error*—occurs here for the first time in the Bible. In the Authorized Version it is translated by the word *ignorance* twelve times, by *unawares* four times, once by *unwittingly*, and twice by *error*. It occurs only in Leviticus, Numbers, Joshua, and Ecclesiastes. Fürst prefers to render it by the adverb *inadvertently*. Up to this time Jehovah had overlooked the sins of his people which arose from lack of knowledge and imperfection of judgment. But that every mouth may be stopped and all may be guilty before him, he pronounces sentence of condemnation upon them for their unconscious deviations from his law. There can be no high attainments in holiness until the cry is extorted, Who can understand his *inadvertencies*? Cleanse thou me from *unknown errors*. Psalm xix, 12. He who is satisfied so long as his conscience does not condemn him, needs to be taught that the decisions of an approving conscience, involving, as they may, erroneous intellectual judgments, are not a safe ground of justification to him who has access to the written revelation of God's will.

norance against any of the commandments of the LORD *concerning things* which ought not to be done, and shall do against any of them;

3 <sup>b</sup> If the priest that is anointed do sin

14. 27; Psa. 19. 12.—<sup>b</sup> Chap. 8. 12.

Hence says St. Paul, (1 Cor. iv, 4,) as rendered by Alford, "For I am conscious to myself of no delinquency, but I am not hereby justified." Compare Heb. v, 2, 3; ix, 7. **Against any . . . commandments**—The Hebrew is not *against but from*—in deviation *from*. As the law is made up of prohibitions and precepts, it may be broken by doing a forbidden act, which is a sin of commission, and by failing to perform a required deed, which is called a sin of omission. In other words the law may be transgressed, or stepped over, and it may be swerved from. The sin of inadvertence is most frequently committed in the latter way, though there are also involuntary sins of commission. Such are distinctly referred to in the latter part of the verse.

## SIN OF A PRIEST, 3-12.

3. **The priest**—The term *priest* in the original signifies a performer of the offices of worship. In the English it is derived from *presbyter*, referring more to the order than to the duties. **That is anointed**—The anointing at the consecration of the Aaronic priest symbolized his setting apart to a sacred office, and prefigured the inward unction of the Holy Ghost, which, after Jesus was glorified, should be poured upon all perfect believers in Christ, making them "kings and priests unto God." Rev. i, 6. The original is the word *messiah*, adumbrating the only Priest who mediates between the believer and the Father in the Gospel dispensation. The high priest is here intended, because he had the anointing in a pre-eminent sense. Chap. xvi, 32; note on vi, 22; Psa. cxxxiii, 2. The anointing oil was composed of pure myrrh, sweet cinnamon, calamus, cassia, and olive oil, (Exodus xxx, 23,) emblematic of the gifts and graces of the Holy Spirit. St. Chrysostom never opened his "golden mouth" for a more terse and truthful

according to the sin of the people; then let him bring for his sin, which he hath sinned, <sup>c</sup>a young bullock without blemish unto the LORD for a sin offering. **4** And he shall bring the bullock <sup>d</sup>unto the door of the tabernacle of the congregation before the LORD; and shall lay his hand upon the bullock's head, and

c Chap. 9. 2.—d Chap. 1. 3, 4.

sentence than this: "The Law was the Gospel in anticipation; the Gospel is the Law in fulfilment." **Do sin**—The radical notion of sin, in both the Hebrew and Greek mind, is that of *missing the mark*. The priest "taken from among men is compassed with infirmities," and is so liable to miss the mark by any involuntary unsteadiness of aim that he is regarded as a presumptive sinner, (chap. viii, 14.) and provision is made for the expiation of his offences before he can acceptably officiate at the altar in behalf of others, who, like himself, are unwittingly "out of the way."

**According to the sin of the people**—Rather, *to the fault of the people*, so that they incur guilt. If the high priest sins, the propitiation which he attempts to make is null and void, and the people are left in a state of guilt exposed to the penalty of the law. Hence provision is made to secure an atonement for the atoner. At no point does the superiority of our great High Priest to the frail and sinning head of the Levitical hierarchy shine forth with greater brightness. He is not obliged to present an offering first for himself and then for us. "We have an advocate with the Father, Jesus Christ the *righteous*." **Without blemish**—See note on chap. i, 3. **Sin offering**—The Hebrew *chattath* signifies *sin, sinner, sacrifice for sin, repentance, or punishment*. This explains 2 Cor. v, 21. The idea of rendering satisfaction for the transgression of the law lies on the very surface of the sin offering. The blood of the bullock is the life. The life of the animal must be substituted for the forfeited life of the sinner. See Introduction, (6.)

**4. Shall lay his hand...and kill**—Since the priest is also the offerer these acts must be performed by him. For the significance of the laying on of

kill the bullock before the LORD. **5** And the priest that is anointed <sup>e</sup>shall take of the bullock's blood, and bring it to the tabernacle of the congregation: **6** And the priest shall dip his finger in the blood, and sprinkle of the blood seven times before the LORD, before the vail of the sanctuary. **7** And the priest

e Chap. 16. 14; Num. 19. 4.

the hand, see chap. i, 4. From later Jewish authorities we learn that there was added the following confession of sin, and prayer that the victim might be accepted as its expiation: "I have sinned, I have done iniquity, I have trespassed, and done thus and thus; and do return by repentance before thee, and with *this* I make atonement." This confession, if it was not a part of the original ritual, was a pardonable addition; the proper—we may say necessary—expression of the penitent soul.

**6. Dip his finger in the blood**—Some explain the shedding of blood in sacrifice by the theory that evil rests in that which is material, and that blood is the representation of that evil principle in matter. Hence these modern Gnostics see in the shedding of blood the putting away of moral evil. In addition to other objections to this view, is the command to the priest to come into immediate contact with the blood which would have ceremonially defiled him, if it was the representation of all impurity. **Sprinkle...seven times**—This number represented perfection. The origin of the symbolism of seven has been much discussed. It is reasonable to suppose that the first idea associated with seven would be that of religious periodicity arising from the sabbath, and that the notion of the completeness of a religious act arose from this. We certainly cannot agree with Bähr's fanciful division of seven into its component elements, three and four, the first of which=Divinity, and the second=Humanity, whence Seven=Divinity+Humanity=the God-man. The more we have of such exegesis of the Holy Scriptures, the more will sceptics be confirmed in unbelief, and thoughtful believers be perplexed. **The sanctuary**—The most holy place or the holy of holies. Behind the vail the



shall 'put *some* of the blood upon the horns of the altar of sweet incense before the LORD, which *is* in the tabernacle of the congregation; and shall pour "all the blood of the bullock at the bottom of the altar of the burnt offering, which *is* at the door of the tabernacle of the congregation. 8 And he shall take off from it all the fat of the bullock for the sin offering; the fat that cover-

ƒ Chap. 8. 15; 9. 9; 16. 18.—g Chap. 5. 9.

visible presence of Jehovah was enthroned above the ark of the covenant and between the outspread wings of the cherubim. The nearest that the ordinary priest could come to this throne of Jehovah was to the vail. There he might sprinkle the blood to make propitiation for sin. Within the vail only the high priest could go, one day in the year, to sprinkle the mercyseat. Chap. xvi, 14.

#### 7. **Blood...horns of the altar—**

These horns are not supposed to have been made of horn, but to have been projections from the four corners covered with the metal with which the altar was overlaid. Josephus describes the altars in use in his day as having these projections in the shape of horns. Others are of the opinion that the horns of the original altars were perpendicular cones rising from each corner of the altar to half its height. There is much discussion respecting their purpose. They could not, in the case of the altar of incense, have been for binding the victim before killing it, (Psa. cxviii, 27,) because no victim was ever burned on this altar. The horn is with the Hebrews a favourite symbol of power. Its presence on every altar may have been to suggest the glory of Jehovah's omnipotence. Previous to the appointment of the six cities of refuge, the altar was the asylum for the accidental manslayer. Exod. xxi, 14. The refugee was accustomed to lay hold of the horns of the altar. 1 Kings i, 50. The horns were to be smeared with blood, perhaps to set forth the great truth that the blood of Christ is the only inviolable refuge, and that the penitent sinner can lay hold of the protecting power of God only as he lays hold of sacrificial blood. See Introduction, (6.) **Altar of sweet**

eth the inwards, and all the fat that *is* upon the inwards, 9 And the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it shall he take away, 10 <sup>a</sup>As it was taken off from the bullock of the sacrifice of peace offerings: and the priest shall burn them upon the altar of the burnt offering. 11 <sup>b</sup>And the skin of

h Chap. 3. 3, 4, 5. —i Exod. 29. 14; Num. 19. 5.

**incense—**This, being covered with gold, was called the *golden* altar, to distinguish it from the *brazen* altar of burnt offering. Exod. xxxviii, 30; xxxix, 38. The Hebrew name for *altar*, signifying "the killing-place," as applied to the altar of incense is not strictly appropriate. It is not here used in its etymological sense. For a description, see notes on Exod. xxx, 1–10. **Before the Lord—**This altar was situated in the holy place. In apparent contradiction to this, the writer to the Hebrews (ix, 4) enumerates it among the objects which were within the second vail, that is, in the holy of holies. In 1 Kings vi, 21, 22, it is said to belong to "the oracle," or most holy place. The best explanation is that suggested by Bleek and adopted by Tholuck, namely, that the author of the epistle "treats the holy of holies, irrespective of the vail, as symbolical of the heavenly sanctuary, and had also a motive to include in it the altar of incense, whose offerings of incense are the symbol of the prayers of the saints. See note on Heb. ix, 4. **Pour all the blood...bottom of the altar—**In the temple there was a duct by which the blood was conveyed to the brook Kedron. There was doubtless some such way of disposing of the blood in the tabernacle, of which the temple was only an enlarged copy.

8. **All the fat—**Suet. See notes on chap. iii, 3, 17.

9. **The two kidneys...caul—**See note on chap. iii, 4.

11. **The skin—**This, in the whole burnt offering, was the perquisite of the priest. See note on chap. vii, 8. In the sin offering for a priest or the congregation it was to be burned. But in the sin offering for a prince or a private person it is left doubtful.

the bullock, and all his flesh, with his head, and with his legs, and his inwards, and his dung, **12** Even the whole bullock shall he carry forth <sup>2</sup> without the camp unto a clean place, <sup>k</sup> where the ashes are poured out, and <sup>1</sup> burn him on the wood with fire: <sup>2</sup> where the ashes are poured out shall he be burnt.

**13** And <sup>m</sup> if the whole congregation of Israel sin through ignorance, <sup>a</sup> and the thing be hid from the eyes of the as-

sembly, and they have done *somewhat against* any of the commandments of the Lord *concerning things* which should not be done, and are guilty; **14** When the sin, which they have sinned against it, is known, then the congregation shall offer a young bullock for the sin, and bring him before the tabernacle of the congregation. **15** And the elders of the congregation <sup>o</sup> shall lay their hands upon the head of the bullock before the

<sup>1</sup> Heb. *to without the camp.*—<sup>k</sup> Chap. 6. 11.  
<sup>2</sup> Heb. 13. 11.—<sup>2</sup> Heb. *at the pouring out*

*of the ashes.*—<sup>m</sup> Num. 15. 24; Josh. 7. 11.—<sup>n</sup> Chap. 5. 2, 3, 4, 17.—<sup>o</sup> Chap. 1. 4.

**12. The whole bullock shall he carry forth**—Bishop Colenso finds a physical impossibility here, and in his estimation a conclusive proof that Leviticus is “unhistorical,” a bungling fabrication of a later age. But the Hebrew does not require the priest personally to carry forth the bullock, but “to cause it to go forth,” by the agency of others, probably the Levites. **Without the camp**—The reason for this requirement is not recorded. Says Fairbairn, “It is true that all impure things were carried without the camp, but it does not follow that every thing carried out of the camp was impure.”

**A clean place** in which it was to be burned implies that it is most holy. But the usual treatment of the most holy things, namely, eating by the priests could not be resorted to, because it was a sin offering for a priest. The only other way in which Jehovah signified his acceptance was by receiving the sweet odour when consumed by fire. But if burned on the altar there would be nothing to distinguish it from the burnt offering. Hence, though most holy, it was borne without the camp and consumed in a clean place, yet where carrion and other impurities were found near at hand. The holy Son of God, the great Sin Offering, suffered between two malefactors, himself separate from sinners. “Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate,” (Heb. xiii, 12,) after “the Lord had laid on him the iniquity of us all.” Isa. liii, 6. **Where the ashes are poured out**—At a little distance from Jerusalem are several large mounds of ashes, one of them forty feet

high, which some conjecture may be as old as the age of the temple, having been built up by the ashes carried out thither from the altar of sacrifice. Professor Liebig has proved them to be composed largely of animal elements. **And burn him**—“The word ‘burn,’ here, is different from that which is used to denote turning into odour or perfume on the altar. It signifies to destroy by fire; whereas the other means to incense or consume as incense.” There is something very peculiar and exceptional about the treatment of the sin offering for the people and for the high priest, their representative; it was most holy, and yet was committed not to the slow altar-fires to sweeten the sky with its odour, but to the devouring flames in a place surrounded by impurities. How unique and mysterious the sufferings of Christ when forsaken by the Father!

#### SIN OF THE CONGREGATION, 13–21.

**13. Whole congregation...sin**—It is not to be supposed that so great a multitude should each be guilty of the same inadvertent sin, except it be some defect in worship or some deviation from the letter of the law arising out of their peculiar circumstances, as in 1 Sam. xiv, 32–35. It is this presumptive sin of the whole congregation of Christian worshippers which renders it eminently appropriate for the Lord’s Prayer, with its petition for forgiveness of debts, to be repeated in every assembly. The sin of the whole congregation was to be expiated in the same way with the sin of the priest, except that the elders, as their representatives, laid their hands upon the victim.

LORD; and the bullock shall be killed before the LORD. **16** <sup>p</sup> And the priest that is anointed shall bring of the bullock's blood to the tabernacle of the congregation: **17** And the priest shall dip his finger in *some* of the blood, and sprinkle it seven times before the LORD, *even* before the veil. **18** And he shall put *some* of the blood upon the horns of the altar which *is* before the LORD, that *is* in the tabernacle of the congregation, and shall pour out all the blood at the bottom of the altar of the burnt offering, which *is* at the door of the tabernacle of the congregation. **19** And he shall take all his fat from him, and burn it upon the altar. **20** And he shall do with the bullock as he did <sup>r</sup> with the bullock for a sin offering, so shall he do with this: <sup>s</sup> and the priest shall make an atonement for them, and it shall be forgiven them. **21** And he shall carry forth the bullock without the camp, and burn him as he burned the first bullock: it *is* a sin offering for the congregation.

**22** When a ruler hath sinned, <sup>t</sup> and done *somewhat* through ignorance *against* any of the commandments of the LORD his God *concerning* things which should not be done, and is guilty; **23** Or <sup>u</sup> if his sin, wherein he hath sinned, come to his knowledge: he shall bring his offering, a kid of the goats, a male without blemish: **24** And <sup>v</sup> he shall lay his hand upon the head of the goat, and kill it in the place where they kill the burnt offer-

ing before the LORD: it *is* a sin offering. **25** <sup>w</sup> And the priest shall take of the blood of the sin offering with his finger, and put it upon the horns of the altar of burnt offering, and shall pour out his blood at the bottom of the altar of burnt offering. **26** And he shall burn all his fat upon the altar, as <sup>x</sup> the fat of the sacrifice of peace offerings: <sup>y</sup> and the priest shall make an atonement for him as concerning his sin, and it shall be forgiven him.

**27** And <sup>z</sup> if <sup>a</sup> any one of the <sup>b</sup> common people sin through ignorance, while he doeth *somewhat against* any of the commandments of the LORD *concerning* things which ought not to be done, and be guilty; **28** Or <sup>c</sup> if his sin, which he hath sinned, come to his knowledge; then he shall bring his offering, a kid of the goats, a female without blemish, for his sin which he hath sinned. **29** <sup>d</sup> And he shall lay his hand upon the head of the sin offering, and slay the sin offering in the place of the burnt offering. **30** And the priest shall take of the blood thereof with his finger, and put it upon the horns of the altar of burnt offering, and shall pour out all the blood thereof at the bottom of the altar. **31** And <sup>e</sup> he shall take away all the fat thereof, <sup>f</sup> as the fat is taken away from off the sacrifice of peace offerings; and the priest shall burn it upon the altar for a <sup>g</sup> sweet savour unto the LORD; and <sup>h</sup> the priest shall make an atonement for him, and it shall be forgiven him.

<sup>p</sup> Verse 5: Heb. 9. 12, 13, 14.—<sup>q</sup> Verse 7: <sup>r</sup> Verse 3.—<sup>s</sup> Num. 15. 25: Dan. 9. 24: Rom. 5. 11: Heb. 2. 17: 10. 10-12: 1 John 1. 7: 2. 2.  
<sup>t</sup> Verses 2, 13.—<sup>u</sup> Verse 14.—<sup>v</sup> Verse 4, &c.  
<sup>w</sup> Verse 30.—<sup>x</sup> Chap. 3. 5.

<sup>y</sup> Verse 20: Num. 15. 23.—<sup>z</sup> Verse 2: Num. 15. 27.—<sup>a</sup> Heb. *any soul*.—<sup>b</sup> Heb. *people of the land*.—<sup>c</sup> Verse 23.—<sup>d</sup> Verses 4, 24.  
<sup>e</sup> Chap. 3. 14.—<sup>f</sup> Chap. 3. 3.—<sup>g</sup> Exod. 29. 18: chap. 1. 9.—<sup>h</sup> Verse 26.

**20. Make... atonement for them**  
—The radical significance of this term is to *cover* the sinner from the holiness of God lest he be consumed because of his sin. The term *atonement* in the Old Testament corresponds not to the Greek of which atonement is the translation in Rom. v, 11, *καταλλαγὴν*, *reconciliation*, or a state of harmonized variance, irrespective of the means, but to *propitiation*, *ἱλαστήριον*, (Romans iii, 25,) and *ἱλασμός*. 1 John ii, 2; iv, 10. See note on chap. i, 4. **It shall be forgiven**—For the nature of the Old Testament forgiveness, see Introduction, (7.)

SIN OF A PRINCE, 22-26.

**22 A ruler**—This term signifies any high political officer, especially the

heads of the tribes, or phylarchs. The rabbins generally understand that under the monarchy it referred only to the king. The ritual for a prince is like that for the priest and for the congregation, except that the victim was a kid of the goats, and that the fat was burned as was that of the peace offering. Instead of being burnt without the camp, the flesh was to be eaten by the priest. Chap. vi, 26.

SIN OF A PRIVATE PERSON, 27-35.

The only difference between the method of expiating the sin of a private person and that of a ruler is, that the offering of the former being a female kid is supposed to be inferior to that of the ruler.

**32** And if he bring a lamb for a sin offering, <sup>1</sup>he shall bring it a female without blemish. **33** And he shall lay his hand upon the head of the sin offering, and slay it for a sin offering in the place where they kill the burnt offering. **34** And the priest shall take of the blood of the sin offering with his finger, and put it upon the horns of the altar of burnt offering, and shall pour out all

the blood thereof at the bottom of the altar: **35** And he shall take away all the fat thereof, as the fat of the lamb is taken away from the sacrifice of the peace offerings; and the priest shall burn them upon the altar, <sup>2</sup>according to the offerings made by fire unto the Lord: <sup>3</sup>and the priest shall make an atonement for his sin that he hath committed, and it shall be forgiven him.

o Verse 28.

h Chap. 3. 5. — i Verses 26, 31.

### CONCLUDING NOTES.

(1.) Ethical writers insist that the moral sense of mankind pronounces innocent the inadvertent doer of an act wrong in itself. They declare that there is a broad distinction between wrong and guilt, on the one hand, and right and innocence on the other, and that guilt always involves a knowledge of the wrong and an intention to commit it. Hence in the light of the moral philosophies filling our libraries and taught in our colleges a sin of inadvertence or ignorance needs no expiation. The punishment of such sins by human judicatories, it is asserted, would be an outrage against which every good man would cry out. Nevertheless, so great are the interests intrusted to men in certain positions that severe penalties are attached to carelessness, as in the handling of poisons by physicians and apothecaries, the involuntary sleep of a weary sentinel at his post, or in the case of the bridge-tender, who, through a misapprehension of the hour of the day, has the draw open when the express train arrives. These are inadvertent sins which men regard and punish as crimes. Now what the exigencies of human society require in a few cases, the perfect moral government of God demands in all cases—satisfaction for involuntary sins. But there is this difference. God always provides an atonement for such sins, and never executes sentence till the atonement has been rejected. Where the expiation cannot be known and applied he forbears to inflict the penalty. The time of this ignorance God overlooked. Acts xvii, 30. Hence the law of God is more merciful than the law of man, which, in the cases

specified, makes no provision for escaping the punishment of involuntary offences. The objection which some have raised against the Divine government for holding errors and inadvertencies as culpable and penal, falls to the ground when we find the first announcement of this fact accompanied by the institution of the sin offering.

(2.) Though a well-meant mistake does not defile the conscience and bring the soul into condemnation, it nevertheless demands a penitent confession and a presentation of the great Sin Offering unto a God of absolute holiness. The refusal to do this, since the sin offering is provided, involves positive guilt. Says John Wesley, "Not only sin, *properly* so called, that is, a *voluntary* transgression of a known law; but sin *improperly* so called, that is, an *involuntary* transgression of a Divine law, known or unknown, needs the atoning blood. I believe there is no such perfection in this life as excludes these involuntary transgressions which I apprehend to be naturally consequent on the ignorance and mistakes inseparable from mortality. Therefore *sinless perfection* is a phrase I never use, lest I should seem to contradict myself. I believe a person filled with the love of God is still liable to these involuntary transgressions." Hence Chas. Wesley sings,

"Every moment, Lord, I want  
The merit of thy death."

(3.) The Jewish teachers were thorough literalists, as is seen in their definition of the sin of ignorance: 1.) It must be involuntary. 2.) Against a prohibition. 3.) An outward act and not a word or a thought. 4.) The deed must be worthy of capital punishment when wilfully committed. We believe



that this is taking too narrow a view of the broad field of inadvertent sins. The New Testament here illumines the Old. In Acts iii, 17, St. Peter, after boldly charging the Jewish authorities with the denial of the Holy One and the Just, the liberation of a murderer, and the killing of the Prince of life, throws the mantle of charity over these flagrant and wilful sins by saying, "Brethren, I wot that through ignorance ye did it, as did also your rulers." Then after having brought their sins within the efficacy of the great sin offering, if they will avail themselves of the blood of sprinkling, he exhorts them to repent that their sins may be blotted out. Peter speaks in the same strain in his epistolary exhortation to the Church not to fashion themselves "according to the former lusts in your ignorance." 1 Peter i, 14. St. Paul repeatedly palliates his wilful sin of violent persecution of the Church by the declaration that he did it ignorantly. 1 Tim. i, 13; Acts xxvi, 9. Hence Archbishop Magee infers that the sin of ignorance "includes all such as were the consequence of human frailty and inconsideration, whether committed knowingly and wilfully, or otherwise. It stands opposed to sins committed with a high hand, (Num. xv, 22-31,) that is, deliberately and presumptuously, for which no atonement was admitted. So that the efficacy of the atonement was extended to all sins which flowed from the infirmities and passions of human nature, and was withheld only from those which sprang from deliberate and audacious defiance of the Divine authority. "This view is also confirmed by the example given of particular sins which called for the atonement—fraud, lying, rash swearing or perjury, and licentiousness." This throws light upon the sin "for which there is no more sacrifice," (Heb. x, 26-29;) the sin unto death, (1 John v, 16;) the irremissible sin, (Mark iii, 29;) and clearly identifies it with the sin committed "with a high hand" for which the "soul shall be utterly cut off." The contrast between the two Testaments, which makes the Old the embodiment of unmitigated severity

and the New the impersonation of mercy, is groundless. There is mercy in the dispensation of the law; there is in the dispensation of grace "the wrath of the Lamb" flashing out to consume incorrigible offenders.

(4.) The diversity in the victims appointed for sin offerings was evidently intended to mark the different degrees of offensiveness in the sin to be atoned, except the alternative conceded to poverty. Thus we have an ascending scale: a female kid, or pair of pigeons, a male kid, a young bullock, respectively, for a private person, a prince, a high priest, or the whole people, showing that the heinousness of sin increases with the rank and number of the transgressors. "Begin at my sanctuary." Ezek. ix, 6.

## CHAPTER V.

### THE TRESPASS OFFERING.

#### INTRODUCTORY.

Commentators have found it difficult to draw a well-defined line between the *chattath*—the sin offering—and the *asham*—the trespass offering; the latter is for sins of ignorance or inadvertence as well as the former. The only exception is the case of falsehood, fraud, and voluntary silence when justice calls for testimony. Even these, usually the offspring of fear or some other weakness, would be regarded by Archbishop Magee as sins of ignorance. Chap. iv, 2, note. Some discriminate the trespass offering from the sin offering by attaching reparation of injuries to the former, as the restoration of goods fraudulently gotten; but this can apply only to a few of the sins for which the trespass offering is designed. Gesenius frankly admits that "the precise point of distinction between the two kinds of faults or sins has hitherto been sought in vain." See verse 6, note. The *asham* is used for the offence as well as for its expiatory offering. It then signifies *guiltiness*, (Gen. xxvi, 10;) *sin*, (Jer. li, 5, Prov. xiv, 9;) and *trespasses*, (Psa. lxviii, 21.) The Seventy have never translated *asham* by ἀμαρτία, *sin*, but generally by some such soft word as

## CHAPTER V.

**A**ND if a soul sin, \*and hear the voice of swearing, and is a witness, whether he hath seen or known *of it*; if he do not utter *it*, then he shall <sup>b</sup>bear his iniquity.

**2** Or <sup>c</sup>if a soul touch any unclean thing, whether *it be* a carcass of an unclean beast, or a carcass of unclean cattle, or the carcass of unclean creeping

*a* 1 Kings 8. 31; Matt. 26. 63.—*b* Verse 17; chap. 7. 18; 17. 16; 19. 8; 20. 17; Numbers 9. 13.—*c* Chap. 11. 24, 28, 31, 39; Numbers 19. 11,

πλημμέλεια, *mistake*, or ἀγνοια, *ignorance*. The Hebrew does not justify this exclusive rendering, as an examination of the above passages will show. The soul or life of the "Man of sorrows" was made an *asham*, a trespass offering. Isa. liii, 10.

## SIN AGAINST JUSTICE—CONCEALING TESTIMONY, 1.

1. **Hear the voice of swearing—**

This does not refer to profaning the Divine name, but to the case of a witness who hears the magistrate adjuring the people to utter the truth for the promotion of justice. **If he do not utter—**If he refuses to testify. This is not perjury, but a *suppressio veri*, a withholding of the truth, which in law is regarded as culpable as the suggestion of a falsehood. Since justice depends on evidence, concealment of evidence is indicative of a sympathy with injustice. **Bear his iniquity—**The right word is used; it is *iniquity—in-equity*—a crime against right, the primordial basis of human society, which would be subverted by the universal practice of keeping back evidence. The iniquity which he shall bear is that which he screens from punishment by his silence. He has made himself a partaker of the crime.

## INVOLUNTARY VIOLATION OF CEREMONIAL PURITY, 2-3.

**2. If a soul touch—**The soul is here put for the entire man. **Any unclean thing—**It is difficult for those who have not been ceremonially trained from infancy to group together things differing so widely as the moral turpitude just mentioned and the accidental and innocent contact with a dead

things, and *if* it be hidden from him; he also shall be unclean, and <sup>d</sup>guilty. **3** Or if he touch <sup>e</sup>the uncleanness of man, whatsoever uncleanness *it be* that a man shall be defiled withal, and it be hid from him; when he knoweth *of it*, then he shall be guilty.

**4** Or if a soul swear, pronouncing with *his* lips <sup>f</sup>to do evil, or <sup>g</sup>to do good, whatsoever *it be* that a man shall pro-

13, 16.—*d* Verse 17.—*e* Chapters 12. 13. 15.—*f* 1 Samuel 25. 22; Acts 23. 12.—*g* See Mark 6. 33.

mouse or snail, (chap. xi, 23-43;) yet in the religious development and discipline of the Hebrews there was a perpetual commingling of offences, arbitrary, factitious, and temporal, with immutable and eternal moral principles. It is not for us to deny that this period of ceremonial pupilage was necessary. Things which would be unsuited to the Gospel dispensation, and even ridiculous in contrast with its spiritual sublimities, have their proper place in a law of temporal sanctions, chiefly or solely affecting the present life only. **Shall be unclean—**He was cut off for the time from certain religious and social privileges, and his citizenship in Israel was in abeyance. From these disadvantages, certain ritualistic acts alone could free him. These were not required in order to magnify the office of the priest, but to impress upon the people a sense of the personality and holiness of God, and of the reality of his covenant. In shadow they suggested the necessity of a spiritual cleansing from moral pollution. **Guilty—**The verb *asham* here expresses a different idea from the iniquity committed by the silent witness of wrong. It signifies primarily *to be desert, to lie waste*; hence, as applied to man, *to fail in duty*.

## INADVERTENCY IN OATHS, 4-5.

4. **If a soul swear... to do evil—**

This refers to an inconsiderate vow. In the light of subsequent knowledge it is found that the performance of the vow would be evil. In this dilemma he must refrain from that evil deed. Nevertheless his broken vow must be accounted a fault to be atoned for by a trespass offering. **Or to do good—**



nounce with an oath, and it be hid from him; when he knoweth of it, then he shall be guilty in one of these. **5** And it shall be, when he shall be guilty in one of these *things*, that he shall confess that he hath sinned in that *thing*:

**6** And he shall bring his trespass offering unto the LORD for his sin which he hath sinned, a female from the flock,

*h* Chap. 16. 21; 26. 40; Num. 5. 7; Ezra 10. 11.  
*i* Chap. 12. 8; 14. 21.

The good may have become impracticable by reason of circumstances **hid from him** when the vow was made, or because of neglect or procrastination till the opportunity has passed by. Keil extends the inadvertency in oaths to any thing affirmed with an oath without due reflection, and afterwards discovered to be a deviation from the truth.

**5. He shall confess**—Confession is the natural expression of true penitence, breaking down pride and promoting the virtue of humility, an essential of true piety. For the traditional form of confession, see note on chap. iv, 4. **Sinned in that thing**—The public acknowledgment of specific sins is much more difficult than the vague confession of sinfulness, easily made, because it does not isolate the sinner from a sinful race. While a general confession of sins is required, there are occasions demanding their individual and specific disclosure both to God and man.

TRESPASS OFFERING THEREFOR, 6-13.

**6. Trespass offering... sin offering**—These are here apparently used as equivalent or convertible terms. This constitutes the difficulty of discriminating between them confessed by Gesenius. He has scriptural grounds for viewing them as essentially identical in chap. vii. 7, where it is said "as is the sin offering so is the trespass offering, there is one law for them." Keil endeavours to maintain a difference by denying that *asham*, trespass offering, or rather guilt or debt offering, in this verse and the following, "means either guilt offering or *debitum*, (Knobel,) but *culpa*, guilt, or *delictum*, offence. But this meaning

a lamb, or a kid of the goats, for a sin offering; and the priest shall make an atonement for him concerning his sin. **7** And <sup>1</sup>if he be not able to bring a lamb, then he shall bring for his trespass, which he hath committed, two <sup>2</sup>turtledoves, or two young pigeons, unto the LORD; one for a sin offering, and the other for a burnt offering. **8** And he shall bring them unto the

<sup>1</sup> Heb. *his hand cannot reach to the sufficiency of a lamb.*—*k* Chap. 1. 14.

would not make good sense if substituted for trespass offering in this verse. Keil reads the next verse thus: "he shall bring as his guilt, that is, for the expiation of his guilt." This is approved by Fairbairn, who resolves this double star into two distinct orbs by assuming that the *asham*, as an offering, is not spoken of till verse 14, and then is limited to offences admitting of some sort of an estimation and recompense, and quotes Num. v, 5-8 in proof. This view is now generally concurred in, also, by Hengstenberg, Keil, Bähr, Kurtz, and others. Professor Murphy's distinction is this, in brief: in propitiation are two distinct things—expiation, the payment of the penalty, and satisfaction, the performance of the righteousness due to the law. The sin offering typifies chiefly the expiation, and the trespass offering the obedience or satisfaction. Every moral offence is both a sin and a trespass, hence both offerings may be made for the same act. But, if this theory be correct, both offerings ought to be made for every sin, in order to its perfect propitiation.

**7. Not able to bring a lamb**—For the adjustment of the Divine requirements to human ability, see chap. i, 14, note. **One for a sin offering**—This brings the sinner into reconciliation with God. **The other for a burnt offering**—This typifies the complete consecration of the reconciled sinner, soul, body, and spirit, unto Him who hath redeemed him with his precious blood. The sin sacrifice symbolically brings the penitent offerer into the state of justification, and the whole burnt sacrifice, in like manner, initiates him into entire sanctification.

priest, who shall offer *that* which is for the sin offering first, and 'wring off his head from his neck, but shall not divide it asunder: **9** And he shall sprinkle of the blood of the sin offering upon the side of the altar; and <sup>m</sup>the rest of the blood shall be wrung out at the bottom of the altar: it is a sin offering. **10** And he shall offer the second, <sup>for</sup> a burnt offering, according to the <sup>2a</sup> manner: <sup>a</sup>and the priest shall make an atonement for him for his sin which he hath sinned, and it shall be forgiven him. **11** But if he be not able to bring two turtle doves, or two young pigeons, then he that sinned shall bring for his offering the tenth part of an ephah of fine flour for a sin offering; <sup>p</sup>he shall put no oil upon it, neither shall he put

any frankincense thereon: for it is a sin offering. **12** Then shall he bring it to the priest, and the priest shall take his handful of it, <sup>q</sup>even a memorial thereof, and burn it on the altar, <sup>r</sup>according to the offerings made by fire unto the LORD: it is a sin offering. **13** <sup>a</sup>And the priest shall make an atonement for him as touching his sin that he hath sinned in one of these, and it shall be forgiven him: and <sup>t</sup>the remnant shall be the priest's, as a meat offering.

**14** And the LORD spake unto Moses, saying, **15** <sup>u</sup>If a soul commit a trespass, and sin through ignorance, in the holy things of the LORD; then <sup>v</sup>he shall bring for his trespass unto the LORD a ram without blemish out of the flocks, with thy estimation by shekels of silver,

<sup>l</sup> Chapter 1. 15. — <sup>m</sup> Chapter 4. 7, 18, 30, 34. — <sup>2</sup> Or, ordinance. — <sup>n</sup> Chapter 1. 14. — <sup>o</sup> Chapter 4. 26.

<sup>p</sup> Num. 5. 15. — <sup>q</sup> Chap. 2. 2. — <sup>r</sup> Chap. 4. 35. — <sup>s</sup> Chap. 4. 26. — <sup>t</sup> Chap. 2. 3. — <sup>u</sup> Chap. 22. 14. — <sup>v</sup> Ezra 10. 19.

**8. The sin offering first**—This direction is important, as it determines the order of the sacrifices. See Introduction. (5.)

**10. According to the manner**—See chap. i, 13-17.

**11. Turtle doves . . . pigeons**—See chap. i, notes, also Introduction, (4.)

**The tenth . . . ephah . . . flour**—The most impoverished person was supposed to be able to present three quarts of sifted wheat or barley flour for the disburdening of his conscience. **No oil . . . neither . . . frankincense**—The addition of these would make a *mincha*, or bread offering, chap. ii, 2, a eucharistic sacrifice, which could be offered only by one in a state of acceptance with God. The sinner must secure pardon before he offers praise. Says Kurtz: "Oil and incense symbolized the Spirit of God and the prayers of the faithful; the meat offering, always good works; but these are then only good works and acceptable to God when they proceed from the soil of a heart truly sanctified. The sin offering, however, was pre-eminently the atonement offering; the idea of atonement came out so prominently that no room was left for others. The consecration of the person, and the presentation of his good works, to the Lord, had to be reserved for another stage in the sacrificial institute." How strikingly this

corroborates the Wesleyan doctrine of entire sanctification as a work distinct from justification. Jesus, the great Sin Offering, so fills the vision of the penitent sinner that there is no room for the consideration of his other office, by which he is made unto the believer "wisdom, and righteousness, and sanctification."

#### DEFECTS IN HOLY THINGS, 14-19.

**15. Commit a trespass**—This is the first time that the word *חַטָּא*, to act treacherously, or to be faithless, is found in the Bible. By the use of a new term the sacred writer speaks of a peculiar kind of moral delinquency which flows from human infirmity, neglect, or cowardice. **Holy things of the Lord**—This relates to deficiencies in the tithes, firstfruits, sacrifices, vows, redemption of the firstborn, and other sources of revenue to the priests, which have occurred through forgetfulness or negligence. Those who had erroneous judgments or short memories in respect to their dues to the house of God—a numerous class, which, unfortunately, did not become extinct with Judaism—were to be enlightened and convicted of their delinquencies, and excited to make amends and seek forgiveness. **With thy estimation**—The person addressed is Moses, who

after "the shekel of the sanctuary, for a trespass offering: **16** And he shall make amends for the harm that he hath done in the holy thing, and <sup>x</sup>shall add the fifth part thereto, and give it unto the priest: <sup>y</sup>and the priest shall make an atonement for him with the ram of the trespass offering, and it shall be forgiven him. **17** And if a <sup>z</sup>soul sin, and commit any of these things which are forbidden to be done by the command-

<sup>x</sup> Exod. 30. 13; chap. 27. 25.—<sup>y</sup> Chap. 6. 5; 22. 14; 27. 13, 15, 27, 31; Num. 5. 7.—<sup>z</sup> Chap. 4. 26.—<sup>a</sup> Chap. 4. 2.

here represents the priest. The "estimation" is the assessed amount of the deficiency, which, with a fifth added, and a perfect ram besides for a sin offering, was deemed a sufficient indemnity for the past and safeguard for the future. When we see the sin "in the holy things of the Lord" committed by careless or covetous Christians, we are inclined to wish that the Gospel were a system of precepts instead of principles—precepts prescribing the exact payment of a certain proportion of income to the Lord's treasury, instead of broad principles easily forgotten or misapplied. Yet the Gospel, the law of liberty, has its compensations in the many noble characters which this system of spiritual freedom develops, while the preceptory religion of the Hebrews sadly failed to eradicate that "covetousness which is idolatry." Malachi iii, 8-10.

**17. If a soul sin . . . though he wist it not**—The case described in verses 17-19 differs from the preceding in the fact that this sin of ignorance never comes to knowledge, while there is ground for suspecting that the sin may have been committed. In this case the person is not to give himself the benefit of the doubt, but he should make amends for the hypothetical delinquency. The example cited by the rabbins is that of a person who has grounds for suspecting that he has eaten suet, or fat of the inwards, intermingled with other food. His conscience can be relieved of the doubt only by bringing a ram as a trespass offering. Thus that principle is divinely established which is cogently argued by Bishop Butler, namely, that doubt

ments of the LORD; <sup>a</sup> though he wist *it* not, yet is he <sup>b</sup> guilty, and shall bear his iniquity. **18** <sup>c</sup> And he shall bring a ram without blemish out of the flock, with thy estimation, for a trespass offering, unto the priest: <sup>d</sup> and the priest shall make an atonement for him concerning his ignorance wherein he erred and wist *it* not, and it shall be forgiven him. **19** It is a trespass offering: <sup>e</sup> he hath certainly trespassed against the LORD.

<sup>a</sup> Chap. 4. 2, 13, 22, 27; Psal. 19. 13; Luke 12. 48.—<sup>b</sup> Verses 1, 2.—<sup>c</sup> Verse 15.—<sup>d</sup> Verse 16.—<sup>e</sup> Ezra 10. 2.

in religious matters involves proof enough to incite to the performance of religious duties, and to criminate the doubter if he refuses. See Rom. xiv, 23, note.

#### CONCLUDING NOTE.

Opponents of that central doctrine of both the Levitical and Christian dispensations, the vicarious atonement, endeavour to invalidate it by an objection drawn from this chapter, namely, the prominence given to defilements not moral, but merely bodily and external, as contact with the carcass of an unclean beast. But an attentive examination will show that this prominence is seeming rather than real. These ceremonial impurities appear to be of the greatest importance, because they are minutely defined and broadly spread out before the reader. But it will be found that the mention of them is only supplementary, lest the people should suppose that such comparatively trifling offences against the law of purity were not included. This must be evident to him who reads the preceding chapter, where it is said in regard to the priest, the prince, the congregation, and the private individual, if they sin "against *any* of the commandments of God," let the prescribed sin offering be made. Here it requires no minute definition of sin, since the decalogue had been written on the tables of stone, a visible expression of the older decalogue written on the tablets of the heart. It was impossible for the Hebrews to understand "the commandments of God" in any other sense than the moral precepts and prohibitions given on Mount

## CHAPTER VI.

**AND** the LORD spake unto Moses, saying, **2** If a soul sin, and <sup>a</sup>commit a trespass against the LORD, and <sup>b</sup>lie unto his neighbour in that <sup>c</sup>which was delivered him to keep, or in <sup>d</sup>fellowship, or in a thing taken away by violence, or hath <sup>e</sup>deceived his neighbour;

<sup>a</sup> Num. 5. 6.—<sup>b</sup> Chap. 19. 11; Acts 5. 4; Col. 3. 9.—<sup>c</sup> Exod. 22. 7, 10.—<sup>d</sup> 1 Or, *in dealing*. Heb. *putting of the hand*.

Sinai. These were prominently before their minds, and for infractions of these chiefly was the blood of the victims to be shed. Again, when the symbolical nature of ceremonial institutions shall be correctly unfolded, there will be found a moral element deeply embodied in them, for the sake of which alone these shadowy rites were instituted, the uncleanness of a man prefiguring the filthiness of "the flesh and spirit," and the dead body fore-showing the natural corruption of the unregenerate heart, styled by St. Paul, "the body of this death."

## CHAPTER VI.

## INTRODUCTORY NOTE.

The division of the subject of the trespass offering made at this point by the unwise arrangement of the chapters in the Authorized Version is very much to be regretted. The Jews, who, with a few variations, have adopted the modern chapters and verses, have here very wisely retained their ancient division of the sections of the law by extending chapter v to chapter vi, 7, the end of the trespass offering. We perceive that the recent revisers of our English Bible have so far corrected the arrangement of this chapter as, by a marginal note, to intimate the true ending of the chapter: so conforming it to the division of the Hebrew Bible.

**WILFUL FRAUD — TRESPASS OFFERING AND FINE, 1-7.**

**2. Trespass**—See chap. v, 15, note. **Against the Lord**—Every crime against man is also a sin against God, his Creator. The creature cannot be wronged without offending his Maker.

**3** Or <sup>a</sup>have found that which was lost, and lieth concerning it, and <sup>b</sup>sweareth falsely; in any of all these that a man doeth, sinning therein: **4** Then it shall be, because he hath sinned, and is guilty, that he shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which

<sup>d</sup> Proverbs 24. 28; 26. 19.—<sup>e</sup> Deuteronomy 22. 1-3.—<sup>f</sup> Exodus 22. 11; Chapter 19. 12; Jeremiah 7. 9; Zechariah 5. 4.

Every violation of the second table of the law by acts flowing from a lack of love to our neighbour transgresses also the requirement of the first table, "Thou shalt love the Lord thy God with all thy heart." **And lie**—Or *deny* that the goods or money were **delivered him to keep as a trust, or in fellowship**—As a pledge or security. The Hebrew word improperly translated *fellowship*, is used in the Bible only in this verse. It is followed by the word *hand*, and is a deposit in the hand, that is, in pledge. Two kinds of deposit are practised by man, both of which are spoken of here. We deposit money with the banker because we trust him, or securities with the money-lender, because we wish him to trust us. **Deceived his neighbour**—This means *oppressed*, as the **violence** in the preceding clause signifies downright robbery.

**3. Found . . . lost**—The Roman code was evidently the voice of the same Divine Legislator speaking the same words through nature as he spake to Moses in the tabernacle. By that code he who found and appropriated any property was punished as a thief, whether he knew the owner or not. A brief statute of Solon was, "Take not up what you laid not down." Property as a natural right, without which civilization would be annihilated and the human race become extinct, finds ample safeguards in the Holy Scriptures. **Sweareth falsely**—Avarice is the mother of lying and perjury.

**4. He shall restore**—Fruits mete for repentance are required before ceremonialism; mercy, or a right state of heart, before sacrifice. Thus the Philippian jailer washed the stripes of Christ's ambassadors before he re-



was delivered him to keep, or the lost thing which he found, **5** Or all that about which he hath sworn falsely; he shall even <sup>g</sup>restore it in the principal, and shall add the fifth part more thereto, <sup>and</sup> give it unto him to whom it appertaineth, <sup>h</sup>in the day of his trespass offering. **6** And he shall bring his trespass offering unto the Lord, <sup>i</sup>a ram without blemish out of the flock, with

<sup>g</sup> Chap. 5. 16; Num. 5. 7; 2 Sam. 12. 6; Luke 19. 8.—<sup>h</sup> Or, *in the day of his being found*

ceived baptism at their hands. Where restitution is possible, it must be immediately made; where it is not immediately possible, it must be solemnly promised, and the promise must be performed as soon as practicable.

**5. In the principal**—The property itself or its full value must be restored, with the addition of **the fifth part**, as a compensation to the injured party, as a penalty for the unjust deed, and as a motive to honesty in the future. **In the day of his trespass offering**—In the day his offering is to be presented. The reconciliation with the injured party must be made before the offering can be accepted. See note on Matt. v, 23, 24. The marginal reading of the Authorized Version, “in the day of his being found guilty,” is barely possible according to the Hebrew, but it is not suitable to this passage. No reference is had here to conviction by a criminal court, but to a conviction by the condemning voice of conscience.

**6. Unto the Lord**—Much the most solemn aspect of every evil deed is the side which is contemplated by the moral Governor of the world. The offender must be brought to a vivid realization of the damage done to the cause of religion and the reproach which he has cast upon his God. There must be an atonement to Jehovah as well as a compensation to his fellow-man. **Estimation**—See note on chap. v, 15.

**7. It shall be forgiven him**—After voluntary confession, restitution, compensation, and presentation of his trespass offering for a propitiation for his sin, he might trust in the mercy of God for forgiveness. For the nature of this forgiveness, see Introduction, (7.)

thy estimation, for a trespass offering, unto the priest: **7** And the priest shall make an atonement for him before the Lord: and it shall be forgiven him for any thing of all that he hath done in trespassing therein.

**8** And the Lord spake unto Moses, saying, **9** Command Aaron and his sons, saying, This *is* the law of the burnt offering: It *is* the burnt offering,

*guilty.* Heb. *in the day of his trespass.*—<sup>h</sup> Chap. 5. 15.—<sup>i</sup> Chap. 4. 25.

#### ORDINANCES APPERTAINING TO THE PRIESTS, 8–30.

We now come to what might be appropriately styled the priest's rubric of sacrifice, or altar-book, in which his duties are minutely specified, in order that the ritual might be performed with the uniformity and decency becoming the majesty and holiness of Jehovah. In the best Hebrew Bibles chapter vi begins here.

**9. The law of the burnt offering**—The rules for offering this sacrifice were laid down for the priests and for individual worshippers in chapter i. But the following rules are for the guidance of the priests in the national morning and evening sacrifice. At about sunrise incense was burnt upon the golden altar, before any other sacrifice, beautifully teaching that prayer and praise should be the first employment of our waking moments. One lamb was then offered as a whole burnt offering, and another at the close of the day. These were burned with a slow fire, so that the sweet-smelling savour was going up continually in the morn, atoning for the sins of the night; at the evening, for those of the day. A bread offering and a drink offering immediately followed each of these sacrifices. The drink offering, (Num. xxviii, 5–7,) which consisted of strong wine, was not to be drank by the priest, for this was prohibited, (chap. x, 9;) but it was to be freely poured out around the altar as a libation, symbolizing the overflowing joy of a soul conscious of forgiveness and fully consecrated to God. The whole service, of which the burnt offering was the principal part, was a daily expression of the nation's entire devotion

<sup>a</sup>because of the burning upon the altar all night unto the morning, and the fire of the altar shall be burning in it.

**10** <sup>a</sup>And the priest shall put on his linen garment, and his linen breeches shall he put upon his flesh, and take up the ashes which the fire hath consumed with the burnt offering on the altar, and he shall put them <sup>b</sup>beside the altar.

**11** And <sup>m</sup>he shall put off his garments,

<sup>3</sup> (tr, for the burning.—*k* Exod. 28, 39, 40, 41, 43; chap. 16, 4; Ezek. 44, 17, 18.

and put on other garments, and carry forth the ashes without the camp <sup>a</sup>unto a clean place. **12** And the fire upon the altar shall be burning in it; it shall not be put out: and the priest shall burn wood on it every morning, and lay the burnt offering in order upon it; and he shall burn thereon <sup>o</sup>the fat of the peace offerings. **13** The fire shall ever be burning upon the altar; it shall never

<sup>l</sup> Chap. 1, 16.—*m* Ezek. 44, 19.—*n* Chap. 4, 12.—*o* Chap. 3, 3, 9, 14.

to Jehovah. **Because of the burning upon the altar**—Here we have a mistranslation in the Authorized Version leading the reader to suppose that the etymology of *olah* is attempted by the sacred writer. The only difficulty is in the word rendered *burning*, used only here, signifying *hearth*, according to Fürst. *The whole burnt offering shall be upon the hearth upon the altar all night.*

**10. Linen breeches**—Or *drawers*. These and the rest of the sacerdotal apparel are described in Exod. xxviii, 39–43. See notes. To symbolize holiness, the robe was to be composed of only one material. Mixed materials, as wool and flax, were forbidden to the common people. Chap. xix, 19. Garments wholly of wool would not have suited the climate; and moreover, from their animal origin, were not regarded

as pure. Linen robes are emblematical of purity. Rev. xix, 14. From immemorial antiquity Egypt was the great centre of the linen manufacture in the world. The *verecundia* of the Hebrew ritual in this and other places was a protest against some of the shameless forms of nature-worship prevalent among the idolatrous nations, and especially in some Egyptian rites according to the father of history (*Herodotus*, ii, 60) and the pictures still visible on the monuments. Over the drawers was worn the *cethoneth*, or close-fitting cassock, also of fine linen, white, but with a diamond or chess-board pattern on it. This came nearly to the feet, and was woven without seam.

**11. Put on other garments**—This change was required because the priest was to go forth from the consecrated enclosure of the tabernacle and to come in contact with things unsanctified. **The ashes** must be deposited in a clean place, because they were regarded as a part of the holy offering. See note on chap. iv, 12.

**13. The fire shall ever be burning upon the altar**—This altar-fire was of a supernatural origin, (chap. ix, 24,) as the fire of love to God in a fallen soul is not spontaneously ignited, but is a spark dropped from above. The fire on the altar, as the symbol of Jehovah's holiness and the instrument of his purifying or destroying power, was the only fire permitted to be used in the tabernacle. That obtained elsewhere for sacred purposes was called "strange." Chap. x, 1. According to the *Gemera* the sacred fire was divided into three parts, one for burning victims, one for incense, and one for the supply of the other portions. "According to the



EGYPTIAN HIGH PRIEST.



go out. **14** <sup>p</sup> And this is the law of the meat offering: the sons of Aaron shall offer it before the LORD, before the altar.

**15** And he shall take of it his handful, of the flour of the meat offering, and of the oil thereof, and all the frankincense which is upon the meat offering, and shall burn it upon the altar for a sweet savour, *even* the memorial of it, unto the LORD. **16** And the remainder thereof shall Aaron and his sons eat: "with unleavened bread shall it be eaten in the holy place; in the court of the tabernacle of the congregation they shall eat it. **17** It shall not be baken with leaven. "I have given it *unto them* for their portion of my offerings made by fire; it is most holy, as is the sin offering, and as the trespass offering.

<sup>p</sup> Chap. 2. 1; Num. 15. 4.—<sup>q</sup> Chap. 2. 3, 9.—<sup>r</sup> Chap. 2. 3; Ezek. 44. 29.—<sup>s</sup> Verse 26; chap. 10. 12, 13; Num. 18. 10.—<sup>t</sup> Chap. 2. 11.—<sup>u</sup> Num. 18. 9, 10.

Jewish legends, this sacred fire was kept up without interruption till the Babylonian captivity, and, according to 2 Macc. i, 19, till a period later. The Talmud and many rabbins reckon it as one of the five things which were wanting in the second temple—the fire, the ark, the urim and thummim, the anointing oil, and the spirit of holiness."—*Kurtz*. The injunction to keep the fire always burning enforces the duty of undying zeal in the service of Christ through the Holy Spirit ever abiding within as a refiner's fire. The wood laid on the fire every morning typifies the means of grace daily used, the Holy Scriptures, prayer and praise.

**14. The meat offering**—See chap. ii, 1, note.

**16. The remainder . . . shall Aaron and his sons eat**—The reason of this requirement is "because it is most holy." For a discussion of the question whether the priests were able to eat all the most holy things commanded them, see Concluding Note, chap. vii.

**17. Not be baken with leaven**—See chap. ii, 4, note.

**18. Statute for ever**—Chap. 17, note. **Every one that toucheth them shall be holy**—This applies to persons and to things. The priest is forbidden to eat these oblations while ceremonially defiled, and the sacred

**18** "All the males among the children of Aaron shall eat of it. "It shall be a statute for ever in your generations concerning the offerings of the LORD made by fire: every one that toucheth them shall be holy. **19** And the LORD spake unto Moses, saying, **20** "This is the offering of Aaron and of his sons, which they shall offer unto the LORD in the day when he is anointed; the tenth part of an ephah of fine flour for a meat offering perpetual, half of it in the morning, and half thereof at night. **21** In a pan it shall be made with oil; and when it is baken, thou shalt bring it in: and the baken pieces of the meat offering shalt thou offer for a sweet savour unto the LORD. **22** And the priest of his sons that is anointed in

<sup>v</sup> Verse 25; Exod. 29. 37; chap. 2. 3; 7. 1.—<sup>w</sup> Verse 29; Num. 18. 10.—<sup>x</sup> Chap. 3. 17.—<sup>y</sup> Exod. 29. 37; chap. 22. 3-7.—<sup>z</sup> Exod. 29. 2.—<sup>a</sup> Exod. 16. 36.—<sup>b</sup> Chap. 4. 3.

utensils brought in contact with them must not be put to any secular use. Every layman who touched the most holy things became holy through contact, so that he must henceforth guard against defilement as scrupulously as the priests, but without their rights and prerogatives. This placed him in an awkward relation to secular things.

**20. The offering of Aaron**—Aaron, at his induction into the high priest's office, and, according to Josephus, on every day of his continuance therein, and his successors, as we here interpret the words **his sons**, must offer three quarts of fine flour, half in the morning and half at night, as an oblation appropriate to the high priesthood. **In the day**—Some understand this to be only a consecratory oblation limited to one day; but those who credit the testimony of Josephus construe these words to signify *from the day*, or *day by day*.

**21. In a pan . . . with oil**—See chap. ii, 5.

**22. The priest of his sons**—This justifies our note on verse 20, limiting the expression "his sons" to Aaron's successors in the office of high priest as heads of the hierarchy. They had no technical designation in the Pentateuch—the word *gadol*, great, in chap. xxi, 10, is not yet wholly technical—but were defined by the definite article

his stead shall offer it: *it is* a statute for ever unto the Lord; *it* shall be wholly burnt. **23** For every meat offering for the priest shall be wholly burnt: it shall not be eaten. **24** And the Lord spake unto Moses, saying, **25** Speak unto Aaron and to his sons, saying, *This is* the law of the sin offering: *In* the place where the burnt offering is killed shall the sin offering be killed before the Lord: *it is* most holy. **26** *The* priest that offereth it for sin shall eat it: *in* the holy place shall it

<sup>c</sup> Exod. 29. 25. — <sup>d</sup> Chap. 4. 2. — <sup>e</sup> Chap. 1. 11; 4. 24, 33. — <sup>f</sup> Verse 17; chap. 21. 22. — <sup>g</sup> Chap. 10. 17, 18; Num. 18. 9, 10; Ezek. 44. 28, 29. — <sup>h</sup> Verse 16.

the and the following relative clause. **That is anointed**—In the books subsequent to the Pentateuch we find the high priest indicated by the Hebrew words for *great*, or *head*. All the priests were anointed, but the high priest received a more copious unction. Chap. xvi. 32; Psal. cxxxiii. 1.

**23. Wholly burnt... not be eaten**—Since it was a thank offering to Jehovah it would be improper for the priest to eat it. To appropriate it to himself after presenting it to the Lord would destroy the vital element of sacrifice, self-denial. This law applies to all offerings of the priest, especially to his sin offering, the eating of which would imply that he could atone for his own sins, and that he had no need of a substitute prefiguring "the Lamb of God, which taketh away the sin of the world." The sin offering for a private individual or for a prince was to be eaten by the priesthood. That for the whole nation, since the priests were included, could not be eaten.

**25. Sin offering**—See chap. iv. notes. **Before the Lord**—See chap. i. 3, note. **It is most holy**—Literally, *it is holiness of holinesses*; a strong form of Hebrew superlative. See chap. ii. 3, note.

**26. The priest... shall eat**—God required the priests to eat the flesh in order that they might "bear (away, or expiate) the iniquity of the congregation, to make atonement for them." Chap. x. 17. Eating symbolizes the complete reception of any thing. Jer. xv. 16; John vi. 51. Hence the priests,

be eaten, in the court of the tabernacle of the congregation. **27** *Whatsoever* shall touch the flesh thereof shall be holy: and when there is sprinkled of the blood thereof upon any garment, thou shalt wash that whereon it was sprinkled in the holy place. **28** But the earthen vessel wherein it is sodden *shall* be broken: and if it be sodden in a brazen pot, it shall be both scoured and rinsed in water. **29** *All* the males among the priests shall eat thereof: *it is* most holy. **30** *And* no sin offering,

<sup>i</sup> Exodus 29. 37; 30. 29. — <sup>k</sup> Chapter 11. 33; 15. 12. — <sup>l</sup> Verse 18; Num. 18. 10. — <sup>m</sup> Verse 25. — <sup>n</sup> Chap. 4. 7, 11, 12, 18, 21; 10. 18; 16. 27; Heb. 13. 11.

as God's representatives, by their incorporation with the sin offering gave assurance of the completeness of the reconciliation, and demonstrated that the sacrifice which entirely removes guilt, is converted even into the nutriment of the holiest life. Jesus is both our propitiation and our bread of life. **That offereth it for sin**—Or *expiates sin by it*. The word *expiates sin*, in the Hebrew, is from the same radicals with sin offering. See 2 Cor. v. 21.

**27. Whatsoever shall touch the flesh thereof**—Of this "most holy" sacrifice. No one but a consecrated person was knowingly allowed "to touch" or handle the offering. **Shall be holy**—Be deemed devoted to God's service. **When there is sprinkled upon any garment**—Not intentionally, but accidentally, in the slaying of the sacrifice or otherwise. So sacred was the blood of the sin offering that not a drop was to be treated as common. **Thou shalt wash... in the holy place**—So that nothing connected with, or any wise belonging to, this holy service should be contaminated by contact with unsanctified persons or things. "As the sin offering in special sort figured Christ, who was made sin for us, (2 Cor. v. 21,) so this ordinance taught a holy use of the mystery of our redemption." The sacredness which was deemed to appertain to "the blood" of this most holy offering is strikingly typical of that most "precious blood" of our great sacrificial Victim of which Peter speaks in his epistle. 1 Pet. i. 18, 19.

whereof *any* of the blood is brought into the tabernacle of the congregation

to reconcile *withal* in the holy *place*, shall be eaten: it shall be "burnt in the fire

o Exodus

29. 27.

**30. Blood . . . brought into the tabernacle**—This refers to the sin offerings for the high priest and for the whole congregation, chap. iv, 5, 16, the blood of which was brought into the tabernacle and the bodies burnt without the camp. The complete propitiation symbolized by the sprinkled blood and the flesh eaten by the priest could not be effected under the Levitical dispensation. When the flesh was eaten, the blood-sprinkling within the tabernacle was lacking; and when the blood was thus sacrificially treated, eating the flesh was prohibited. For the imperfection in the Old Testament remission of sins, see Introduction, (7.) Jesus Christ made a complete atonement, having carried his blood into the holy place, "the true tabernacle," and given his flesh to be the bread of eternal life to all believers. John vi, 32-58.

#### CONCLUDING NOTES.

(1.) Modern scepticism finds a difficulty in that portion of the ritual of the altar which requires that the priest should eat in the sanctuary those sacrifices pronounced "most holy." They were of eight kinds: 1.) The flesh of the sin offering for private individuals and princes. Chap. vi, 25, 26. 2.) The flesh of the trespass offering. Chap. vii, 1-6. 3.) The peace offering of the whole congregation. Chap. xxiii, 19, 20. 4.) The remainder of the sheaf. Chap. xxiii, 10. 5.) The remnant of the meat offering. Chap. vi, 16. 6.) The two loaves. Chap. xxiii, 17. 7.) The showbread. Chap. xxiv, 9. 8.) The log of oil offered by the leper. Chap. xiv, 10. There were at least fifteen other sources of revenue; some to be eaten by the priest's family and others which might be sold. The chief difficulty arises from the offerings to be eaten by the males only while they were very few in number, Aaron, his two sons, three in all, as Colenso assumes. The following considerations may throw some

light upon this subject: 1.) In the natural order of events Aaron, the older brother of Moses, would have had grandsons when he was approaching ninety years. These, though not consecrated priests, were permitted to eat the most holy things. Chap. vii, 6. 2.) The sacrifices were probably very infrequent till after the conquest of Canaan. Some writers infer from Amos v, 25, 26, the omission of all legal sacrifices in the wilderness. 3.) There is positive proof that the Levites, numbering more than eight thousand, (Num. iv, 48,) did eat of the fire-sacrifices, by some broad construction of the law. Josh. xiii, 14. Possibly the tasting of each sacrifice by the priest, and its assignment to the Levites on guard about the tabernacle, was a constructive priestly eating of the offerings. 4.) It seems to have been overlooked by all the objectors that "the children of Israel eat not of the sinew which shrank," (Gen. xxxii, 32,) and that the modern Jews not knowing what sinew this was, nor even which thigh was dislocated, judge it obligatory upon them to abstain from both the hind-quarters, the largest portion of the animal. It is reasonable to suppose that the modern Israelites are copying the practice of their fathers in the days of Moses, which, by virtue of its traditional authority, did not need to be enforced by a positive statute.

These suggestions, while they do not entirely remove all objections, very much alleviate the difficulties of this subject.

(2.) A careful study of the law of sacrifices, in which provisions so ample are made for those who minister about holy things, would enforce upon the Christian Church the duty of affording an adequate support to the Gospel ministry, in accordance with St. Paul's argument in 1 Cor. ix, 7-14, showing that in this particular Judaism was an exemplar to Christianity.

## CHAPTER VII.

**L**IKEWISE "this is the law of the trespass offering: <sup>b</sup> it is most holy. 2 "In the place where they kill the burnt offering shall they kill the trespass offering: and the blood thereof shall he sprinkle round about upon the altar. 3 And he shall offer of it <sup>d</sup> all the fat thereof; the rump, and the fat that covereth the inwards, 4 And the two kidneys, and the fat that is on them,

<sup>a</sup> Chapter 5: 6. 1-7.—<sup>b</sup> Chapter 6. 17, 25; 21, 22.—<sup>c</sup> Chapter 1. 3, 5, 11; 4. 24, 29, 33.  
<sup>d</sup> Exodus 29. 13: chapter 3. 4, 9, 10, 14, 15, 16;

## CHAPTER VII.

This chapter continues the Divine directions to the priests respecting their office in the presentation of the various sacrifices. In it are rules for the trespass and the peace offerings, the prohibition of eating suet and blood, and the assignment of the priest's portion in the peace offering.

## ADDITIONAL LAWS OF THE TRESPASS OFFERING, 1-10.

1. **Trespass offering**—See chap. v, introductory remarks, and verse 6, note. The primary idea involved in the *asham*, or guilt offering, is that aspect of sin which constitutes it a debt payable unto God, and frequently to man also, to whom recompense must be made when the *asham* was offered.

2. **The blood... shall he sprinkle**—See chap. i, 5, note. "The sprinkling of the blood," says Outram, "was by much the most sacred part of the entire service, since it was that by which the life and soul of the victim were considered to be given to God as the supreme Lord of life and death." In explaining the significance of this rite, orthodox writers assert that the blood, as representing the life of an innocent animal, was offered to Divine justice as the substitute for the death-penalty inflicted on the guilty soul of the offerer. On the other hand, Socinian and rationalistic writers deny the possibility of rendering a satisfaction to the justice of God. Bähr, with much depth of thought and apparent conformity to the fundamental truths of the Scriptures, insists that there is no symbolical execution of punishment, but rather a typical giving away of the soul of

which is by the flanks, and the caul *that is* above the liver, with the kidneys, it shall he take away: 5 And the priest shall burn them upon the altar *for* an offering made by fire unto the Lord: it is a trespass offering. 6 "Every male among the priests shall eat thereof: it shall be eaten in the holy place: *it is* most holy. 7 As the sin offering is, so is *the* trespass offering: *there is* one law for them: the priest that

4. 8, 9.—<sup>e</sup> Chapter 6. 16-18; Numbers 18. 9, 10.—<sup>f</sup> Chapter 2. 3.—<sup>g</sup> Chapter 6. 25, 26; 14. 13.

the offerer unto God. "As the presentation of the blood of the beast is a giving up and away of the beast-life in death, so must the natural, that is, selfish life of the offerer, acting in contrariety to God, be given up and away, that is, die; but since this is a giving away to Jehovah, it is no mere ceasing to be, but a dying which, *eo ipso*, goes into life. Accordingly, the meaning of a sacrifice is in short this, that the natural, sinful being (life) is given up to God in death, in order to obtain the true being (sanctification) through fellowship with God." This view proceeds upon the supposition that sin is a mere trifle, a bitter-sweet good, a necessary misstep of the infant tottering from his probationary cradle to the state of fixed holiness, and needing no atonement in a universe in which all finite personalities are only manifestations of the one impersonal and nondescript agency called God, and the radical distinction between sin and holiness is an illusion. This exegesis of the bloodshedding on Jewish altars and on Mount Calvary is admirably adapted "to a mystical, pantheistic nature-religion," but it is extremely repugnant to the plain theistical religion typically set forth by Moses, and actually established by the Son of God.

3. **The fat**—See chap. iii, 3, 17, notes. **The rump**—The fat tail. See chap. iii, 9, note.

4. **The kidneys**—Sometimes rendered *reins*. See chap. iii, 4, note. **The caul**—See chap. iii, 4, note.

7. **As the sin offering is, so is the trespass offering**—Though much alike in their interior essence and symbol



maketh atonement therewith shall have it. **8** And the priest that offereth any man's burnt offering, *even* the priest shall have to himself the skin of the burnt offering which he hath offered. **9** And <sup>a</sup>all the meat offering that is baken in the oven, and all that is dressed in the fryingpan, and <sup>1</sup>in the pan, shall be the priest's that offereth it. **10** And every meat offering, mingled with oil, and dry, shall all the sons of Aaron have, one *as much* as another.

**11** And <sup>1</sup>this is the law of the sacrifice

<sup>a</sup> Chap. 2, 3, 10; Num. 18, 9; Ezek. 44, 29.  
<sup>1</sup> Or, *on the flat plate, or slice.*

ical meaning, they had this difference, the trespass offering was always personal, while the sin offering might be congregational. See chap. v, 6, note.

**8. The skin of the burnt offering**—This was a perquisite of the priest, to be kept or sold at his pleasure. Bishop Patrick suggests that Adam was the first priest who offered a burnt offering, and that the presentation of the skin to him by the Creator established the precedent here ratified by the ceremonial law. The same custom is found among pagans, whose priests superstitiously thought that by lying upon these skins they would be endowed with the gift of prescience. See Virgil's *Aeneid*, book vii, verses 86–95. The same superstition lingers to this day in the Highlands of Scotland.

**9. The meat offering**—The bread offering, variously prepared, is described in chap. ii, notes. **Shall be the priest's that offereth it**—Thus individual diligence was stimulated and rewarded; but to provide the sick and aged priests with materials for their own sustenance and for offerings to God, the commandment is given in verse 10 that **all the sons of Aaron** should have the oil and unbaked flour, the largest part, **one as much as another**—Thus there was a blending of individual interests with community-life as a safeguard against indolence. Moreover, if the whole had been given to the officiating priest there would have been more than he could consume. The cooked-bread offering is supposed to have been small in amount.

of peace offerings, which he shall offer unto the LORD. **12** If he offer it for a thanksgiving, then he shall offer with the sacrifice of thanksgiving unleavened cakes mingled with oil, and unleavened wafers <sup>a</sup>anointed with oil, and cakes mingled with oil, of fine flour, fried. **13** Besides the cakes, he shall offer *for* his offering <sup>1</sup>leavened bread with the sacrifice of thanksgiving of his peace offerings. **14** And of it he shall offer one out of the whole oblation *for* a heave offering unto the LORD, <sup>m</sup>and it

<sup>i</sup> Chap. 3, 1; 22, 18, 21.—<sup>k</sup> Chap. 2, 4; Num. 6, 15.  
<sup>l</sup> Amos 4, 5.—<sup>m</sup> Num. 18, 8, 11, 19.

#### LAWS OF THE PEACE OFFERING, 11–21.

**11. The law of . . . the peace offerings**—See chap. iii, notes. There are added to the description given there the chief elements of the bread offering, namely, unleavened cakes and oil. Both offerings are eucharistic, affording an expression of gratitude to Jehovah for the peace which he gives to the obedient, and of fellowship with all the children of Israel. Here the peace offering appears under three divisions, the *todha*, or thanksgiving; the *nēdher*, or vow, and the *n'dhābhā*; the freewill. The last was quite inferior, since a defective victim might be sacrificed. Chap. xxii, 23. The three are thus distinguished—the first is an outgushing of praise for spontaneous tokens of Jehovah's goodness; the second is an obligatory requital for some act of Divine beneficence done in consideration of a vow; and the third has regard to no special benefaction, but affords a method of taking the initiative in seeking God.

**13. He shall offer . . . leavened bread**—This requirement does not conflict with the prohibition of leaven in chap. ii, 11, because it is not burned, but eaten in a joyful banquet where it is proper to gratify the palate.

**14. Heave offering**—According to rabbinical tradition, the manner of heaving was to lay the oblation on the hands of the offerer, the priest putting his hands underneath and then moving them upwards and downwards. The import of heaving in sacrifices is supposed to be a presentation to God, who

shall be the priest's that sprinkleth the blood of the peace offerings. **15** <sup>a</sup> And the flesh of the sacrifice of his peace offerings for thanksgiving shall be eaten the same day that it is offered; he shall not leave any of it until the morning. **16** But <sup>a</sup> if the sacrifice of his offering be a vow, <sup>or</sup> a voluntary offering, it shall be eaten the same day that he offereth his sacrifice; and on the morrow also the remainder of it shall be eaten: **17** But the remainder of the flesh of the sacrifice on the third day shall be burnt with fire. **18** And if <sup>any</sup> of the flesh of the sacrifice of his peace offer-

ings be eaten at all on the third day, it shall not be accepted, neither shall it be <sup>a</sup> imputed unto him that offereth it: it shall be an <sup>a</sup> abomination, and the soul that eateth of it shall bear his iniquity. **19** And the flesh that toucheth any unclean *thing* shall not be eaten; it shall be burnt with fire: and as for the flesh, all that be clean shall eat thereof. **20** But the soul that eateth <sup>of</sup> the flesh of the sacrifice of peace offerings, that *pertain* unto the Lord, <sup>a</sup> having his uncleanness upon him, even that soul <sup>a</sup> shall be cut off from his people. **21** Moreover the soul that shall touch

<sup>n</sup> Chapter 22. 30.—<sup>o</sup> Chap. 19. 6, 7, 8.  
<sup>p</sup> Num. 18. 27.

<sup>q</sup> Chap. 11. 10, 11, 41; 19. 7.—<sup>r</sup> Chap. 15. 3.  
<sup>s</sup> Gen. 17. 14.

rules in heaven above and in the earth beneath. It was given to the priest as his representative.

**15. The flesh...shall be eaten the same day**—The right shoulder, or heave offering, and the wave breast were to be eaten by the priests and their families in the camp, or in Jerusalem, and the remainder of this sacrifice was returned to the offerer, to be eaten by himself and his friends, denoting that they were admitted to a state of intimate companionship with God, sharing part and part with him and his priests, having a standing in his house and a seat at his table. It was an occasion of peculiar joy and gladness, strikingly prefiguring the Lord's Supper, rightly called the Holy Eucharist, or Thanksgiving, and the blessedness of eating and drinking in the kingdom of God. Luke xiv, 15. **He shall not leave any...until the morning**—It would be very improper to expose to putrefaction any thing considered holy. This is supposed to be the ground of the prohibition. Harmer thinks that it is aimed at the Arabian practice of drying the meats presented in sacrifice, which is contrary to both the genius of the Mosaic and of the Christian dispensations. The Gospel does not impart to the believer grace to be put aside for a time of future need, as a soldier puts several days' rations in his haversack when he is to be separated from his base of supplies, nor does it require him to live on old experiences, since only unbelief can cut him off from access to the bread of life. He is there-

fore taught to pray, "Give us this day our *daily* bread."

**16. A vow, or a voluntary offering**—See verse 11, note. Since these were inferior offerings, they were considered less sacred. Hence two days were allowed for eating them. There was little difficulty in this matter where friends were numerous and near. The requirement to eat within one or two days would often induce the offerer to invite the poor to this religious banquet. Theodoret, Clericus, and others, assert that the limit of two days was designed to compel the worshipper to invite the poor to his religious banquet. It is more probable that it is a safeguard against the desecration of holy things.

**18. Neither shall it be imputed unto him**—It shall not be reckoned or accounted as a worthy act, as was Abraham's faith. Gen. xv, 6. Obedience is more acceptable than sacrifice, without which an offering becomes an **abomination**. Isa. i, 11-15.

**20. The soul...having his uncleanness**—This verse implies that there is an order in the religious exercises of the Hebrews. The ceremonially impure could bring but one acceptable oblation, the sin offering, for the removal of his defilement. Eucharistic offerings from hands impure are not a sweet savour unto Jehovah, but a stench in his nostrils. The first duty of an impenitent sinner is not to lay earthly holocausts upon God's altar, but to "cease to do evil." **That soul shall be cut off from his peo-**



any unclean *thing*, as 'the uncleanness of man, or *any* "unclean beast, or any 'abominable unclean *thing*, and eat of the flesh of the sacrifice of peace offerings which *pertain* unto the LORD, even that soul "shall be cut off from his people.

**22** And the LORD spake unto Moses, saying, **23** Speak unto the children of Israel, saying, "Ye shall eat no manner of fat, of ox, or of sheep, or of goat. **24** And the fat of the <sup>2</sup>beast that dieth of itself, and the fat of that which is torn with beasts, may be used in any other use: but ye shall in no wise eat of it. **25** For whosoever eateth the fat of the beast, of which men offer an offering made by fire unto the LORD, even the soul that eateth *it* shall

be cut off from his people. **26** 'More-over ye shall eat no manner of blood, *whether it be* of fowl or of beast, in any of your dwellings. **27** Whatsoever soul *it be* that eateth any manner of blood, even that soul shall be cut off from his people. **28** And the LORD spake unto Moses, saying, **29** Speak unto the children of Israel, saying, "He that offereth the sacrifice of his peace offerings unto the LORD, shall bring his oblation unto the LORD of the sacrifice of his peace offerings. **30** "His own hands shall bring the offerings of the LORD made by fire, the fat with the breast; it shall he bring, that <sup>b</sup>the breast may be waved *for* a wave offering before the LORD.

<sup>t</sup> Chaps. 12, 13, 15.—<sup>u</sup> Chap. 11, 24, 28.—<sup>v</sup> Ezek. 4, 14.—<sup>w</sup> Verse 20.—<sup>x</sup> Chap. 3, 17.—<sup>2</sup> Hebrew, *carcass*, chap. 17, 15; Deut. 14, 21; Ezek. 4, 14;

44, 31.—<sup>y</sup> Gen. 9, 4; chap. 3, 17; 17, 10-14.—<sup>z</sup> Chap. 3, 1.—<sup>a</sup> Chap. 3, 2, 4, 9, 14.—<sup>b</sup> Exod. 29, 27; chap. 8, 27; 9, 21; Num. 6, 21.

**ple**—This must be understood as the punishment of an audacious and defiant trampling down of Jehovah's authority, a high-handed sin, and not a mere inadvertence. The cutting off denotes not mere excommunication, but, "the punishment of death in general, without defining the manner."—*Gesenius*. Probation is made up of small things. These are tests of character more practicable than requirements of greater seeming importance. Divine authority infuses a moral element into mere ritualism. Hence positive precepts, as the Christian sacraments, are often a higher test of faith than commandments, which find their reason in man's moral nature. See Butler's *Analogy*, part ii, chap. i.

#### THE FAT AND BLOOD FORBIDDEN TO BE EATEN, 22-30.

**23. Eat no manner of fat**—This prohibits only the interior fat or suet of the sacrificial animals, whether offered in sacrifice or slain for food. See chap. iii, 3, 17, notes. Some writers assert that only the internal fat of animals offered to God is forbidden, since "the fat (suet) of lambs, rams, and goats," was one of the provisions graciously bestowed on the Israelites. Deut. xxxii, 13, 14. But this question is answered in the next verse.

**25. Of the beast, of which men offer**—This is evidently an interdict of

the fat of the entire class of sacrificial animals, and not of the particular victims. Fat promotes cutaneous diseases. The prohibition of this article of diet also raised up a barrier between the Israelites and the idolatrous nations by restraining the former from partaking of the festive banquets of the latter. Michaelis suggests that the prohibition of fat was for the purpose of promoting the culture of the olive, and Knobel maintains that it was because the mouth of man is unclean. A better reason is, because it would be an infringement of Jehovah's rights to eat as common food that which he had sanctified unto himself.

**26. Ye shall eat no... blood**—To this prohibition there is no exception. It has especial respect to the atoning blood of sacrifice, first of the type and then of the great Antitype.

**30. A wave offering**—The rabbies say that the offering was laid upon the hands of the offerer. The priest, putting his hands beneath, moves the offering to and fro horizontally. But it is not certain from Exod. xxix, 26, 27 whether the waving was done by the offerer alone or by the help of the priest. The significance of this peculiar motion is doubtful. The rabbies say that it symbolically teaches that Jehovah is present in every quarter of the earth. The breast thus waved was eaten by the priest and his family.

**31** \* And the priest shall burn the fat upon the altar: "but the breast shall be Aaron's and his sons'. **32** And \*the right shoulder shall ye give unto the priest *for* a heave offering of the sacrifices of your peace offerings. **33** He among the sons of Aaron, that offereth the blood of the peace offerings, and the fat, shall have the right shoulder for his part. **34** For 'the wave breast and the heave shoulder have I taken of the children of Israel from off the sacrifices of their peace offerings, and have given them unto Aaron the priest and unto his sons, by a statute for ever, from among the children of Israel.

**35** This is the portion of the anointing of Aaron, and of the anointing of

c Chap. 3. 5, 11, 16. — d Verse 34. — e Verse 34: chap. 9. 21; Num. 6. 20. — f Exod. 29. 28; chap. 10. 14, 15; Num. 18. 18; Deut. 18. 3. — g Exod. 41.

#### PORTION OF THE PRIESTS, 11-34.

**33. Shall have the right shoulder**—Because this was not easily divisible it could not be shared by the families of the priests in common. Hence it is divinely allotted to him who sprinkles the blood.

#### SUMMARY OF PRECEDING LAWS, 35-38.

**35. This is the portion of the anointing of Aaron**—This is the provision made for those who are anointed priests—the perquisite by virtue of the holy office. The abstract *anointing* is put for the *concrete*, the *anointed*.

**36. In the day that he anointed them**—The command given on that day extends over the whole period of the Aaronic priesthood. **A statute for ever**—See chap. iii. 17. note.

**37. Burnt offering**—Chap i. notes. and vi. 8-13, notes. **Meat offering**—Chap. ii. and vi. 14-18, notes. **Sin offering**—Chap. iv. notes, and vi. 25-30. **Trespass offering**—Chapter v-vi, 7; vii, 1-7, notes. **The consecrations**—This consisted in filling the hands of the priests with the things which they were to offer. See Num. iii. 3, note. It is an expressive mode of inducting them into office. This ordinance is not distinctly spoken of in the previous chapters except in part in chap. vi, 19-23, but the offerings of which the consecration is made up have been

his sons, out of the offerings of the Lord made by fire, in the day *when* he presented them to minister unto the Lord in the priest's office; **36** Which the Lord commanded to be given them of the children of Israel, \*in the day that he anointed them, *by* a statute for ever throughout their generations.

**37** This is the law <sup>a</sup>of the burnt offering, <sup>i</sup>of the meat offering, <sup>h</sup>and of the sin offering, <sup>l</sup>and of the trespass offering, <sup>m</sup>and of the consecrations, and <sup>n</sup>of the sacrifice of the peace offerings; **38** Which the Lord commanded Moses in mount Sinai, in the day that he commanded the children of Israel <sup>o</sup>to offer their oblations unto the Lord, in the wilderness of Sinai.

13-15; chap. 8. 12, 30. — h Chap. 6. 9. — i Chap. 6. 14. — k Chap. 6. 25. — l Verse 1. — m Exod. 29. 1; chap. 6. 20. — n Verse 11. — o Chap. 1. 2.

a ready detailed, as will be seen in chap. viii. **Peace offerings**—Chaps. iii. vii, 11-34. notes. "The sacrificial law, therefore, with the five species of sacrifices which it enjoins, embraces every aspect in which Israel was to manifest its true relation to the Lord its God. While the expiatory sacrifices furnished the means of removing the barrier which sins and trespasses had set up between the sinner and the holy God, and procured the forgiveness of sin and guilt, so that the sinner could attain once more to the unrestricted enjoyment of the covenanted grace, the sanctification of the whole man in self-surrender to the Lord was shadowed forth in the burnt offerings, the fruits of this sanctification in the meat offerings, and the blessedness of the possession and enjoyment of saving grace in the peace offerings. Nevertheless the sacrifices could not make those who drew near to God with them and in them "perfect as pertaining to the conscience," (Heb. ix, 9; x, 1,) because the blood of bulls and of goats could not possibly take away sin. Heb. x, 4. The forgiveness of sin which the atoning sacrifices procured was only a *πάρεσις* (a passing by) of past sins through the forbearance of God, (Rom. iii, 25, 26,) in anticipation of the true sacrifice of Christ, of which the animal sacrifices were only a type, and by which the justice of God is satis-

fied, and the way opened for full forgiveness of sin and complete reconciliation to God."—*Keil*. See Introduction, 5, 6, 7.

#### CONCLUDING NOTE.

That this sacrificial code was burdensome will not be denied by those who have enjoyed the more glorious dispensation of the Spirit. There is a striking contrast between the sacrificial law and "the law of liberty" in Christ Jesus our Lord. The great purpose of the first was the ushering in of the second. In this regard not only the moral law but the ceremonial, also, was our *παιδαγωγός*, *child-leader*, to bring us to Christ. All the shadows adumbrate him; all the types prefigure him in his various mediatorial offices. This will account for the variety of the sacrifices containing an expiatory element. A subordinate purpose of this variety may have been to prevent that tedium which would have attended one invariable form of sacrifice. Rationalism suggests that this complicated and elaborate system was devised simply to keep the Israelites so busily employed that they would have no inclination to adopt the idolatries of the surrounding nations, especially the religious rites with which they had become familiar in Egypt. But the suggestion that God has created any thing for the sole purpose of filling a vacuum is not only a reflection on his wisdom, but a glaring indication of a lack, on the part of Rationalism, of that true spirit of philosophy which is satisfied only with the discovery of worthy final causes of things. "These rites and ceremonies were minute, in order to impress upon the Jewish mind, and upon the mind of humanity itself, the great ideas of substitution, atonement, vicarious sacrifice; till this idea became so familiarized to the hearts of mankind that they should be able not only to appreciate, but to hail with joy and gratitude that perfect atonement of which these were the shadows, saying, each of them, 'We are voices crying in the wilderness, Behold the Lamb of God, which taketh away the sin of the world!'"—*Dr. Cummings*.

#### SECTION II.—HISTORICO-LEGISLATIVE.

**Consecration of the Aaronic Priesthood—First Service—Judicial Death of Nadab and Abihu. Chaps viii-x.**

#### CHAPTER VIII.

Jehovah having drawn near to his people by taking up his residence among them, now invites them to draw near unto him by the appointed sacrifices. But these must be offered in the manner which he has prescribed. This comprises a ritual so minute and elaborate that it requires for its proper performance the institution of a professional order. As sacrifices had existed before the promulgation of the Law so had priests, such as Melchizedek and Jethro, existed without the sanction of positive enactments. Now, however, for the first time, the priestly office is brought under the strict ordinance of law as a distinct order in the Hebrew commonwealth. Since the patriarchs were accustomed to perform sacerdotal functions, Aaron, the great grandson of Levi, would naturally be the priest of his tribe. The consecration of this entire tribe to sacred duties would point out Aaron as the head of the hierarchy, the high priest of the nation. The last public act of Aaron in permitting the abomination of the golden calf, only a few days before, followed so soon by his consecration to the high priesthood, strikingly exemplifies the truth declared to Moses: "The Lord, . . . merciful and gracious, long-suffering, and abundant in goodness and truth, . . . forgiving iniquity and transgression and sin." Exod. xxxiv, 6, 7. The choice, moreover, fell upon one who could "have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity." Heb. v, 2. Fluent in speech, but, like many eloquent men, unstable, impulsive, and unfitted for the burden of administration for which his younger brother, of slow speech, was so admirably adapted, and on whom he leaned in times of fiery trial, Aaron was ever afterward earnest in his devotion to Jehovah and his people, and worthy of the high trust

## CHAPTER VIII.

**AND** the LORD spake unto Moses, saying, **2** Take Aaron and his sons with him, and <sup>b</sup>the garments, and <sup>c</sup>the anointing oil, and a bullock for the sin offering, and two rams, and a basket of unleavened bread; **3** And gather thou all the congregation together unto the door of the tabernacle of the congre-

<sup>a</sup> Exod. 29. 1-3.—<sup>b</sup> Exod. 28. 2, 4.—<sup>c</sup> Exod. 30. 24, 25.

gation. This ordinance was altogether a most impressive scene. "In the background was seen Mount Sinai, silent and shrouded, as if it had never burned with fire or echoed along its gorges a solemn decalogue; around were the rich pastures of its slopes, stretching away far before their desert march. In the holy tabernacle, raised by the people's liberality, was Aaron consecrated the first high priest, and clothed with the robes of beauty and glory in presence of all the people!" This chapter is a record of the investment and anointing of Aaron and his sons, and the anointing of the tabernacle, (1-13,) and the consecration of the priest, (14-36,) including the sin offering, (14-17,) the whole burnt offering, (18-21,) and the ram of consecration, (22-36.)

## THE INVESTMENT AND UNCTION, 1-36.

**2. Aaron and his sons**—They had been previously designated to this office, and their official garments had been appointed, (Exod. xxviii,) and the anointing oil had been compounded, (Exod. xxx, 23,) and the consecratory service had been minutely described. Exod. xxix. **Sin offering**—So encompassed are the best men with infirmities, and so liable to sins of ignorance (Heb. ix, 7, note) and inadvertence, that they need the efficacy of a perpetual expiatory sacrifice to keep them in a state of acceptance before a holy God. 1 John i, 7, note. Hence Aaron and his sons are treated as presumptive sinners for whom atonement must be made before their induction into the priestly office. Christ commissions only pardoned and regenerate men to preach his glorious Gospel, though they may be called, as were Aaron and his

sons, before they are sprinkled with the blood of atonement. **Two rams**—One was for a burnt offering and the other was the ram of consecration, the flesh of which was treated as a peace offering. Verses 29-32. **Unleavened bread**—This was for a meat or bread offering. Thus, with the exception of the trespass offering, all the great sacrifices were combined in a prescribed order in this consecratory service. The order of the offerings is important as a key to their significance. See Introduction, (5.)

<sup>d</sup> Exodus 29. 4.—<sup>e</sup> Exodus 29. 4.—<sup>f</sup> Exodus 29. 5.

**3. Gather...all the congregation**—The elders representing the people gathered in front of the tabernacle; behind them stood the congregation occupying all the heights around. No ordination of a minister should be in the presence of ministers only, but before the laity, who are deeply interested in the character and qualifications of those who stand before them as God's representatives.

**6. Washed them with water**—Physical purity is desirable in itself. Cleanliness is next to godliness. But this washing of the outer man symbolizes the purgation of the inner man from all filthiness of the spirit, by the washing of regeneration and the renewing of the Holy Ghost. Nearly all pagan nations employ water as an indication of a moral cleansing, either borrowing the practice from the Hebrews or because the symbolism is naturally suggested to the mind. The Egyptian priests bathed in cold water twice each day and twice each night. Exodus ii, 5, note. The supposition that this washing of the priests in the wilderness was by the immersion of the entire person is too violent to be entertained. Nevertheless the Hebrew word

gation. **4** And Moses did as the LORD commanded him; and the assembly was gathered together unto the door of the tabernacle of the congregation. **5** And Moses said unto the congregation, <sup>a</sup>This is the thing which the LORD commanded to be done. **6** And Moses brought Aaron and his sons, <sup>c</sup>and washed them with water. **7** <sup>d</sup>And he put upon him



the <sup>s</sup>coat, and girded him with the girdle, and clothed him with the robe, and put

g Exod.

כִּתְיָ here used is the same as that found in 2 Kings v. 10, "Go wash in Jordan." For its bearing on the meaning of βάπτω see *Methodist Quarterly*, January, 1874, and January, 1875, p. 67.

7. **The coat**—This is the *ceathoneth*, corresponding to the Greek χιτών, a closely-fitting garment in form and use like our *shirt*, by which term it should be translated. A person wearing this alone was described as naked. 1 Samuel xix, 24; Isaiah xx, 2; John xxi, 7. **The girdle**—The *abhnēt* was

the ephod upon him, and he girded him with the curious girdle of the ephod, and

28. 4.

armpits; its breadth was three fingers. **The robe**—The *me'il*. This was a cloak worn over the *ceathoneth*, and under the girdle, reaching down to the feet. **The ephod**—The term is transferred from the Hebrew. This sacred vestment was originally for the high priest, but it was afterwards worn by ordinary priests, (1 Sam. xxii, 18,) and deemed characteristic of the office. Hosea iii, 4. It was divided below the armpits into two parts, one covering the front, to which the **breastplate** was attached, and the other the back,



THE EPHOD.

an ornamental belt or sash, worn only by priests and state officers. Aaron's was of fine twined linen, tricoloured, blue, purple, and scarlet, embroidered with flowers of needlework. Exod. xxxix, 29. It was tied in a knot so that the ends hung down in front nearly to the feet, and were thrown over the left shoulder in time of sacrifice. The length, according to Maimonides, was thirty-two cubits, and it was wrapped several times round the body, just below the

the two parts being united on the shoulders by clasps of gold or precious stones. It reached down to the middle of the thighs, and was worn over the robe. Much gold was used in making it. Exod. xxxix, 2-21. To make a new style of ephod implied the introduction of a new system of worship. **The curious girdle of the ephod**—"Curious" is an adjective not found in the original. What is meant is, the band for the two parts of the ephod,



bound *it* unto him therewith. **8** And he put the breastplate upon him: also he <sup>b</sup> put in the breastplate the Urim and the Thummim. **9** <sup>a</sup> And he put the mitre upon his head; also upon the mitre, *even* upon his forehead, did he put the golden plate, the holy crown; as the LORD <sup>k</sup> commanded Moses. **10** <sup>a</sup> And Mo-

<sup>a</sup> Exod. 28. 30. — <sup>i</sup> Exod. 29. 6. — <sup>k</sup> Exod. 28. 37. etc. — <sup>i</sup> Exod. 3. 26-29.

which was of the same material and of one piece with it. Exod. xxviii, 8.

**8. The breastplate**—The *choshen* was an ornamental bag or four-cornered gorget, with twelve precious stones set in gold, arranged in four rows. The Seventy call it *λογεῖον*, or *λόγιον*, the *speaking place*, and in the Vulgate it is styled *rationale*, in reference to its use as an oracle. As the term **breastplate** is descriptive of armour it is an unfortunate translation. Within this bag were deposited the **Urim** and the **Thummim**. It is evident from this verse that these things which Moses put into the *choshen* at the consecration of Aaron are different from the precious stones previously set by the jeweller. Exodus xxviii, 15-21. "The sculptures of Thebes and Beni-Hassan afford testimony to the skill of the Egyptian goldsmiths; and numerous gold and silver vases, inlaid work and jewelry, represented in common use, show the great advancement they had already made, at a remote period, in this branch. The engraving of gold, the mode of casting it, and inlaying it with stones, were evidently known at the same time; numerous specimens of this kind of work have been found in Egypt." — *Wilkinson*. The Urim and Thummim — *lights and perfections*; in the Seventy *ἀλήθεια καὶ ἀλήθεια*, *manifestation and truth*; in the Vulgate, *doctrina et veritas*—are, in their nature and manner of use, the greatest puzzle to be found in the whole range of Jewish antiquities. For a full discussion, see Exodus xxviii, 30, Joshua i, 1, notes. Opinions are various: 1.) Some physical effect indicated the divine will; or, 2.) Their presence excited a prophetic gift in the high priest; or, 3.) They were a contrivance for casting lots.

**9. The mitre**—This was a *turban*,

ses took the anointing oil, and anointed the tabernacle and all that *was* therein, and sanctified them. **11** And he sprinkled thereof upon the altar seven times, and anointed the altar and all his vessels, both the laver and his foot, to sanctify them. **12** And he <sup>a</sup> poured of the anointing oil upon Aaron's head,

<sup>m</sup> Exod. 29. 7; 30. 30; chap. 21. 10, 12; Psa. 133. 2.

since its Hebrew name is from a verb signifying to wind about. This was a very splendid head-covering, worn only by pontiffs and kings, (Ezek. xxi. 26,) as an emblem of dignity, styled in Eccles. xlv, 12, "an ornament of honour, a costly work, the desire of the eyes." **The holy crown**—It was called **holy** because it had the tetragrammaton—the four-lettered Hebrew word for Jehovah—inscribed upon it. Exod. xxviii, 36. It was of fine linen, with a fillet of blue lace, symbolizing heaven, and over it a golden diadem, "on which," says Josephus, "blossomed a golden calyx like the flower of the henbane." The engraved **golden plate** was a gold band, two fingers broad, tied behind with blue lace embroidered with flowers. It bore the inscription, HOLINESS TO THE LORD.

**10. Anointed . . . sanctified**—The first verb is the act of setting apart, the second expresses the state of objects thus set apart or consecrated to a religious use. The anointing of the Holy Ghost introduces the soul into that marvellous light, full assurance, and perfect love, which constitute evangelical perfection. 1 John ii, 27; 2 Cor. iii, 8-18.

**11. Seven times**—This number indicates perfection. See chap. iv, 6, note. The perfect consecration of Aaron is alluded to in Heb. vii, 28, in connection with our High Priest, "who is consecrated (*τετελειωμένον*, *perfected*) forever." In the Seventy the term "consecration" is translated *τελείωσις*, *making perfect*. Verse 33. Hence Jesus is spoken of as fully prepared for his priestly office when he is said to have been made perfect through sufferings. Heb. ii, 10; v, 8, 9. In his personal relation to the moral law he was always perfect.

**12. He poured . . . the . . . oil**—This

and anointed him, to sanctify him. **13** <sup>a</sup> And Moses brought Aaron's sons, and put coats upon them, and girded them with girdles, and <sup>1</sup> put bonnets upon them; as the LORD commanded Moses.

**14** <sup>o</sup> And he brought the bullock for the sin offering: and Aaron and his sons <sup>o</sup> laid their hands upon the head of the bullock for the sin offering. **15** And he slew *it*; <sup>a</sup> and Moses took the blood, and put *it* upon the horns of the altar round about with his finger, and purified the altar, and poured the blood at

the bottom of the altar, and sanctified it, to make reconciliation upon it. **16** <sup>r</sup> And he took all the fat that *was* upon the inwards, and the caul *above* the liver, and the two kidneys, and their fat, and Moses burned *it* upon the altar. **17** But the bullock, and his hide, his flesh, and his dung, he burnt with fire without the camp; as the LORD <sup>a</sup> commanded Moses.

**18** <sup>r</sup> And he brought the ram for the burnt offering: and Aaron and his sons laid their hands upon the head of the ram. **19** And he killed *it*; and Moses

<sup>n</sup> Exodus 29, 8, 9. — <sup>1</sup> Hebrew, *bound*. — <sup>o</sup> Exodus 29, 10; Ezekiel 43, 19. — <sup>p</sup> Chapter 4, 4. — <sup>q</sup> Exodus 29, 12, 36; chapter 4, 7; Ezekiel

43, 20, 26; Hebrews 9, 22. — <sup>r</sup> Exodus 29, 13; chapter 4, 8. — <sup>s</sup> Exodus 29, 14; chapter 4, 11, 12. — <sup>t</sup> Exodus 29, 15.

expresses a copious unction. See *Psa. cxxxiii, 2*. The same Hebrew word is used in *Isa. xlv, 3*, to indicate the copious effusion of the Spirit in the latter days. Aaron's sons were only sprinkled with oil and blood, (*ver. 30*.) but in *chap. vii, 35*, they are spoken of as anointed. The fact that Aaron alone was arrayed in his robes of office, and anointed before the blood was shed, beautifully typifies Christ in his peerless excellency and dignity anointed by the Holy Spirit before he accomplished his atoning work. Before the anointing of the sons of Aaron (*verse 30*) all the acts recorded in *verses 13-29* were performed—the blood is shed, the breast waved before Jehovah, and the fat is consumed on the altar, its sweet odour ascending as a type of the ascension of Jesus, who was slain as a victim, and who ascended as a priest to appear in the holy place for us.

**13. Bonnets**—This word is still used by the Scotch to signify a cap for the head of a man. Hence Walter Scott sings, "And plaids and bonnets waving high." But its general modern use is restricted to the head covering of a female. The Hebrew means *hill shaped*, suggesting the conical form of this linen cap. According to Josephus it was a helmet of linen, one wreath being plaited and folded over another, and a thin cap, suited to its shape, put over all to prevent its unfolding.

**14. Sin offering**—See *chap. iv, 3*, note, and concluding notes of *chap. iv*. Note the order of the sacrifices in this service of consecration; first, sin must be expiated, and, secondly, the surren-

der of self unto Jehovah must be set forth by the whole burnt offering; then the bread offering is presented, symbolizing joyful communion with the Lord through the fruits of holiness. See *Introduction, (5.) Hands upon the head*—See *chap. i, 4*, note.

**15. Blood. . horns**—*Chap. iv, 7*, note. **Purified the altar**—The altar, the work of the hands of sinful men, is viewed as sinful. In *verse 11* it is sanctified, and now it is expiated with blood. A holy life cannot be maintained on the earth without the blood of atonement being constantly sprinkled upon it. *1 John i, 7*, note. **Sanctified**—The sanctification by oil is a setting apart, the blood sanctification is a thorough purgation of the very nature. **To make reconciliation upon it**—The Hebrew is capable of this construction. But precisely the same words in *chap. i, 4*, are rendered *to make atonement for him*. The personified altar needs an atonement as much as its imperfect minister.

**18. Burnt offering**—*Chap. i, 3*, note. **Laid their hands upon the head**—This act cannot here signify the transmission of sin to the victim, for this had already been done in the sin offering. *Verse 14*. It is rather a typical ascription of glory to the Lamb of God which taketh away the sins of the world. Whether the Hebrew confessed his sins, consecrated self, or gave thanks, he laid his hand upon the head of the victim. Thus, both in prayers and praises to God the Father, the believer lays his hand upon Jesus, the great Sacrifice. He is the medium through whom all acceptable worship

sprinkled the blood upon the altar round about. **20** And he cut the ram into pieces; and Moses burnt the head, and the pieces, and the fat. **21** And he washed the inwards and the legs in water; and Moses burnt the whole ram upon the altar: it was a burnt sacrifice for a sweet savour, and an offering made by fire unto the Lord; "as the Lord commanded Moses.

**22** And <sup>v</sup>he brought the other ram, the ram of consecration: and Aaron and his sons laid their hands upon the head of the ram. **23** And he slew it; and Moses took of the blood of it, and put it upon the tip of Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot.

<sup>u</sup> Exod. 29. 18. — <sup>r</sup> Exod. 29. 19, 31. — <sup>v</sup> Exod.

is offered. "He that honoureth not the Son honoureth not the Father." See chap. i. 4, note.

**19. And Moses sprinkled the blood**—In this consecration Moses performs all the functions of the priesthood. The first high priest was ordained by Moses as "mediator." "In the history of the Church of Christ priests have often corrupted it, and laymen have often purified it. It is a melancholy fact that the great introducers of errors have not generally been the laity—they have had their share—but the priests, or the ministry, so called, have introduced far more errors, and said more subtle things to defend them, in one century, than all the laity have said for eighteen. The ministry of the Gospel is so very prone to magnify itself that it needs the diluting presence of other and resistant elements to keep it in order."

**21. In the sweet savour offerings** the Hebrew came to present an offering which, as a sweet feast to God, was consumed upon his altar. In the sin offerings (verse 14) he came as a sinner, and his offering, as charged with sin, was cast out and burnt, not on the altar, but on the ground without the camp. Verse 17. In the one the offerer came as an accepted worshipper; in the other as a condemned sinner. Both parties may meet in Christ.

**22. Consecration**—This literally signifies *filling*; as meeting all requirements. Verses 27, 28; Num. iii, 3, note.

**24** And he brought Aaron's sons, and Moses put of the blood upon the tip of their right ear, and upon the thumbs of their right hands, and upon the great toes of their right feet: and Moses sprinkled the blood upon the altar round about. **25** <sup>w</sup>And he took the fat, and the rump, and all the fat that was upon the inwards, and the caul <sup>above</sup> the liver, and the two kidneys, and their fat, and the right shoulder: **26** <sup>x</sup>And out of the basket of unleavened bread, that was before the Lord, he took one unleavened cake, and a cake of oiled bread, and one wafer, and put *them* on the fat, and upon the right shoulder: **27** And he put all <sup>y</sup>upon Aaron's hands, and upon his son's hands, and waved them

29. 22. — <sup>x</sup> Exod. 29. 23. — <sup>y</sup> Exod. 29. 24, etc.

**23. Blood . . . upon the tip of Aaron's right ear**—The consecration was not only general, but specific. The ear must be dedicated that it may be open to the divine voice; the **hand** and **foot**, that they may be efficient in sacred services. Eminent saints have practised self consecration by the enumeration of all their faculties and capacities in detail. See the *Life of Dr. Payson*.

"Welcome, welcome, dear Redeemer,  
Welcome to this heart of mine;  
Lord, I make a full surrender;  
Every power and thought be thine,  
Thine entirely, through eternal ages thine."

**25. The fat**—The suet, chap. iii, 3. **The rump**—The tail, chap. iii, 9, note. **The two kidneys**—Chap. iii, 4, note. The burnt offering is evidently an object lesson inculcating the first great commandment, "Thou shalt love the Lord thy God with all thy heart," etc. Hence the enumeration of all the parts: the head as an emblem of the thoughts; the legs, an emblem of the walk; the **kidneys** and the **inwards**, the constant and familiar symbol of the affections. The meaning of the **fat** may not be quite so obvious, but it doubtless represents the energy not of one limb or faculty, but the general health and vigour of the whole.

**26. Oiled bread**—Here are all the elements of the *mincha*, meat offering, or meal offering, (R. V.,) except the frankincense. Chap. ii, 1.

**27, 29. He put all upon Aaron's hands**—By this symbolism the priestly

for a wave offering before the LORD. **28** \* And Moses took them from off their hands, and burnt *them* on the altar upon the burnt offering: they *were* consecrations for a sweet savour: it *is* an offering made by fire unto the LORD. **29** And Moses took the breast, and waved it *for* a wave offering before the LORD: *for* of the ram of consecration it was Moses's \* part; as the LORD commanded Moses. **30** And <sup>b</sup> Moses took of the anointing oil, and of the blood which *was* upon the altar, and sprinkled *it* upon Aaron, and upon his garments, and upon his sons, and upon his sons' garments with him; and sanctified Aaron, and his garments, and his sons, and his sons' garments with him.

<sup>z</sup> Exod. 29, 25. — <sup>a</sup> Exod. 29, 26. — <sup>b</sup> Exod. 29, 21; 31, 30; Num 3, 3.

office was handed over to the candidates. Num. iii, 3, note. **Wave offering** — Chap. vii, 30, note. **Moses's part** — **The ram of consecration** is treated as a peace offering. As Moses is acting in the capacity of a priest, the priestly portion belongs to him. This was the right shoulder. Chap. vii, 33, note.

**30. The anointing oil** — For its elements see Exod. xxx, 23, 24. These spices beautifully typify the gifts and graces of the Holy Spirit, which impart no acerbity of disposition, no acid tempers, but only gentle qualities and benevolent affections. **And of the blood** — Since both oil and blood prefigure, the first the consecration and the second the purifying of the soul, their union typifies the blending of the office of the atoning Saviour, who hath redeemed us by his blood, with that of the Holy Spirit, who transforms and sanctifies by his cleansing power. Hence, since under the Gospel all believers are dignified as priests, we are exhorted to "draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience," by the blood of the Lamb, "and our bodies washed with pure water," the symbol of purification by the Holy Spirit. Heb. x, 22; see chapter xiv, 5, note. Sacrifice for sin alone does not suffice; there must be an inward cleansing by the Spirit. To pardon sin is to leave the house swept and garnished but unoccupied; to fill with the Holy Ghost is to put in a keeper.

**31** And Moses said unto Aaron and to his sons, <sup>c</sup> Boil the flesh *at* the door of the tabernacle of the congregation; and there eat it with the bread that *is* in the basket of consecrations, as I commanded, saying, Aaron and his sons shall eat it. **32** <sup>d</sup> And that which remaineth of the flesh and of the bread shall ye burn with fire. **33** And ye shall not go out of the door of the tabernacle of the congregation *in* seven days until the days of your consecration be at an end: for <sup>e</sup> seven days shall he consecrate you. **34** <sup>f</sup> As he hath done this day, *so* the LORD hath commanded to do, to make an atonement for you. **35** Therefore shall ye abide *at* the door of the tabernacle of the congregation

<sup>c</sup> Exod. 29, 31, 32. — <sup>d</sup> Exod. 29, 31. — <sup>e</sup> Exod. 29, 30, 35; Ezek. 43, 25, 26. — <sup>f</sup> Heb. 7, 16.

**Upon Aaron, and upon his garments** — The person and the garments were sprinkled to prefigure both inward and outward purification, holiness of heart and of life. When the **blood** and the **oil** could be connected together, then Aaron and his sons could be anointed and sanctified together. Thus Jesus set himself apart as a bleeding sacrifice for the purchase of the holy unction for all believers, made priests unto God. This explains John xvii, 19.

**31, 32. Boil the flesh . . . eat . . . burn** — In the peace offering the offerer and his friends were permitted to eat in a sacred banquet, and to **burn with fire** that which remained. Chap. vii, 15, note.

**33. Seven days shall he consecrate you** — For the significance of the "seven" see chap. iv, 6, note. The number was not in the Hebrew conception perfect till it had been repeated seven times. Men are not permitted to go forth into the priesthood at a step, without preparation and without thought. On each of the seven days the sin offering was made, (Exod. xxix, 36;) it is not said whether or not the other two offerings and the anointing were to be repeated. The rabbins assume anointing on each day. See verse 11, note.

**34. Atonement** — See chap. i, 4, note. The consecration or perfecting of Jesus for the office of high priest included suffering (Heb. ii, 10) but not expiation. Heb. vii, 26.

**35. Abide at the door of the tabernacle** — The candidates were charged



day and night seven days, and "keep the charge of the Lord, that ye die not: for so I am commanded. 36 So

o Num. 3. 7; 9. 19; Deut.

to remain within the sacred court during this probation. They could not enter the holy place or apartment of the priests because their consecration was not complete; they could not come in contact with unsanctified things without the enclosure, because their consecration was begun. "Here we have a fine type of Christ and his people feeding together upon the results of accomplished atonement. Aaron and his sons, having been anointed together on the ground of the shed blood, are here presented to our view as shut in within the precincts of the tabernacle seven days. A striking figure of the present position of Christ and his members during the entire period of this dispensation, shut in with God, and waiting for the manifestation of his glory." See chap. ix, 23. **The charge of the Lord**—This was the exact fulfilment of the commands found in Exod. xxix. **That ye die not**—Obedience is the best preparation for service. The omission of any of the prescribed ceremonies, or the addition thereto of any human invention, would prove fatal. This strictness was designed to keep this important service free from any heathenish mixture. It was this verse that suggested to Charles Wesley that beautiful hymn now sung throughout Christendom,

"A charge to keep I have."

For the peril attending the handling of sacred things see Num. iv, 18, note.

#### CONCLUDING NOTES.

(1.) In the *Pontificale* or *Ceremoniale Romanum* nearly all the ritualism of this chapter is found prescribed for the consecration of a modern Romish priest or bishop. The superficial observer of such a pageant in a papal cathedral might pronounce the ceremonial eminently scriptural. It would be, if Christianity had an order of priests set apart to make atonement for the sins of the people. But the Gospel has but one

Aaron and his sons did all things which the Lord commanded by the hand of Moses.

11. 1; 1 Kings 2. 3.

Priest, who, having finished his sacrifice in the outer court of this world, has entered into the holy of holies above to continue and complete the work of his office. Since "by one offering he hath perfected for ever them that are [being] sanctified," there is no more priestly work to be done on the earth, unless we assent to the blasphemous dogma of the "holy sacrifice of the mass," in which, by the touch of a possibly drunken or lecherous priest, the body and blood of Christ are created to be offered anew for the sins of those who partake thereof. An institution is not scriptural simply because it has scriptural forms if those forms be destitute of authority. Hence the mitre, the robe, the girdle, the ephod of the Aaronic priesthood, exhumed from the sepulchre of Judaism to disfigure the simplicity of the Gospel, are a stupendous anachronism in the dispensation of the Holy Spirit, and an execrable imposition upon ignorance and weak-mindedness. To wear Aaron's mitre is not to have Aaron's succession, but to practice a worthless and an unmeaning ceremony; it is to bid men look for the living among the dead, for our High Priest is in the holy place, and God now seeketh not this mount nor that, but true Christians to worship him in spirit and in truth.

(2.) The Targum of Palestine has a valuable suggestion respecting the anointing of the tabernacle and its furniture, and the sanctification of the priestly vestments by sprinkling oil and blood, that they might be cleansed from any fraud or violence by which the contributor obtained their material, and from any unwillingness on the part of the giver, or improper motives prompting the gift. Jehovah cannot receive the wages of iniquity. Hence, even when no sin is known to inhere in the methods by which the gift was obtained, or in the motives, the holiness of God required their sanctification from all possible impurity of this kind before

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they could be acceptably used. Under the Gospel, our purest charities need and receive the blood of sprinkling before they can come up as a memorial before God. Luke xvii, 10.

(3.) The consecrated character imparted to the family of Aaron by this imposing and seven times repeated ceremonial did not need renewing. It was a perpetual inheritance, transmitted from father to son through all the following centuries. We do not read of its repetition in the case of any individual priest of Aaronic lineage. But where the line of succession was broken by Jeroboam's intrusion of the lowest of the people into the sacred office, we find intimation of the use of a ritual of consecration which, from the idolatrous character of that king, was probably of Egyptian origin. 2 Chron. xiii, 9.

(4.) Moses, who in the dedication of the tabernacle and the consecration of the order of priests had acted as a high priest, now divests himself of this office, provisionally assumed, and transfers it to his brother and his sons forever. Once only in the language of a later period (Psa. xcix, 6) is the term *cohen*, "priest," applied to him, and even then it has reference to the extraordinary priestly functions discharged by him in the establishment of the Levitical ritual. The temporary priesthood of Moses was, like that of Melchizedek, ἀπάτωρ, ἀμήτωρ, ἀγενεαλόγητος, with no father nor mother nor genealogical record as the ground of his title. Heb. vii, 3.

(5.) According to the tradition of the Jews, the practice of anointing the high priest continued till the time of Josiah; then the holy anointing oil was hidden, and so lost. The succeeding high priests were consecrated only by investiture. See chap. vi, 13, note.

(6.) "The selection and consecration of the high priest, the personal attributes and character required in the office, were all penetrated with a spiritual significance; as also were the places, instruments, robes, and offerings. As a natural and inevitable result, names, titles, figures, and symbolic phrases derived therefrom have been sown broadcast over the entire area of our religious literature. The most precious

and significant names and official titles bestowed upon our blessed Lord came to us without modification from this source, as we learn from the epistle to the Hebrews."—*Bibliotheca Sacra*.

(7.) Sceptics who aver that the Aaronic priesthood is a distorted copy of the Egyptian should note the following contrasts: (a) The Egyptian priests were a caste exempt from the civil law; the Hebrew priest, outside of his office, was a citizen in dress, and in all the duties of a layman he was subject to the same laws. (b) The Egyptian priests were a landed aristocracy, owning a third of the real estate of Egypt; the Hebrew priests were the tenants of a few cities, and they could never become rich in lands. (c) The Egyptian pontifex maximus was Pharaoh, the absolute monarch, and all the lower priests in some degree shared his authority; the Hebrew priests—Samuel and Eli excepted—were not allowed to exercise civil authority. (d) The Egyptian priests had an elaborate esoteric or secret theology, taught only to the initiated; the Hebrew priests were required diligently to teach the whole law to the people, any one of whom might become as learned and skilled a teacher as themselves. Chap. x, 11, note. (e) The Egyptians had many gods and as many orders of priests, each having a high priest; the Hebrews were monotheistic, with one order and one high priest. (f) The Egyptian priests were fed from the royal treasury; the Hebrew priests were dependent on the offerings of the people, which were precarious, and in times of religious decline, insufficient. (g) Kine, the chief sacrifice offered by the Hebrew priest, was to the Egyptian priest an object of his idolatrous worship. Chap. ix, 2, note.

## CHAPTER IX.

### AARON'S FIRST OFFERING AND BLESSING.

Moses, the illustrious Levite who had inducted Aaron and his sons into the priestly office, now commands them to perform its functions on the very day after their consecration, because the sins of the people were in pressing need of expiation. The superintendence of Moses is still continued, in order to

## CHAPTER IX.

AND <sup>a</sup>it came to pass on the eighth day, *that* Moses called Aaron and his sons, and the elders of Israel; **2** And he said unto Aaron, <sup>b</sup>Take thee a young calf for a sin offering, <sup>c</sup>and a ram for a burnt offering, without blemish, and offer *them* before the Lord. **3** And unto the children of Israel thou shalt speak,

<sup>a</sup> Ezek. 43. 27.—<sup>b</sup> Exod. 29. 1; chap. 4. 3; 8. 14.—<sup>c</sup> Chap. 8. 18.

rectify any mistake of these novitiates. See chap. x, 16–20. This chapter establishes the national worship in permanent form. It comprises commands by Moses, Aaron's offerings for himself, those for the people, the priestly benediction, the outflashing glory, the consuming fire from Jehovah, and the shouts of the joyful worshippers.

**1. On the eighth day**—There are three eighth-day services in the Levitical law. The other two are the cleansing of the leper (chap. xiv, 10, 23) and the purification of a defiled Nazarite. (Num. vi, 10.) There are three such scenes in the Gospels—the transfiguration, (Luke ix, 28,) the resurrection and manifestation on the first or eighth day of the week, and the second manifestation to all the apostles. John xx, 19–26. **The elders of Israel**—At what period the transition occurred when the word *elder* acquired an official signification it is impossible to say. The earliest notice of the *elders* acting in concert as an organized body is in the time of the exode. Exod. iii, 16. It is highly probable that Moses availed himself of an institution known as the *senate*, the *yeponia* of the Seventy, which had been in existence ever since Israel had become a people. From the Hebrew *zakēn*, *elder*, Dean Stanley derives the term *sheik*. As representatives of the people, the elders are sometimes put for the congregation. See Josh. xxiii, 2, note. They retained their position under all political changes, through the monarchy and captivity to the time of Christ, when they are noticed as a distinct body from the Sanhedrin, but always acting in conjunction with it and the other dominant classes. Matt. xxvi, 59.

**2. Calf for a sin offering**—The He-

saying, "Take ye a kid of the goats for a sin offering; and a calf and a lamb, *both* of the first year, without blemish, for a burnt offering; **4** Also a bullock and a ram for peace offerings, to sacrifice before the Lord; and <sup>c</sup>a meat offering mingled with oil: for <sup>d</sup>the Lord will appear unto you.

**5** And they brought *that* which Moses

<sup>d</sup> Chap. 4. 23; Ezra 6. 17; 10. 19.—<sup>e</sup> Chap. 2. 4.  
<sup>f</sup> Verses 6, 23; Exod. 29. 43.

brew for **calf** also signifies *calf image*. Exod. xxxii, 4. Thus Moses delicately reminds Aaron of the great sin which he had committed in making the golden calf, and teaches him that the animal which was the object of idolatrous worship among the Egyptians, as a symbol of the deity, is fit only for a **sin offering** to Jehovah, the Creator of all things. See chap. iv, Introductory. **Without blemish**—See chap. i, 3, note. **Before the Lord**—This was at the door of the tabernacle. Chap. i, 3, note.

**3. A kid of the goats**—See chap. xxiii, 19, note. **A burnt offering**—Chap. i and vi, 9, notes.

**4. Peace offerings**—Chaps. iii and vii, 11–28, notes. **Meat offering**—Chaps. ii, and vi, 14–23, notes. "Meal offering," (R.V.) **For to-day the Lord will appear unto you**—The term for contains the reason for all the sacrifices commanded in the preceding verses. Jehovah manifests himself only to those who obediently seek him in his ordinances. (Exod. xxix, 42, 43.) See also especially John xiv, 21, note. God can give to the believer an indubitable demonstration of his presence and favour without the manifestation of a visible form. The invisible God no man hath seen at any time; the only-begotten Son hath declared him. John i, 18, note. By reference to verses 6, 23 it appears that the promised manifestation is that of "the glory of Jehovah." This was not constantly seen either by the people or by Moses. The sincere inquirer after God, who diligently gathers up and uses all his light, and follows unhesitatingly wherever the truth leads, will attain an experimental and satisfactory assurance of the existence and forgiving grace of God in Jesus Christ. There is really no such thing as "honest

commanded before the tabernacle of the congregation: and all the congregation dwelt near and stood before the LORD. **6** And Moses said, This is the thing which the LORD commanded that ye should do: and the glory of the LORD shall appear unto you. **7** And Moses said unto Aaron, Go unto the altar, and offer thy sin offering, and thy burnt offering, and make an atonement for thyself, and for the people: and offer the offering of the people, and make an atonement for them; as the LORD commanded.

■ Aaron therefore went unto the altar, and slew the calf of the sin offering, which was for himself. **9** And the sons of Aaron brought the blood unto him: and he dipped his finger in the

blood, and put it upon the horns of the altar, and poured out the blood at the bottom of the altar: **10** But the fat, and the kidneys, and the caul above the liver of the sin offering, he burnt upon the altar; as the LORD commanded Moses. **11** And the flesh and the hide he burnt with fire without the camp. **12** And he slew the burnt offering; and Aaron's sons presented unto him the blood, which he sprinkled round about upon the altar. **13** And they presented the burnt offering unto him, with the pieces thereof, and the head: and he burnt them upon the altar. **14** And he did wash the inwards and the legs: and burnt them upon the burnt offering on the altar.

**15** And he brought the people's

*g* Verse 23: Exod. 24, 16. — *k* Chap. 4, 3; 1 Sam. 3, 14: Heb. 5, 3; 7, 27; 9, 7. — *i* Chap. 4, 16, 20; Heb. 5, 1. — *k* Chap. 8, 15. — *l* See chap. 4, 7.

*m* Chap. 8, 16. — *n* Chap. 4, 8. — *o* Chap. 4, 11; 8, 17. — *p* Chap. 1, 5; 8, 19. — *q* Chap. 8, 20. — *r* Chap. 8, 21. — *s* Verse 3; Isa. 53, 10; Heb. 2, 17; 5, 3.

scepticism." Sacrifice, and Jehovah will appear. Obedience must precede the divine manifestation. See John vii, 17, note. At the tomb of Lazarus Jesus said to Martha, "If thou wilt believe, thou shalt see the glory of God." See John xi, 40, note. The condition is essentially the same in both instances. Faith is the root of obedience; obedience is faith unfolded in action.

#### 7. Make an atonement for thyself

—After seven days of consecration (*τελειωσις*—making perfect—chap. viii, 11, note,) Aaron is not absolutely holy and perfect, but only an imperfect shadow of the High Priest "who is holy, harmless, undefiled, and made higher than the heavens." "Only as one who had been himself atoned for could the high priest make atonement for others, on the received principle, An innocent man must come and make an atonement for the guilty; but the guilty may not come and make an atonement for the innocent." —*Delitzsch*, Heb. v, 3. The person of the atoner must not be offensive to the Supreme Executor of the law. The high priest accompanied his sin offering with a threefold confession—the first for himself and his own family, the second for the priesthood in general, and the third for all Israel. The first was thus: "O Jehovah, do thou expiate the misdeeds, the crimes, and the sins where-with I have done evil, and have sinned

before thee, I and my house, as it is written in the law of Moses thy servant." "On that day shall the priest make an atonement for you, to cleanse you; that ye may be clean from all your sins before Jehovah." Chap. xvi, 30. For the nature of the Old Testament atonement see chaps. i, 4; iv, 20, notes.

#### AARON'S PERSONAL OFFERINGS, 8-14.

**8. Aaron . . . slew**—In person or by command.

**9. The blood**—See Introduction, (6,) and chapter vii, 2, note. **Upon the horns of the altar**—See chap iv, 7, note.

**10. The fat**—Suet. See notes on chap. iii, 3, 17. **Kidneys . . . caul**—Chap. iii, 4, note.

**11. Without the camp**—Chap. iv, 12, note.

**12. The burnt offering**—After they had been brought into a state of acceptance with Jehovah the whole burnt offering, symbolizing entire consecration, was appropriate. See chap. i, 3, note, and Introduction, (5.)

**13. With the pieces**—"Piece by piece," (R. V.) See chaps. i, 8, and viii, 18-21, notes.

**14. The inwards and the legs**—See chap. i, 9, note.

#### THE OFFERINGS FOR ISRAEL, 15-21.

**15. The people's offering**—This was offered in the proper order; first,

offering, and took the goat, which *was* the sin offering for the people, and slew it, and offered it for sin, as the first. **16** And he brought the burnt offering, and offered it 'according to the <sup>1</sup> manner. **17** And he brought <sup>a</sup> the meat offering, and <sup>2</sup> took a handful thereof, and burnt *it* upon the altar, <sup>3</sup> besides the burnt sacrifice of the morning. **18** He slew also the bullock and the ram *for* <sup>4</sup> a sacrifice of peace offerings, which *was* for the people: and Aaron's sons presented unto

<sup>1</sup> Chap. 1. 3, 10. — <sup>1</sup> Or. *ordinance*. — <sup>u</sup> Verse 4: chap. 2. 1, 2. — <sup>2</sup> Heb. *filled his hand out of it*. — <sup>r</sup> Exod. 29, 38.

the **sin offering** for the expiation of their sins, then the **burnt offering**, by which the people dedicated themselves to God, followed by the **meat offering** as a medium of communion, and the **peace offering** as the vehicle of their thanksgivings. **Offered it for sin**—Literally, as noted by various critics, *He sinned it*, or, *He made it to sin*. The sin offering was so identified with the sin for which it was to atone as to become itself the sinner, not actually but by imputation. The animal thus figuratively received upon its head the guilt of him who substituted its life for his own, and it was viewed and treated as a creature which was nothing but sin. 2 Cor. v, 21, note.

**16. The manner** — "Ordinance," (R.V.) The ritual of the altar prescribed in chaps. i and vii, 1-6.

**17. Meat offering . . . burnt sacrifice** — "The difference between the **burnt offering** and the **meat offering** was this: in the burnt offering the surrender of a life figured man's duty to God; while fruits in the meat offering represented man's duty to his neighbour."—*Jukes*. For the time when the fire was actually applied to all the offerings of this chapter, see Concluding Note.

**18. A sacrifice of peace offerings** — This symbolized that fellowship which follows propitiation by the sin offering. The feasting of the people upon the **peace offerings** figures the communion of saints. Christ's communion with the believer is thus expressed: "I will sup with him."

**19. Rump** — See chapter iii, 9, note.

**21. Shoulder**—"Thigh," (R.V.) **A**

him the blood, which he sprinkled upon the altar round about, **19** And the fat of the bullock and of the ram, the rump, and that which covereth *the inwards*, and the kidneys, and the caul *above* the liver: **20** And they put the fat upon the breasts, <sup>2</sup> and he burnt the fat upon the altar: **21** And the breasts and the right shoulder Aaron waved <sup>3</sup> for a wave offering before the Lord; as Moses commanded. **22** And Aaron lifted up his hand toward the people, and <sup>2</sup> blessed

<sup>1</sup> Chap. 3. 1, etc. — <sup>2</sup> Chap. 3. 5, 16. — <sup>3</sup> Exod. 29, 24, 26; chap. 7. 30-34. — <sup>2</sup> Num. 6. 23; Deut. 21. 5; Luke 24. 50.

**wave offering**—See chap. vii, 30, note.

**As Moses commanded**—The Seventy, the Samaritan, the Arabic, and the Targum of Onkelos all agree in another reading, "as Jehovah commanded Moses." This, harmonizing as it does with verses 6, 7, and 10, is doubtless the true reading. Even in the present reading there is no danger of taking Moses for the ultimate source of authority, since he is always represented as the mouth of Jehovah. Exod. iv, 12.

THE BENEDICTION, AND THE CONSUMING FIRE FROM JEHOVAH, 22-24.

**22. Aaron lifted up his hand**—"Hands," (R.V.) The custom of raising aloft the hands in prayer is found among most nations who pretend to any kind of worship. Virgil gives frequent instances among the Trojans and Greeks. Chrysostom explains it as an oblation to God of the instruments of our necessities. From its almost universal prevalence we would rather understand it as an instinctive propriety of prayer, and especially of blessing, pointing out the object of supplication and the recipients of the divine favours.

**And blessed them**—The form of the threefold priestly benediction is recorded in Num. vi, 23-27. Some writers discover in it intimations of the trinity of persons in the unity of the Divine Substance. It was a special prerogative of the priests to bless in the name of Jehovah. See Deut. xxi, 5. There has not been much of this thus far. We have been face to face with law and discipline. Now Aaron blesses Israel, and stern Moses joins him. Feeling begins to enter into the



them; and came down from offering of the sin offering, and the burnt offering, and peace offerings. **23** And Moses and Aaron went into the tabernacle of the congregation, and came out, and blessed the people: \* and the glory of

the Lord appeared unto all the people. **24** And <sup>b</sup> there came a fire out from before the Lord, and consumed upon the altar the burnt offering and the fat: *which* when all the people saw, <sup>c</sup> they shouted, and fell on their faces.

<sup>a</sup> Verse 6; Numbers 14. 10; 16. 19, 42. — <sup>b</sup> Genesis 4. 4; Judges 6. 21; 1 Kings 18. 38;

2 Chronicles 7. 1; Psalm 20. 3. — <sup>c</sup> 1 Kings 18. 39; 2 Chronicles 7. 3; Ezra 3. 11.

ministry of law. **Came down from offering**—The standing place of the priest while ministering at the altar is spoken of as above the level of the court of the tabernacle. To reach this standing there must have been an inclined plane, since steps were forbidden, (Exod. xx, 26,) as a safeguard against an indecorous exposure of the priest's person.

**23. Moses and Aaron went into the tabernacle**—"Tent of meeting," (R. V.) This is the first recorded entrance of any human being into the tabernacle after its dedication, when it was so filled with glory that Moses could not enter. The purpose of their entering is not revealed. It is probable that they drew near to Jehovah in communion and intercession for the people, to burn incense, and to trim the lamps. Exod. xxx, 7, 8. When the lawgiver and the high priest **came out and blessed the people**, the glory within flashed out and **consumed... the burnt offering**, signifying the divine acceptance, and impressing **all the people** with a sense of the goodness of Jehovah, and of his majesty, in view of which they shouted for joy, and before which they fell on their faces. The words of the threefold benediction are recorded in Num. vi, 22-27, which is probably a repetition of a former communication of the same formula which, we doubt not, was used on this solemn occasion. The shouting is the first outburst of gladness in the Old Testament worship of Jehovah. It was fitting that those who had profaned their lips in shouting the orgies of a pagan worship (Exod. xxxii, 17) should now employ them in uttering the praises of their reconciled God. There is always joy when God makes his abode with men. Fulness of joy is the natural expression of fulness of the Spirit. Eph. v, 18, 19. This display of the divine majesty following the consecration and first service of the Levitical priest-

hood has a striking parallel fifteen centuries later, after the anointing of the Holy Ghost had consecrated, as priests unto God, the one hundred and twenty in Jerusalem, and they had rendered their first service in proclaiming Jesus the Lamb that was slain but lives again, when the glory of divine grace more marvellously smote the multitude at the coming forth of the anointed from their tabernacle, the upper chamber, to minister through all ages at a more glorious altar. The parallel is so perfect as to suggest that the first may have been intended to typify the second. See Acts ii.

**24. There came a fire out from before the Lord**—This supernatural fire was the divine ratification of the priesthood, and acceptance of their first offering. According to the Jews, it couched upon the altar like a lion; it was bright as the sun; the flame was pure and solid, emitting no smoke, and consuming wet and dry things alike. Says Oehler, "The Shekinah shows its reality in the sanctuary by means of actions of power which go out from it." See chap. x, 2, note. The command to keep this heavenly fire is recorded in chap. vi, 13. See note for the period during which it was preserved. **They shouted**—This was the shout of victory—the prostration of worship. All was now complete—the sacrifice, the robed and mitred priest, the priestly family associated with their head, the priestly benediction, the appearance of the King and Priest, and the outflashing of the divine glory—a marvellously beautiful shadow of things to come. Ever since the Son of God was glorified on high as our High Priest, and his sending down the Paraclete, has the earth resounded with the shouts of souls filled with the Holy Ghost. All true service is gladdened by the divine acceptance, and glorified by the divine presence.



## CHAPTER X.

AND \*Nadab and Abihu, the sons of Aaron, <sup>b</sup>took either of them his

<sup>a</sup> Chapter 16. 1; 22. 9; Numbers 3. 3, 4; 26. 61; 1 Chronicles 24. 2.

## CONCLUDING NOTE.

Much confusion will be avoided in our conception of the successive events of this day if we assume that all the offerings spoken of as made before the "fire went out from before the Lord," were simply prepared, and not burned, till consumed by the supernatural fire. This is reasonable, if we suppose that the burnt sacrifice of the morning is mentioned proleptically. Dr. Murphy thus explains the difficulty: "If the lamb prescribed be not the morning sacrifice, then the burnt offering is additional to the standing one of the morning. But several considerations are in favour of their identity. First, Aaron was now manifestly to act for the first time as duly constituted high priest, and it seems incongruous that he should have offered a morning sacrifice beforehand. Secondly, this was the commencement of the national worship; there cannot, therefore, have been a previous morning sacrifice distinct from this, as the latter would have been the real commencement. Thirdly, the erection of the tabernacle had to be completed on this morning, and this, though of trivial amount, would occupy time. Fourthly, the manifest propriety of the initiatory sacrifice being kindled by the fire from God points the same way. And lastly, the phrase 'besides the burnt sacrifice of the morning,' (verse 17,) is usually explained to mean that this oblation was in addition to the morning sacrifice on this special occasion, though it did not usually accompany it while the people were in the wilderness." From this time the history of Aaron is almost entirely that of the priesthood.

## CHAPTER X.

This chapter details the sad effects of sin intruding as a marplot into the holiest scenes on earth, and casting down from the highest earthly station the anointed priests of Jehovah, and plucking a more than kingly diadem from their

censer, and put fire therein, and put incense thereon, and offered <sup>c</sup>strange fire before the Lord, which he commanded

<sup>b</sup> Chapter 16. 12; Numbers 16. 18.—<sup>c</sup> Exodus 30. 9.

heads, (1-7.) It also contains a statute enforcing priestly abstinence from wine, apparently suggested by the drunken recklessness of Nadab and Abihu, (8-11,) the two eldest sons of Aaron and Elisheba, and a supplementary law respecting the eating of the most holy sacrifices, (12-15,) and records the blunder of the priests in burning the sin offering, which should have been eaten, and also Aaron's apology for the mistake, (16-20.) Of the four sons of Aaron Nadab and Abihu only were selected to accompany Moses, Aaron, and the seventy elders up Mount Sinai, where they "saw the God of Israel." *Exod. xxiv, 9, 10.* They had just been invested with their priestly robes, and they were passing through their first service as novitiates, when, by a rash act, they made a sad failure, signalized by the marked displeasure of Jehovah.

NADAB AND ABIHU SLAIN BY JEHOVAH,  
1-7.

**1. Offered strange fire**—"These men were not at liberty to take each his own censer; there was a utensil provided for that action, and for any man to bring his own ironmongery to serve in such a cause was to insult the Spirit of the Universe. They ventured to put incense thereon, when only the pontiff of Israel was allowed to use such incense." —*Joseph Parker.* The fire is called "strange" in distinction from that of celestial origin which "came out from before Jehovah and consumed the burnt offering." *Chap. ix, 24.* The great difficulty in this matter is found in the absence of any previously recorded regulation touching the proper use of sacrificial fire. This regulation is found in *chap. xvi, 12.* The presumption is very strong that it was instituted before the events narrated in chapters ix and x, since the statute respecting the preservation of the altar-fire was given in *chap. vi, 9, 13.* For various theories respecting this sin, see *Num. iii, 4, note.* Their sin consisted in the

them not. **2** And there "went out fire from the Lord, and devoured them, and they died before the Lord. **3** Then Moses said unto Aaron, This *is it* that

*d* Chap. 9. 24; Num. 16. 35; 2 Sam. 6. 7.—*e* Exod. 19. 22; 29. 43; chap. 21. 6, 17, 21; Isa. 52. 11; Ezek.

performance of the Lord's service in a manner **which he commanded them not**. They departed in some way from the plain words of Jehovah, deeming their own reason a better guide in religious matters. Very much of that which passes among men for the worship of God is but strange fire.

**2. Fire from the Lord**—The sacred fire which these priests had slighted had "come out from before the Lord." Chap. ix, 24. "Fire had just consumed the burnt-offering and the fat upon the altar in token of divine complacency and sacred nearness, and the acceptance of human worship, and that same fire went out from the Lord and devoured the audacious priests—the sacerdotal blasphemers—ate them up as if they had been common bones! The Lord has never been negligent of his own altar."—*Joseph Parker*. By a species of poetical justice, fire from the same source is the instrument of their punishment. "Our God is a consuming fire." This fearful exhibition of wrath and power indicates his real presence where his name is. "A saint, when asked, 'What is the most dangerous doctrine?' replied, 'God's own truth held carnally, and to exalt self.' For his light may blind, his ark destroy, his sanctuary smite, his table be damnation. And a truth perverted may be the firmest chain to hold and bind and blind us for ever."

—*Jukes*. **Devoured them**—Literally, *ate them up*. But this strong word is used metaphorically for *slain*, since neither their bodies nor even their garments were consumed. The stroke was like a deadly flash of lightning issuing from the most holy place, the abode of the invisible Jehovah. Here we find another parallel between the opening of the dispensation of shadows and the beginning of the official work of the Holy Ghost. Two persons are struck dead at the inauguration of each dispensation, amid the displays of omnipotent power, and the rejoicings of the

the Lord spake, saying, I will be sanctified in them "that come nigh me, and before all the people I will be 'glorified. "And Aaron held his peace. **4** And

20. 41; 42. 13.—*f* Isa. 49. 3; Ezek. 28. 22; John 13. 31, 32; 14. 13; 2 Thess. 1. 10.—*g* Psa. 39. 9.

people at the tokens of Jehovah's presence and favor. See Acts v, 1–11. In both these passages we have the double action of the same fire, which consumes the burnt offering and baptizes the believer with fire in token of acceptance, and smites the sinning priest and the lying Ananias in token of judgment. "God is love." "God is a consuming fire." His anger against sin burns most intensely around his own altars. "Poetical justice might have closed the book of Leviticus with chap. ix. It would have been a glorious close—Aaron moved to feeling; Moses giving way to emotion; the Lord's fire consuming the offering upon the altar; the people singing, shouting, and falling down in adoration! Why did not the history close there? That would have been Canaan enough for any nation, paradise enough for any people. But there *is* another chapter."

**3. I will be sanctified**—I will be regarded as high and glorious. There must be a correspondence between my majesty and the obedience and veneration of those who minister at my altars and are conspicuous examples to the whole people. **In them that come nigh me**—There is no verb in the Hebrew. The literal is *in those near to me*; that is, in the pious. Disobedience in the holy place is almost equal to the Miltonic story of a rebellion in heaven. **Before all the people I will be glorified**—This is a key to the apparent severity of this judgment, which fell upon the priesthood like a thunderbolt out of a clear sky. Infidelity at the altar will inevitably beget irreligion in the tents. An impious priesthood cannot train up a pious people for the heritage of God. This awful outflashing of his wrath gives a perpetual emphasis to the admonition, "Be ye clean that bear the vessels of the Lord." **And Aaron held his peace**—The father stood dumb over the corpses of his sons. Through divine grace he was

Moses called Mishael and Elzaphan, the sons of <sup>b</sup> Uzziel the uncle of Aaron, and said unto them, Come near <sup>i</sup> carry your brethren from before the sanctuary out of the camp. **5** So they went near, and carried them in their coats out of the

<sup>h</sup> Exod. 6, 18, 22; Num. 3, 19, 30. — <sup>i</sup> Luke 7, 12; Acts 5, 6, 9, 10; 8, 2. — <sup>k</sup> Exod. 33, 5; chap. 13, 45; 21, 1,

enabled to repress the grief of his heart, which sought its natural outlet in wailings and tears. He recognised the hand which had smitten him, and heard the voice of Jehovah within his heart, "Be still, and know that I am God." The situation of the high priest was critical indeed. As the representative of Jehovah he should calmly approve his judgments; as a father, he loves his sons and is prompted by nature to yield to that perturbation of sorrow which would disqualify him for his official duties. Charles Wesley thus versifies Aaron's mute sorrow:

"Why should a living man complain  
That sinners are struck dead?  
Reprieved myself, I still remain,  
If punished in my seed,  
How'er thou deal'st with mine or me,  
O stop the murmuring groan,  
Or let my only answer be,  
Father, thy will be done!"

**4. Moses called**—He who had amid the quakings of Horeb and the thunderings and lightnings drawn near and entered into the cloud where God was was not the man to be disconcerted by this awful catastrophe. **Sons of Uzziel**—The third son, Zithri, (Exod. vi, 22,) was not summoned to this painful task. Being Kohathites, soon to be charged with the transportation of the sacred furniture, it was fitting that they should be employed to remove the bodies of these sacred persons. Elzaphan was chief of the Kohathites. Num. iii, 30, 31. **Carry your brethren**—They were kindred of the fifth degree, and loosely termed brethren. **Before the sanctuary**—As they fell between the great altar and the tabernacle with smoking censers in their hands, it is evident that they were going toward the holy place to burn incense at the golden altar unbidden, and possibly against a positive prohibition.

**5. In their coats**—Their apparel, being defiled by contact with dead bodies,

camp; as Moses had said. **6** And Moses said unto Aaron, and unto Eleazar and unto Ithamar, his sons, <sup>k</sup> Uncover not your heads, neither rend your clothes; lest ye die, and lest <sup>i</sup> wrath come upon all the people: but let your brethren,

<sup>l</sup> 10; Num. 6, 6, 7; Deut. 33, 9; Ezek. 24, 16, 17. — <sup>m</sup> Num. 16, 22, 46; Josh. 7, 1; 22, 18, 20; 2 Sam. 24, 1.

could not be retained for the use of their brothers or successors in office. Aaron was not permitted to die in his pontifical robes, in order that they might be worn by Eleazar. Num. xx, 26.

**6. Uncover not your heads**—"It was the law that the priest should never leave the altar to go to burials, or interrupt his sacred ministry by shedding tears. He represented God as well as represented the people, and he must abide at his duty whoever died. It was military religion in its mechanical arrangement; it was spiritual obedience in the acceptance of its intention."—

*Joseph Parker.* They were forbidden to remove their hats, to unbind their head-bands, and dishevel their hair in token of grief. This was an act derogatory to priestly dignity. This command was generalized in the case of the high priest, who was forever prohibited to attend a funeral or to give any indication of mourning for the dead. Neither Judaism nor Christianity ignores the ties of human kindred except when they stand in the way of duty. All affections must yield to the paramount claims of God. Luke xiv, 26. Those who are brought nigh to God by the anointing of the Holy Spirit must move in a sphere beyond the range of nature's influences. Priestly nearness to God gives the soul such an insight into all his ways as right and good that one is enabled joyfully to worship in his presence, even though the stroke of his hand has removed from us the object of tender affection. **Neither rend . . . clothes**—This act was an oriental symbol of grief, despair, or indignation. **Lest wrath come upon all the people**—Personal gratification must be subordinate to the public weal. "For even Christ," our high priest, "pleased not himself." Thus vicarious suffering by the priest is early foreshadowed as a requisite of the coming great High

the whole house of Israel, bewail the burning which the LORD hath kindled. **7** "And ye shall not go out from the door of the tabernacle of the congregation, lest ye die: "for the anointing oil of the LORD *is* upon you. And they did according to the word of Moses.

*m* Chap. 21. 12.—*n* Exod. 28. 41; chap. 8. 30.  
—*o* Ezek. 44. 21; Luke 1. 15; 1 Tim. 3. 3; Titus

Priest. Nevertheless the erring priests are not to die unwept. **The whole house of Israel** are commanded to bewail the stroke of vengeance, and to soothe the wounded family of Aaron.

**7. Ye shall not go out**—Primarily this relates to going forth to funerals. See chap. xxi, 10–12, notes. This prohibition must not be considered as absolute. They were not to come in contact with secular affairs by abandoning the service of the tabernacle. **Lest ye die**—By some supernatural interposition. Many a Christian minister has suffered spiritual death by voluntarily going forth from the tabernacle to enter upon secular matters with the anointing oil of the Lord upon him. See chap. viii, 10, 30, notes.

THE PRIESTS FORBIDDEN WINE AND STRONG DRINK, 8–11.

**9. Do not drink wine**—This wine is in Hebrew *yayin*, the most general term for this beverage, especially when it is intoxicating. "*Yayin* is a mocker." Prov. xx, 1. In seventy-five out of a hundred and thirty-six passages it is spoken of with condemnation by reason of its disastrous effects. Unfermented, or new wine, called *must*, is in the Hebrew expressed by *tirosh*. This is never prohibited or condemned. It occurs thirty-eight times, with no indication of any intoxicating quality. The solitary apparent exception in Hos. iv, 11 is explained as the gluttonous use of sweet, nutritious wine as an article of food. The meaning of the passage is, that the three great appetites—the sexual, the bibulous, and the gluttonous—"take away the heart" or understanding. There are several other terms sparingly used, some of which always involve a bad sense, as *sobc*, signifying *soak* and *soaker*, while others are doubtful. **Nor strong drink**—The Hebrew *shêcar* is

**8** And the LORD spake unto Aaron, saying, **9** "Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: *it shall be* a statute for ever throughout your generations: **10** And that ye may <sup>p</sup>put

1. 7.—*p* Chap. 11. 47; 20. 25; Jer. 15. 19; Ezek. 22. 26; 44. 23.

a generic term applied to all fermented liquors except wine. It includes, 1.) Beer, which was largely consumed in Egypt under the name of *zythus*. It was made of barley and certain herbs, such as lupin and skirrett, as a substitute for hops. 2.) Cider, or apple-wine. 3.) Honey-wine, of which there were two sorts; the first consisting of a mixture of wine, honey, and pepper, the other a decoction of the juice of the grape, termed *debash* (honey) by the Jews, and *dibs* by the modern Syrians. 4.) Date-wine, which was the fermentation of dates mashed and mixed with water. 5.) The fermented juices of various other fruits and vegetables, as figs, millet, pomegranates, and carob fruit. According to the latest researches in philology, the English word *cider* is a modification of *shêcar*, through the Grecized form *σίκερα, sikera*. See *Webster's Dictionary*. **When ye go into the tabernacle**—The service of God requires the clearest head and the purest heart. It is an intelligent exercise, and not a blind, mechanical *opus operatum*, or going through with the motions. If the priest even medicinally used fermented wine or strong drink in the smallest quantity, it disqualified him for his office during that day. What a rebuke is this to the usage—still prevalent in some countries—of drinking wine in the vestry before going into the pulpit and reasoning of righteousness, temperance, and a judgment to come! The enactment of this law immediately after the slaying of Nadab and Abihu affords strong grounds for the theory that they were drunken when they committed the act of sacrilege. The Targum of Palestine plainly sustains this view. "Drink no wine nor any thing that maketh drunk, *as thy sons did*, who have died by the burning of fire." See Num. iii, 4, note.



difference between holy and unholy, and between unclean and clean; **11** "And that ye may teach the children of Israel all the statutes which the LORD hath spoken unto them by the hand of Moses.

**12** And Moses spake unto Aaron, and unto Eleazar and unto Ithamar, his sons that were left, Take "the meat offering that remaineth of the offerings of the LORD made by fire, and eat it without leaven beside the altar: for "it is most holy. **13** And ye shall eat it in the holy place, because it is thy due, and thy sons' due, of the sacrifices of the LORD made by fire: for 'so I am com-

<sup>7</sup> Deut. 24, 8; Neh. 8, 2, 8, 9, 13; Jer. 18, 18; Mal. 2, 7.—<sup>8</sup> Exod. 29, 2; chap. 6, 16; Num. 18, 9, 10.—<sup>9</sup> Chap. 21, 22.

**11. That ye may teach**—The priest was the earliest religious teacher of the Levitical law, "for the priest's lips should keep knowledge, and they should seek the law at his mouth." Mal. ii, 7. The two sides of the priestly vocation, teaching and offering, are embraced in Deut. xxxiii, 10. The Pentateuch knows nothing of a scholastic inculcation of the divine laws; it knows no formal religious instruction at all except the reading of the law before the assembled people, at the feast of tabernacles, in the Sabbath year. Deut. xxxi, 10-13. All religious teachers should be *τέλειοι, perfect*, having their senses—internal and external—exercised to discern or discriminate both good and evil. Heb. v, 14. Wine draws a film over the spiritual eye and confounds moral distinctions. If the priests have aught to do with wine in a lawful way, it is only that it may, in the holy place, "be poured unto the Lord for a drink offering." Num. xxviii, 7. Wine symbolizes joy. The joy of all believers is not the joy of earth but of heaven—of the sanctuary. "The joy of the Lord is your strength."

EATING THE MOST HOLY THINGS, 12-20.

**12. Take the meat offering**—The appalling stroke of Jehovah's wrath had disconcerted Aaron so that he had forgotten the prescribed order of the sacrifices. Moses reminds him that the meat offering follows the burnt offering consumed by celestial fire. Chap. ix, 24. See Introduction, (5.) **And eat it**—The

manded. **14** And "the wave breast and heave shoulder shall ye eat in a clean place; thou, and thy sons, and thy daughters with thee: for *they* be thy due, and thy sons' due, *which* are given out of the sacrifices of peace offerings of the children of Israel. **15** "The heave shoulder and the wave breast shall they bring with the offerings made by fire of the fat, to wave *it* for a wave offering before the LORD; and it shall be thine, and thy sons' with thee, by a statute for ever; as the LORD hath commanded.

**16** And Moses diligently sought "the goat of the sin offering, and, behold, it

<sup>1</sup> Chap. 2, 3; 6, 16. — <sup>2</sup> Exod. 29, 24, 26, 27; chap. 7, 31, 34; Num. 18, 11. — <sup>3</sup> Chap. 7, 29, 30, 34. — <sup>4</sup> Chap. 9, 3, 15.

eating by the priest symbolizes the full acceptance of the oblation. See chap. vi, 16, note, and Concluding Note (1) of the same chapter. **Beside the altar**—This was the altar of incense in the priests' apartment, called **the holy place**, within the first veil. See chap. iv, 7.

**13. Thy due, and thy sons' due**—In addition to the meat offering there were other sources of revenue to the priests, enumerated in Num. v, 9, note. **For so I am commanded**—"Moses was not the fountain of authority. God has no dead letters in his law book. The law is alive—tingling, throbbing in every letter and at every point. The commandment is exceeding broad; it never slumbers, never passes into obsolescence, but stands in perpetual claim of right and insistence of decree. It is convenient to forget laws; but God will not allow any one of his laws to be forgotten."—*Joseph Parker*.

**15. The heave shoulder . . . wave breast**—See chap. vii, 14, 30, notes. "All the members of the priestly family, **daughters**, as well as **sons**—all, whatever the measure of energy or capacity—are to feed upon the breast and the shoulder, the affections and the strength of the true Peace Offering as raised from the dead and presented before God."—*McIntosh*.

**16. The goat of the sin offering**—This was the people's sin offering which had been slain and offered by Moses, (chap. ix, 15,) or by the two younger sons of Aaron, to whom this part of



was burnt: and he was angry with Eleazar and Ithamar, the sons of Aaron *which were left alive*, saying, **17** <sup>a</sup>Wherefore have ye not eaten the sin offering in the holy place, seeing it *is* most holy, and *God* hath given it you to bear the iniquity of the congregation, to make atonement for them before the Lord? **18** Behold, <sup>v</sup>the blood of it was not brought in within the holy place: ye should in-

deed have eaten it in the holy place, <sup>a</sup>as I commanded. **19** And Aaron said unto Moses, Behold, <sup>a</sup>this day have they offered their sin offering and their burnt offering before the Lord; and such things have befallen me: and *if* I had eaten the sin offering to day, <sup>b</sup>should it have been accepted in the sight of the Lord? **20** And when Moses heard that, he was content.

<sup>a</sup> Chap. 6. 26, 29.—<sup>v</sup> Chap. 6. 30.—<sup>z</sup> Chap. 6. 26.

<sup>a</sup> Chap. 9. 8, 12.—<sup>b</sup> Jer. 6. 29; 14. 12; Hos. 9. 4; Mal. 1. 10, 13.

the ritual had been intrusted by Moses. **And he was angry**—No softer word will import into English the strength of the Hebrew *katzaph*—*to snort, to storm*. Anger is not a sin when it arises not from personal feeling, but purely in the interest of justice, truth, order, and humanity. The soul which cannot be angry at great wrongs Plato compares to an arm with the chief sinew cut asunder. We do not accept that weak defence of the imprecatory Psalms which explains them as simply declaratory of future judgments upon David's enemies. They are the proper expression of a righteous indignation breathed out in behalf of God and his righteousness. Hence, the sinless Jesus on one occasion looked around with anger upon his foes lurking in ambush for his life. Mark iii, 5. It remains for us to inquire whether Moses had sufficient provocation to just anger. We reply that stupidity and gross carelessness in handling interests of vast importance are such a provocation. The sins of the whole Hebrew nation were to be taken away by virtue of their incorporation into the priests by eating the people's sin offering. Such was the sanctifying power of the priests' office that by this act they were enabled to bear away the iniquity of the congregation. By the blunder of these young priests the people's sins were still resting upon them. See chap. vi, 26, note. Heedlessness in respect to our own interests is culpable, but in respect to the well-being of others it is criminal.

**17. To bear the iniquity**—The Hebrew נָשָׂא, *násáh*, he bore, with its derivatives, occurs in the Old Testament eight hundred and ninety-five times, or

about once to every chapter. In relation to sin it occurs sixty-four times. It may be interpreted by *portare peccatum*, to bear or suffer the penalty of sin, or by *auferre peccata*, to remove sins. The predominant signification is that of removal; yet the other, of bearing, is by no means excluded thereby; rather was the bearing in this case a removal. "When the priests ate they incorporated sin, as it were, and the people received forgiveness unto themselves, that it might be prefigured that at some time the priest and the victim would be one person, namely, the Messiah, a prediction exactly fulfilled in Jesus of Nazareth."—*Deyling*. This singular episode between Moses and Aaron sheds much light upon the sacrifices. The goat of the sin offering and whatever touched it were most holy. The priests were to eat it, and thus the sins of the people, having been transferred through the animal to the priests, were representatively borne. See Num. ix, 13, note. **Atonement**—Chap. i, 4, and iv, 20, notes.

**18. Blood . . . not brought**—See chap. vi, 30, note. In the passage referred to it will be seen that it was a law of the sin offering that it should not be eaten when the blood was brought into the tabernacle, for this is the meaning of the holy place in this place. This verse proves the converse to be true, namely, that every sin sacrifice shall be eaten whose blood was not brought into the holy place. In the first case the sprinkled blood expiated, and in the second, the eaten flesh removed, sin.

**19. Such things have befallen me**—"Aaron here supplies the 'one touch of nature' which 'makes the whole world kin.' The deeper laws assert

themselves against the more superficial statutes and ordinances."—*Joseph Parker*. Aaron, forbidden to mourn in public, could not restrain his grief. His bursting heart finds relief in this one sentence whispered in the ear of his irate brother as an apology for his own neglect to eat the sin offering. He had been deterred by his sense of unworthiness and by his fear of committing an impropriety which might call down still greater judgments. This soft answer turned away wrath, for **when Moses heard... he was content**. "They were all, in a sense, unclean, even though the anointing oil of the Lord was upon them. They might eat the meat offering which was their due, but could not make atonement for the sins of the people."—*Bib. Sac.* It is far better to be real in our confession of failure than to put forth pretensions to spiritual power without foundation. This chapter opens with positive sin, and closes with negative failure, the former dishonouring God, and the latter forfeiting his blessing.

## PART SECOND.

### HOLINESS.

Rules for Sanctity of Life.—Chapters XI–XXVII.

#### SECTION I.—LEGISLATIVE.

**External Purity.** Chaps. xi–xv.

### CHAPTER XI.

#### PURITY AND IMPURITY IN ANIMALS.

1.) The sacrifices have been instituted, the ritual of the altar has been ordained, the Aaronic priests have been consecrated, and under the supervision of Moses have performed their first official service. The nation, typically purged from sin, must be led along the path of holy living. To attain this end the people, unable through lack of intellectual and moral development to grasp broad principles and apply them to their own conduct, must be put into

the school of manifold and minute rules of life. Fleshly ordinances were made, to a great extent, the channels of spiritual instruction, and for bringing perpetually into remembrance the grand distinctions of the law respecting good and evil. It was necessary that this should be spread out into a vast variety of forms, as the Mosaic dispensation admitted so very sparingly of direct instruction. The Israelite in the very food he ate must have something to remind him of the law of his God, and feel himself enclosed on every side with the signs and indications of that righteousness which it was his great duty, as a member of the covenant, to cherish and exemplify. Hence the nation in its childhood must be "under tutors and governors until the time appointed of the Father." It must be thrust into "bondage to weak and beggarly elements" until the great Emancipator shall proclaim "the royal law of liberty." As a man's character is greatly affected by what he puts into his mouth, through the mysterious connexion between body and mind, the divine Lawgiver begins at the foundation and regulates the food of the chosen people. We cannot regard as wholly fanciful the suggestion of Wunderbar, that the animal element may only with great circumspection and discretion be taken up into the life of man, in order to avoid debasing that human life by assimilation to a brutal level, animalizing the affections and disqualifying the soul for drawing near to God. This should be regarded as a limitation to our Saviour's announcement that "there is nothing from without a man that entering into him can defile him." For the depression of the moral tone and the darkening of the spiritual intuitions by an improper treatment of the body are of the nature of a defilement.

2.) But the great purpose of Jehovah was to insulate the Hebrews from the surrounding idolatrous nations, that they might be witnesses to the unity of the Godhead and the worship of the one true and living God. Intercourse in ancient times, as now, was an interchange of hospitality. The banquet seals friendship. Hence it was most

## CHAPTER XI.

**A**ND the LORD spake unto Moses and to Aaron, saying unto them, **2** Speak unto the children of Israel, saying, "These are the beasts which ye shall eat among all the beasts that are on the earth. **3** Whatsoever parteth the hoof, and is clovenfooted, and cheweth the cud, among

a Deut. 14. 4;

important that so strong a tie should not bind up into social unity the worshippers of Jehovah and the votaries of bloody and lustful gods. The natural effect of such association is not a matter of mere speculation. In Num. xxv, 2, 3, we have an historical account of the moral and religious danger of accepting of the hospitality of idolaters. Nothing can be a more effectual barrier between nations than this legislation respecting the diet of the Israelites. It stood in the way of the unifying purpose of the Gospel of Christ, and it was removed from the heart of Peter only by a miraculous trance. Acts x, 9-18. Dietetic laws hedge about Mohammedanism, and keep the modern Jews, sojourning in all lands, from national absorption and extinction. This chapter treats of the clean and unclean cattle, fishes, fowls, wild beasts, and reptiles. It pronounces unclean the carcasses of all animals which have died a natural death. It enjoins upon Israel the duty of holiness, as the ground of the distinction in food. Hence the following dietary precepts are given without the assignment of any reasons, they being simple and requiring no exercise of the judgment in their application.

## CONCERNING BEASTS, 1-8.

**2. These are the beasts which ye shall eat**—See Gen. vii, 2, note.

**3. Whatsoever parteth the hoof**—There is here no limit to the number of divisions, but in Deut. xiv, 6 we find the words "cleft into two claws." Thus also the Seventy in this verse. **And cheweth the cud**—Literally, *Causeth what has been chewed to come up*. This describes the method of rumination. The ruminant is endowed with four stomachs. The first receives the vegetables coarsely bruised by a first mastication, which pass into the second,

the beasts, that shall ye eat. **4** Nevertheless, these shall ye not eat of them that chew the cud, or of them that divide the hoof: as the camel, because he cheweth the cud, but divideth not the hoof; he is unclean unto you. **5** And the coney, because he cheweth the cud, but divideth not the hoof; he is unclean unto

Acts 10. 12, 14.

where they are moistened and formed into little pellets, which are brought up again to the mouth to be chewed again, then swallowed into the third stomach, from which they pass into the fourth, for final digestion. The qualities required in this verse exclude all carnivorous, but do not include all graminivorous, animals.

**4. The camel**—Some think that this beast is not to be eaten because of his extraordinary usefulness as "the ship of the desert." But Jehovah pronounces him unclean, and for this reason commands his people to abstain from his flesh, a food much esteemed by the Arabs. Many attempts have been made to explain the grounds of this interdict of camel flesh, none of which is satisfactory. **Divideth not the hoof**—He does not fully divide the hoof into two equal parts, the front part only being cleft; he was excluded by the very terms of the definition. Since the number of camels in the East is immense, and their flesh is very palatable—according to Tristram's taste less savoury than horse flesh—their prohibition was a great privation. The Jews, no doubt, ate camels' milk, which is excellent. Jacob presented Esau with thirty milch camels. Gen. xxxii, 15.

**5. The coney**—The *shûphân*, erroneously translated *coney*, is a grega-



HYRAX.

rious, thick-skinned animal, living in caves and clefts of therocks in Palestine. Its scientific name is *hyrax Syriacus*.

you. **6** And the hare, because he cheweth the cud, but divideth not the hoof; he *is* unclean unto you. **7** And the swine, though he divide the hoof, and be clovenfooted, yet he cheweth not the cud; <sup>b</sup> he *is* unclean to you. **8** Of their flesh shall ye not eat, and their carcasses shall ye not touch; <sup>c</sup> they *are* unclean to you.

**9** <sup>d</sup> These shall ye eat of all that *are* in the waters: whatsoever hath fins and scales in the waters, in the seas, and in

<sup>b</sup> Isa. 65. 4; 66. 3. 17.—<sup>c</sup> Isa. 52. 11; see Matt. 15. 11, 20; Mark 7. 2, 15, 18; Acts 10. 14, 15; 15. 29;

Aside from this verse and its concordant. Deut. xiv, 7, it is mentioned only in Psa. civ, 18 and in Prov. xxx, 26. It is scarcely of the size of the cat, timid, yet easily tamed, gray on the back, white on the belly, with long hair, a very short tail, and round ears. It resembles the Alpine marmot, and is not now very common in Palestine, though occasionally seen among the hills. It is singular in its structure and anatomy, being neither a ruminant nor a rodent, but is classed by naturalists between the hippopotamus and the rhinoceros. See Robinson, iii, 387.

**Because he cheweth the cud**—From the motion of their jaws both the hyrax and the hare were long supposed to ruminate, even by Linnæus and other eminent naturalists. It is the opinion of modern scientists that they are only apparent, not real ruminants. The popular view is evidently given here. The mention of rumination is merely incidental, since it was not sufficient to classify them as clean. According to Rev. J. G. Wood the coney and the rabbit are rodents, and have to be working their chisel-like incisive teeth continually, to keep them sharp and from growing too long.

**6. The hare**—This is probably the



HARE.

species *Lepus Sinaiticus*, seen by modern travellers in the Sinaitic Peninsula

the rivers, them shall ye eat. **10** And all that have not fins and scales in the seas, and in the rivers, of all that move in the waters, and of any living thing which *is* in the waters, they *shall be* an <sup>e</sup>abomination unto you: **11** They shall be even an abomination unto you; ye shall not eat of their flesh, but ye shall have their carcasses in abomination. **12** Whatsoever hath no fins nor scales in the waters, that *shall be* an abomination unto you.

Rom. 14. 14, 17; 1 Cor. 8. 8; Col. 2. 16, 21; Heb. 9. 10.—<sup>d</sup> Deut. 14. 9.—<sup>e</sup> Chap. 7. 18; Deut. 14. 3.

and in Mount Lebanon. Hares are hunted in Syria with falcon and greyhound. Only the Arabs eat their flesh.

**7. The swine**—The Jews are not alone in their abhorrence of swine's flesh. It was forbidden to the Egyptian priests, disallowed by the Koran, and rejected by the Phenicians, Ethiopians and other Eastern nations. At the present day a hog is scarcely ever seen in Palestine. Native Christians abstain from pork out of a prudential regard for the scruples of their Moslem and Jewish neighbours. Besides being a non-ruminant it is probable that the swine was excluded from the diet of the Hebrew on hygienic grounds, as liable to induce cutaneous diseases, especially the leprosy. The intimate connexion between disorders of the skin and the eating of pork is found in the derivation of the word *scrofula*, from the Latin *scrofa*, a breeding-sow.

#### CONCERNING FISHES, 9–12.

No species of fish are here mentioned; the possession of both fins and scales is the line of demarcation between the clean and the unclean. It excludes from the table of the Hebrew all the eel genera, or snake-like fishes, whose scales are very minute and slimy; all the genus *silurus*, the scaleless fishes found in the inland waters of Europe, all the amphibious saurians, like the alligators, being finless, and all shell-fish, whether testaceous, as the oyster, or crustaceous, as the lobster, since they have neither scales nor fins. Numa forbade the Romans offering scaleless fishes in sacrifice. The modern Egyptians regard them as unwholesome.



13 'And these *are they which* ye shall have in abomination among the fowls;

f Deut.

#### CONCERNING FOWLS, 13-19.

In the case of fowls no general principle of classification is laid down, but twenty unclean species are specified. From an inspection of the list we discover that it is composed almost exclusively of birds of prey, never eaten by civilized man. Thus Mosaism did but sanction by legislative enactment that which the instinct of cultivated man has, in all ages, approved. The passerine birds, game and poultry groups, the duck tribe, and most of the waders, except only the herons and storks, were clean. It will be found that in the Authorized Version many of them have been translated erroneously. This results from the fact that they are found only in the catalogue given in Leviticus and repeated in Deuteronomy. Thus practically many of them are cases of only once mentioned terms. In these cases the translator must resort to the meaning of the radical form from which the term was derived, to its cognate in the kindred languages, to the most ancient versions, and to the opinions of the wisest Jewish rabbins. After all his care he may fall into a mistake which advancing scholarship and research may expose. Since birds, insects, and the smaller animals are quite permanent in their habitat, the studies of modern ornithologists and entomologists throw much light upon this subject. Unclean birds and insects which are now abundant in Palestine and the Sinaitic Peninsula would naturally find a place in the catalogue, while those not now found in those regions would be omitted. Of the twenty names in this catalogue of unclean birds nine are found only in the catalogues and seven are improperly rendered in the Authorized Version. We can harmonize the twenty-one species named in Deut. xiv, 12-18, "by assuming a slight error of transcription. The Hebrew *dāāh* and *rāāh*, *vulture* and *glede*, differ only in their initial letters 7 and 7. On this

they shall not be eaten, they *are* an abomination: the eagle, and the ossi-

14. 12.

hypothesis, if we drop the superfluous *dāāh* (omitted in the Samaritan, the Septuagint, and several MSS.) rendered *vulture*, the discrepancy vanishes."—*Haley*.

13. **The eagle**—The Hebrew *nesher* here denotes a particular species of the *falconidæ*, namely, the griffon or great vulture, as distinguished from other raptorial birds of the same genus. Four kinds of eagles have been observed in Palestine—the golden, the spotted, the imperial, and the ospray. The eagle is large, strong, swift, fierce, and rapacious. His cry is the terror of every wing. His eye is large, dark, and piercing; his sight keen and directly at the sun; his beak powerful and hooked; his wings are broad and powerful; and his claws long and sharp. **The ossifrage**—The



OSSIFRAGE.

English term signifies the *bone-breaker*, the Hebrew *peres*, the *breaker*. This bird is spoken of only here and in the parallel passage Deut. xiv, 12. His habits are indicated by his name, for not only does he push kids and lambs, and even men, off the rocks, but he takes the bones of animals denuded of their flesh by other birds of prey high up into the air, and lets them fall upon a stone to crack, and render more digestible for even his enormous powers of deglutition. "I have repeatedly watched a pair of Lammer-geirs, which had an eyrie close to our camp, pass and repass in front of our tents for hours at a time, invariably dropping something upon a smooth ledge of rocks hard by. For several days we imagined that these were sticks they were carrying to their nest; for prompt as we were in endeavouring to reach the



frage, and the ospray, **14** And the vulture, and the kite after his kind;

spot first, the birds swooped down like lightning and seized their quarry again. At length we caught a serpent writhing and dislocated, which we had taken for a stick, and found that our imagined stones were tortoises, which had to be dropped a dozen times before the shell was sufficiently shattered."—*Tristram*.

**The ospray**—The Hebrew *ozniyyâh*.



OSPRAY

It is difficult to identify this bird. Some think that the fish-eating *haliaetus* is intended, others, the *melanæctus*, or black eagle of Aristotle; while other writers identify the ospray with the *haliaetus albicilla*, or white tailed sea-eagle. *Tristram* suggests that it is the very abundant *circaetus gallicus*, which feeds upon reptiles.

**14. The vulture**—The Hebrew *dayyâh* is found only here. Since the parallel word in Deut. xiv, 13 is *rayyâh*, *milvius* in the Vulgate, some Hebraists regard this as the black kite, but we are inclined to sustain the accuracy of the Authorized Version. The griffon vulture is universally distributed in all the mountainous and rocky districts of Palestine. Its favourite breeding places are between Jerusalem and Jericho and all around the Dead Sea. By a peculiar instinct it follows armies, vast numbers having congregated in the Crimea in the Russian war, although previously they had been rarely seen in that peninsula. Job xxviii, 7, note.

**The kite**—Hebrew *ayyâh*, translated *vulture* in Job xxviii, 7, and *kite* in the only other passage, Deut. xiv, 13. Of all the birds of prey this has the keenest vision. See reference in Job. Its habitat is near to cities, and its food

**15** Every raven after his kind; **16** And the owl, and the nighthawk, and the

is moles, rats, mice, frogs, the young of game birds, offal, and dead birds.



KITE.

Pigeons associate with him without harm. This bird was common in London in the seventeenth century.

**15. Every raven**—This bird derives his name in Hebrew from his blackness. It is allied to the crow, which is **after his kind**, only smaller. It abides in solitary valleys. Prov. xxx, 17. Since it feeds on carrion it is very unclean.

**16. The owl**—This is the ostrich, literally, *the daughter of the howl*, from its doleful cry. It is correctly translated in Lam. iv, 3. It is the largest of all known birds, and the swiftest of all cursorial animals. To capture one costs the lives of two horses. Its strength and voracity are enormous. From its habits of indiscriminately gulping down almost anything, even glass or stone, it is obviously unclean. Its cry by night, *Tristram* says, resembles the hoarse lowing of an ox in pain; others compare it to the roar of the lion.

**The nighthawk**—The Hebrew *tachmas*, found only in Deut. xiv, 15 and Isaiah xxxiv, 11, cannot with certainty be identified. The conjectures are, that it is the male ostrich, the swallow, and the owl. As the Seventy and the Vulgate agree in the last named bird, and since it is very common, with *Tristram* we adopt it as the true rendering. **The cuckoo**—There is no authority for this translation. The *thachaph*, *leanness*, is supposed to be a bird of the genus gull,

O. T.

enckoo, and the hawk after his kind, **17** And the little owl, and the cormo-

probably the stormy petrel, commonly called Mother Carey's chicken, which



STORMY PETREL.

abounds in the Levant. **The hawk**—There are in Palestine several species of the falcon, most of which are summer visitors from the South. See Job xxxix, 26. The smaller species are the kestrel and hobby. Of the larger kinds, the *falco sacer* is the most magnificent.

**17. The little owl**—Hebrew *cos*.

The Authorized Version is evidently correct, though Bochart argues that *cos* means pouch, and hence that the pelican is intended. But Psa. cii, 6 decides that it is an owl of some kind. The little owl, to which species Tristram assigns



OWL.

*cos*, is by far the most abundant of all owls in Palestine. He is a grotesque and comical-looking little bird. **The cormorant**—Hebrew *shâlâc*. Since it occurs only here and in the parallel passage, Deut. xiv, 17, it is difficult to identify. The Seventy render it by *καταράκτης*, the *plunger*, which Fürst says is a species of pelican, which precipitates itself from high crags into the water after fish. The cormorant is, however, closely allied to the pelican, being of the same family group, so that our translators were not far astray. The common cormorant is very common on the coast, and comes up the Kishon, visiting also the Sea of Galilee. **The**

rant, and the great owl, **18** And the swan, and the pelican, and the gier eagle,

**great owl**—Hebrew *yansuph*. Aside from the two catalogues of unclean birds, it is named but once, in Isa. xxxiv, 11, in the prophetic desolation of Edom. The Chaldee and Syriac are in favour of some kind of owl, but the Seventy and Vulgate have *ιβίς*, *Ibis religiosa*, the sacred bird of Egypt. "But



IBIS.

the passage in Isaiah plainly puts this interpretation out of the question, for the ibis is strictly a bird of the reedy marshes and mud flats, the very last to be thought of among the ruins of Petra." It is doubtless the Egyptian eagle-owl, a large and noble-looking bird, that is signified in these passages, found in great numbers in the rock tombs of Petra. Tristram thinks that it is the Egyptian eagle owl.

**18. The swan**—Hebrew *tinshemeth*. It is found only in the two catalogues. The Samaritan version sustains the Seventy in rendering it *πορφύριον*, Vulgate, *porphyrio ibis*, the purple water-ben. Tristram thinks that these versions are right. Fürst insists that it is an owl, perhaps the screech-owl; Onkelos, the horn-owl; the Jerusalem Targum favours the owl; the Syriac, the night owl, which is followed by Rashi and Kimchi. The weight of authority is for the owl of some species. It is not probable that the swan was sufficiently known to the Israelites to obtain a place in this list, nor is it an unclean bird. **The pelican**—It derives its Hebrew name, *kâath*, from vomiting

19 And the stork, the heron after her kind, and the lapwing, and the bat.

the shells and fish it has stored in its capacious pouch, to feed its young, or to enable it to fly when suddenly alarmed. It abides in the swamps of the desert and on the sea-shore. **The gier eagle**—Hebrew *racham*. It occurs only in the catalogues, and is identical in reality as it is in name with the *racham* of the Arabs, the Egyptian vulture, or Pharaoh's hen, which, ac-



VULTURE.

cording to Tristram, is common in Palestine, and breeds prolifically in the valley of the Kedron. It is an efficient scavenger.

19. **The stork**—Its Hebrew name, *chasiddah*, signifies *kindness*, of which it has been in all ages the type. The white stork is one of the largest and most conspicuous of land birds, with jet black wings and bright red beak and legs. It devours all kinds of offal. Both white and black storks abound in Pal-



STORK.

estine, arriving in the latter part of March, and, year after year and generation after generation, occupying the old nest. **The heron**—Hebrew *anaphah*. It occurs only in the two catalogues, and hence it is quite uncertain what bird or genus is intended, since

20 All fowls that creep, going upon all four, shall be an abomination unto you.

the words **after her kind** are subjoined. The Hebrew radical signifies "to snort in anger." Hence Fürst says it is the parrot. The Arabic version renders it a kind of eagle; the Seventy call it the sandpiper. The swallow has been suggested. The point on which Hebraists agree is, that it is not the heron. Tristram insists that it is the heron. **The lapwing**—Hebrew, *dukipath*, mountain-cock. It is found only in the catalogues. The Sadducees believed it to be the common fowl, which they refused to eat. Commentators generally agree with the Seventy and Vulgate that the hoopoe is intended, called by Æschylus "the bird of the rocks," which answers well to the Hebrew name. Its appearance is so remarkable that it cannot fail to attract notice wherever seen. The Arabs have a superstitious regard for it, and use it in their charms. **The bat**—The He-



BAT.

brew *atallêph* indicates a night-bird. Although in modern natural history the bat is not a bird, but a true quadruped

**21** Yet these may ye eat of every flying creeping thing that goeth upon *all* four, which have legs above their feet, to leap withal upon the earth; **22** *Even* these of them ye may eat; <sup>a</sup>the locust after his kind, and the bald locust after his kind, and the beetle after his kind, and the grasshopper after his kind. **23** But all *other* flying creeping things, which have four feet, *shall be* an abomination unto you. **24** And for these ye shall be unclean: whosoever toucheth the carcass of them shall be unclean until the even. **25** And whosoever beareth *aught* of the carcass of them <sup>b</sup>shall wash his clothes,

<sup>a</sup> Matt. 3. 4; Mark 1. 6.

or mammal, in Hebrew *ôph*, "fowls," literally a wing, might be applied to any winged creature. Many travellers have noticed the immense number of bats that are found in the East, especially in caverns and dilapidated idol temples.

#### CONCERNING WINGED INSECTS, 20-25.

These, as a class, are all forbidden, with a few exceptions.

**21. Legs above their feet**—These are a pair of hind legs to spring with, in addition to the four for walking. The word **above** indicates the upward projection of these distinct springing legs, as seen in the grasshopper at rest. The prohibition of every creeping thing that flieth, Deut. xiv, 19, is thus harmonized with this verse by Keil: "The edible locusts are passed over because it was not the intention of Moses to repeat every particular of the earlier laws in these addresses." Deuteronomy is synoptical.

**22. The locust**—The Hebrew *arbeh*. All the Bedawîn of Arabia—but only the poorest beggars in Egypt and Nubia—eat locusts. Scalded in boiling sea water, dried, and deprived of their heads and wings, they are sold by measure in Arabian towns. See Exodus x, 4, note. **The bald locust**—The Hebrew *sâlâm*. It occurs only in the catalogues, hence all that can possibly be known of it is, that it is some kind of straight-winged, leaping insect, good for food. "From the statement of the peculiar characteristic of the head, the name may with some reason be assigned to the genus *truxalis*, very common in the Holy

and be unclean until the even. **26** *The carcasses* of every beast which divideth the hoof, and *is* not clovenfooted, nor cheweth the cud, *are* unclean unto you: every one that toucheth them shall be unclean. **27** And whatsoever goeth upon his paws, among all manner of beasts that go on *all* four, those *are* unclean unto you: whoso toucheth their carcass shall be unclean until the even. **28** And he that beareth the carcass of them shall wash his clothes, and be unclean until the even: they *are* unclean unto you.

**29** These also *shall be* unclean unto

<sup>a</sup> Chap. 14. 8; 15. 5; Num. 19. 10, 22; 31. 24.

Land, and which has a long, narrow, smooth head, and straight sword-shaped antennæ."—*Tristram*. **The beetle**—Hebrew *chargol*. It occurs only here. It certainly is not the beetle, which is not a leaping insect, nor is it fit to be eaten. Rosenmüller pronounces all attempts to identify the *chargol* "*meræ conjecturæ*." The Revised Version has cricket instead of beetle. **The grasshopper**—The Hebrew *châgâb* is four times translated *grasshopper* and once *locust*. 2 Chron. vii, 13. It is utterly



LOCUST.

impossible to distinguish this species of locust from the *arbeh*, though according to the Talmud it contains eight hundred kinds. Tristram thinks that the *châgâb* was a small species, and that grasshopper is as near a translation as could be given.

**24. Unclean until the even**—The slighter degrees of uncleanness were merely "until even," and were removed by bathing and washing the clothes at the end of it; meanwhile the person was excluded from certain religious privileges. See chap. v, 2, note.

#### CONCERNING LARGER ANIMALS, 26-28.

This section contains a prohibition of all quadrupeds not dividing the hoof and chewing the cud, together with the penalty for touching their carcasses. It is a summary of verses 1-8, with the prohibition of **whatsoever goeth upon his paws**.



you among the creeping things that creep upon the earth; the weasel, and the mouse, and the tortoise after his kind,

i Isa.

#### CONCERNING CREEPERS. 29-47.

This section includes not only reptiles, but some of the small mammals. Reptiles are not mentioned as a collective group in the Bible, but are divided into the moving creatures of the sea, (classed with the fishes, Gen. i, 20,) and the creeping things of the land mentioned with mammalian quadrupeds, but distinct from them.

29. **The weasel**—The *choleāh* is found only in this catalogue, and seems to include the weasel, ichneumon, and the mole. They are all remarkably abundant in Palestine, especially the last two. **The mouse**—The *akbār*—*field ravager*—comprehends any destructive rodent. Tristram found twenty-three species of this group in Palestine. Field mice sometimes become multitudinous in Syria, and cause great destruction to the grain lands. They were eaten by idolaters, and probably used in their sacrifices or incantations. They were regarded as a great delicacy by the Romans, and were carefully kept and fattened for food. See Isa. lxvi, 17. **The tortoise**—R. V. ("great lizard.") The Hebrew *tsāfh* occurs in Num. vii, 3, where it is translated *covered*, (wagons,) and in Isa. lxvi, 20, *litters*. As the name of an animal it occurs only here, and, from a similar word in Arabic, signifies a large kind of lizard, doubtless the land-wagon or the land crocodile of Herodotus, (iv, 192.) "It sometimes attains the length of two feet. I kept one tame for some months, and it was very docile, coming at my call, and sleeping in the sun. It is eaten by the Bedouin."—*Tristram*.

30. **The ferret**—Hebrew *anākāh*. It is agreed on all sides that "the ferret" is not intended. The Septuagint translates it *μυγᾶλη*, "shrew-mouse," common in Galilee. There is good reason for the rendering "lizard" or "gecko," a species of lizard. It is supposed to be the wailing lizard. Onkelos and the rabbins identify it with the hedgehog, abounding in all parts of

30 And the ferret, and the chameleon, and the lizard, and the snail, and the mole. 31 These are unclean to you

Ob. 17.

Palestine, but certainly not to be classed with creeping things. **The chameleon**—Thus the Seventy and Jerome translate the Hebrew *coach*, literally signifying *strength*. Since it is used only here as the name of an animal it is impossible to tell its meaning. Bochart accepts the Arabic reading, "the monitor of the Nile," a large, strong reptile common in Egypt and other parts of Africa. The land monitor is found in Southern Judea and in the Jordan valley, and is eaten by the natives. **The lizard**—This seems to



VARIEGATED LIZARD.

be correctly translated, and, from the meaning of the Hebrew *letāāh*, points to the adhesive or fanfoot lizard, which



FRILLED LIZARD.

can run over the smoothest surfaces, even in an inverted position, like the house-fly on a ceiling. The number of species of lizard in Palestine is very great. There are land lizards and water lizards in abundance. The Revised Version has translated verse 30 thus: "And the gecko, and the land crocodile, and the lizard, and the sand lizard, and the chameleon," and adds in the margin, "words of uncertain meaning, but probably denoting four kinds of lizards." **The snail**—The Hebrew



among all that creep: whosoever doth touch them, when they be dead, shall be unclean until the even. **32** And upon whatsoever *any* of them, when they are dead, doth fall, it shall be unclean; whether *it be* any vessel of wood, or raiment, or skin, or sack, whatsoever vessel *it be*, wherein *any* work is done, <sup>k</sup> it must be put into water, and it shall be unclean until the even; so it shall be cleansed. **33** And every earthen vessel, whereinto *any* of them falleth, whatsoever *is* in it shall be unclean; and <sup>l</sup> ye shall break it. **34** Of all meat which may be eaten, *that*

on which *such* water cometh shall be unclean: and all drink that may be drunk in every *such* vessel shall be unclean. **35** And every *thing* whereupon *any part* of their carcass falleth shall be unclean; whether *it be* oven, or ranges for pots, they shall be broken down: *for they are* unclean, and shall be unclean unto you. **36** Nevertheless a fountain or pit, *wherein there is* <sup>1</sup> plenty of water, shall be clean: but that which toucheth their carcass shall be unclean. **37** And if *any part* of their carcass fall upon any sowing seed which is to be sown, it shall

<sup>k</sup> Chap. 15. 12.—<sup>l</sup> Chap. 6. 28; 15. 12.

<sup>1</sup> Heb. a gathering together of waters.

*chomet* occurs only here. Hence we have no grounds for any opinion. The Seventy and Vulgate understand some kind of lizard. Two Arabic versions render it chameleon. The Venetogreek and the rabbins agree with the Authorized Version, and render it "snail." Modern Jews, with all other Orientals, eat snails, not accounting them as unclean. Tristram argues that *chomet* is the sand-lizard of the Sinaitic Peninsula, the wilderness of Judea and the Jordan valley. "The snail" in Psa. lviii, 8 is from another Hebrew word. **The mole**—The Hebrew *tinshemeth* occurs in verse 18 as an unclean bird. The chameleon, in the opinion of Bochart and Tristram, is intended here. The mole will be found in verse 29. See note.

**32. Vessel . . . must be put into water**—This explains the baptism of cups, and pots, and brazen vessels, (Mark vii, 4,) and "divers washings" mentioned in Heb. ix, 10, as characteristic of the Jews.

**33. Earthen vessel . . . ye shall break**—This indicates not only that earthenware was in use in the wilderness, but also that it was abundant. We who are accustomed to strong stoneware of considerable value can scarcely conceive how thin and brittle, how abundant and cheap, is the pottery of Palestine. For the reason for breaking the earthen vessel see xv, 12, note. That the Hebrews were potters in Egypt is evident from Psa. lxxxi, 6. The wall-paintings minutely describe the process, which agrees exactly with the descriptions found in the Old Testament. For

the form of the vessels see Num. v, 17, note. **Ranges for pots**—The Hebrew



EGYPTIAN POTTERS.

*kerayim* is explained as a pot or pan with its cover. Fürst defines it as a cooking furnace consisting of two ranges of stones so laid as to form an angle. The Talmud rendering is a *trough* for pressing olives. Jahn thinks that it is an oven consisting of a hole dug in the ground, its sides being coated with clay and the bottom with pebbles; but the dual number is an objection to this view.

**36. A fountain . . . shall be clean**—Living water, the means of purity, must be incapable of defilement, or pollution may become universal.

**37. Sowing seed**—Since this contained an inherent principle of life it is also incapable of pollution. "The seed is the word," the instrument of sanctification, and the great antiseptic for the world's corruption.

be clean. **38** But if *any* water be put upon the seed, and *any part* of their carcasses fall thereon, it *shall* be unclean unto you. **39** And if any beast, of which ye may eat, die; he that toucheth the carcass thereof shall be unclean until the even. **40** And <sup>m</sup>he that eateth of the carcass of it shall wash his clothes, and be unclean until the even. **41** And every creeping thing that creepeth upon the earth *shall* be an abomination; it shall not be eaten. **42** Whatsoever goeth upon the belly, and whatsoever goeth upon *all* four, or whatsoever <sup>2</sup>hath more feet among all creeping things that creep upon the earth, them ye shall not eat; for they *are* an abomination. **43** <sup>a</sup>Ye shall not make your

<sup>m</sup> Chap. 17. 15; 22. 8; Deut. 14. 21; Ezek. 4. 14; 44. 31. — <sup>2</sup> Heb. *doth multiply feet*. — <sup>a</sup> Chap. 20. 25.

**39. If any beast . . . die**—The prohibition of the flesh of clean animals which have died is founded on sanitary grounds. When the blood is not drawn from the veins the flesh becomes corrupt and poisonous.

**43. Ye shall not make yourselves abominable**—Hebrew, *your souls*. See chap. iv, 2.

**44. For I am the Lord your God**—All the obligations to purity are derived from the will of God, as written in nature and in revelation. **Sanctify yourselves**—Abstinence from every act which defileth is the human part of sanctification. 1 Thess. iv, 3. To keep the evil tendencies of depraved nature from breaking out into open sin by the strenuous effort of the will, sustained by divine grace, is Old Testament sanctification. To kill and eradicate these depraved proclivities by the mighty inworking and abiding of the Sanctifier, applying the blood of Jesus Christ to the soul to cleanse it from all sin and keep it pure by the power of God through faith, is New Testament sanctification. In this sense we are to sanctify ourselves by availing ourselves of the office of the Sanctifier. **For I am holy**—The very character of God furnishes the motive and measure of holiness. Matt. v, 48. The revelation of Jehovah's moral character is the proclamation of man's duty to become

selves abominable with any creeping thing that creepeth, neither shall ye make yourselves unclean with them, that ye should be defiled thereby. **44** For *I am* the Lord your God: ye shall therefore sanctify yourselves, and <sup>o</sup>ye shall be holy; for *I am* holy: neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth. **45** <sup>p</sup>For *I am* the Lord that bringeth you up out of the land of Egypt, to be your God: <sup>q</sup>ye shall therefore be holy, for *I am* holy. **46** This *is* the law of the beasts, and of the fowl, and of every living creature that moveth in the waters, and of every creature that creepeth upon the earth: **47** <sup>r</sup>To make a difference between the unclean and the clean, and between the beast that may be eaten and the beast that may not be eaten.

<sup>3</sup> Heb. *souls*. — <sup>o</sup> Exod. 19. 6; chap. 19. 2; 20. 7, 26; 1 Thess. 4. 7; 1 Pet. 1. 15, 16. — <sup>p</sup> Exod. 6. 7. — <sup>q</sup> Verse 44. — <sup>r</sup> Chap. 10. 10.

assimilated thereto. All intelligent worship of the true God impresses his likeness upon the soul. Here is the secret of all enjoyment of God in time or in eternity. The misery of an unholy soul is as natural a consequence as the ache of a decayed tooth.

**45. I am the Lord that bringeth you up out of . . . Egypt**—Providential kindness in emancipation from the yoke of Egypt presents an additional motive to holiness. So does deliverance from the bondage of sin constitute a reason why every justified soul should be cleansed from the pollution of sin, and become perfectly holy in heart and in life.

#### CONCLUDING NOTES.

(1.) *Health and Longevity of the Jews*.—The more we study the law of Moses in its relation to health, and in its various provisions which long ago anticipated the sanitary science of our day, in its system of dietetics, in its convocations and feasts, in its purifications and its varied restrictions which touch the social life at every point—we shall be amazed at the wisdom manifested in that ancient law, as exhibited in its safeguards against vice, disorder, and disease.

From its initiatory rite, the seal of the covenant, which was in itself a protection against self-abuse and disease,

down to the close of life, the Jewish law sedulously guarded the physical health of the people; and even the laws concerning the dead exhibit the same divine wisdom.

Dr. Gibbon, a health officer of London, reports that the life of the Jew in London is, on an average, twice as long as the life of the Gentile. The medical officer of one of their large schools has remarked that Jewish children do not die in any thing like the same ratio as the children of the Gentiles. In the district of Whitechapel, the medical officer in his report states that on the north side of High Street, which is occupied by Jews, the average death-rate is twenty-seven per thousand; while on the south side, occupied by English and Irish, the average death-rate is forty-three per thousand.

The church registers of Prussia, between the years 1823 and 1841, show that there died on an average, annually, one in thirty-four Gentiles, and only one in forty-six Jews. Of the children born among the Gentiles, forty-four and a half per cent. reached the age of fourteen, but among the Jews fifty per cent. reached that age. Among the Gentiles only twelve per cent. reached the age of seventy, while among the Jews twenty per cent. reached that age. These conclusions are carefully drawn from reliable statistics, and accord with the statements of Dr. Pressel, and show that the learned French physician, Dr. M. Levy, is abundantly justified in concluding that while the average term of life among the Gentiles is twenty-six years, among the Jews it is thirty-seven.

"Hence, while the beer-drinking, whiskey-loving, pork-eating Gentile dies, on an average, at the age of twenty-six, the Jew, giving heed to the teachings of Moses, adds nearly one-half to the length of his days, having an average of eleven years longer to enjoy life, attend to business, and acquire property. Is it any wonder that, as a rule, Jews excel the Gentiles in whatever they undertake?"—*H. L. Hastings.*

Further, not only is the death rate less among the scattered nation, but the birth rate is greater—fifty-five per one thousand, to thirty-eight of Gentile

births; while the still-born Jews out of one hundred thousand were only eighty-nine to one hundred and forty-three still-born Gentiles. Carefully prepared statistics show that infant mortality is nearly twice as great among Gentiles as among the Jews, being in Frankfort, Germany, two hundred and forty-one to one hundred and twenty-nine per one thousand. Under the hygienic laws of Moses there are no Jewish paupers nor drunkards, and very few insane.

In Great Britain, where scepticism widely prevails, and "the mistakes of Moses" are discussed in club-rooms, beer-shops, and gin-palaces, one person in every eleven is said to be a lunatic, a criminal, a pauper, or a drunkard. Would not the teachings of Moses, in spite of all his alleged "mistakes," go far to remedy the wreck and ruin which have been wrought there by intemperance, vice, and crime?

(2.) "The animals that are permitted and that are forbidden had hardly any existence in the wilderness in which the immediate life of Israel was then being spent. The people might have said, Why permit us to eat animals which are not at hand? Why forbid us to eat food which is not within our reach? Why, in a great desert, lay down rules and regulations about the fish in the sea? Here is the solemn lesson that we are to provide for all life, for all the possibilities of life, for all the yet unknown contingencies of life, as far as they can be forecast and ruled by inspired prudence."—*Joseph Parker.*

## CHAPTER XII.

### PURITY AND IMPURITY IN PERSONS.

The code of ceremonial purity now advances from animals to persons, and sets forth the causes of their ceremonial defilement. These causes are suggestive of moral pollutions staining and disfiguring the soul. They arise from childbirth, leprosy, and certain secretions, to which is added, in Num. xix, 11-16, the pollution of touching a human corpse. There are other sources of sanitary impurity and moral defilement, the omission of which argues that those here prohibited are forbidden not

## CHAPTER XII.

AND the LORD spake unto Moses, saying, **2** Speak unto the children of Israel, saying, If a woman have conceived seed, and borne a man child, then she shall be unclean seven days; according to the days of the separation for her infirmity shall she be unclean. **3** And in the eighth day the flesh of

a Chap. 15. 19.—b Luke 2. 22.—c Chap. 15. 19.

for the promotion of cleanliness merely, or even for good morals, but to inculcate a higher symbolical meaning, and to lead the people up to the conception of spiritual purity. This chapter relates to women after childbirth.

**2. She shall be unclean**—It is a mystery that marriage, a sacrament of love, prefiguring the oneness of Christ and the Church, should attain its divinely appointed end only by entailing ceremonial impurity. But nothing more impressively teaches the depravity of the human race than the early announcement that both conception (chap. xv, 16–18) and birth are inevitably attended by pollutions which imperatively demand purgation before the person of the parent can be acceptable to the holy Jehovah. This suggests the strong assertion of David respecting the moral corruption of his nature while in embryo, Psa. li, 5. When Richard Watson was asked for the strongest proof text of inherited depravity, or original sin, he quoted John iii, 6. **Seven days**—This number of days makes the period of uncleanness the same length with the menstrual days of the separation. See chap. xv, 19.

**3. Foreskin . . . circumcised**—The sign of the covenant (Gen. xvii, 11) in the excision of a portion of the genitals, expresses with painful emphasis the fact that impurity presides over the very fountain of humanity and taints all its issues. Circumcision implies depravity and symbolizes spiritual regeneration, (Deut. xxx, 6, Jer. iv, 4,) as does water-baptism, which takes its place in the new covenant. Col. ii, 11, 12. While all are born sinful, none are born guilty, because our race is propagated under the dispensation of mercy extending from the first gos-

his foreskin shall be circumcised. **4** And she shall then continue in the blood of her purifying three and thirty days; she shall touch no hallowed thing, nor come into the sanctuary, until the days of her purifying be fulfilled. **5** But if she bear a maid child, then she shall be unclean two weeks, as in her separation: and she shall continue in the blood of her purifying threescore and six days.

d Gen. 17. 12; Luke 1. 59; 2. 21; John 7. 22, 23.

pel promise (Gen. iii, 15) to the day of judgment. As every Hebrew male child inherited a right to the sign of the first covenant, so, now that the middle wall is broken down (Eph. ii, 14, note) and the disabilities of sex are abolished, (Gal. iii, 28, note,) every infant has a right to the seal of the new covenant, through which he is saved until he wilfully rejects it. Under both covenants God designed that grace should flow down the ages in the family relation.

**4. Thirty-three days**—At the end of seven days she ceased to be unclean, in the sense of ceremonially defiling by her contact, but she is for more than a month longer forbidden to touch any **hallowed thing and to come into the sanctuary**—court of tabernacle or temple. She was competent to perform secular but not religious duties. Obstetrical science suggests that the seclusion of seven days relates to the *lochia rubra*, the red discharge, and that of thirty-three days to the *lochia alba*, the white issue. Mosaism makes no discrimination against the sex in respect to public worship. The Hindoos, Parsees, and Arabs require the mother to be secluded forty days, and then to be purified by bathing. The ancient Greeks had a similar usage. They suffered neither childbirth nor death to pollute consecrated places.

**5. Maid child . . . threescore and six days**—It has not pleased God to disclose the ground of this different legislation for the sexes by doubling the period of purification after the birth of a female child. The sexes are equally honoured in the decalogue. Though woman was first in transgression, sin is not thereby more deeply ingrained in her nature, for St. Paul implies that



¶ And <sup>a</sup> when the days of her purifying are fulfilled, for a son, or for a daughter, she shall bring a lamb <sup>1</sup> of the first year for a burnt offering, and a young pigeon, or a turtledove, for a sin offering, unto the door of the tabernacle of the congregation, unto the priest: **7** Who shall offer it before the Lord, and make an atonement for her; and she shall be

cleansed from the issue of her blood. This *is* the law for her that hath borne a male or a female. **8** 'And if <sup>2</sup> she be not able to bring a lamb, then she shall bring two turtles, or two young pigeons; the one for the burnt offering, and the other for a sin offering: <sup>3</sup> and the priest shall make an atonement for her, and she shall be clean.

<sup>a</sup> Luke 2, 22. — 1 Heb. *a son of his year.* — *Chap. 5, 7; Luke 2, 24.*

<sup>2</sup> Heb. *her hand find not sufficiency of.* — *Chap. 4, 26.*

Eve's sin was less heinous than Adam's, inasmuch as she was deceived, while he transgressed with his eyes wide open to the character and consequences of his act. 1 Tim. ii, 14. We are not satisfied with Keil's theory, that the ancients supposed that the impure discharges continued longer after the birth of a girl. Since this is an attested physiological fact, the all-wise God did not inflict a needless disability of forty additional days. It may also have been that both mother and daughter required double time for purification as an equivalent to the circumcision of the male child.

**6. Burnt offering** — Although the self-dedicatory offering is mentioned first, the real order is after the **sin offering**, see Introduction, (5.) We are not to suppose that a sense of guilt was in the mind of the offerer, but only the fact of ceremonial impurity, which required purgation before the woman could be an accepted worshipper. Hence the smallest of the sin offerings was required. Yet this requirement of both mother and child teaches the doctrine of original, or birth sin. On the fortieth day after his birth Jesus, in his sinless humanity, was presented at the earthly temple; on the fortieth day after his resurrection he was presented in his glorified body in the heavenly sanctuary.

**7. Atonement . . . cleansed** — Expiation for the soul and cleansing for the body are accomplished by the same act. Heb. x, 22. Jehovah requires physical as well as spiritual sanctification. 2 Cor. vii, 1.

**8. If she be not able** — The law of God adjusts itself to our natural and gracious ability. Nevertheless, where grace has been slighted and withdrawn

the demand of the law continues after ability had ceased. The mother of our Lord in her poverty availed herself of this concession to the poor. Luke ii, 22-24. **Turtles or pigeons** — For the supply of these in the wilderness and in Palestine, see Introduction, (4.)

#### CONCLUDING NOTES.

(1.) An arithmetical difficulty is suggested in view of the great number of births among so large a population, and the small number of priests available for the performance of so many ceremonial purifications. The most reasonable solution of the difficulty is the theory that, in the abnormal life in the wilderness, where a majority were scattered in distant portions of the Sinaitic peninsula, (see Introduction to Num. xx,) the sacrifices were infrequent and irregularly celebrated. Amos v, 25, 26, intimates an omission of offerings.

(2.) Childbirth, the mysterious beginning of an endless stream of blissful or woful being, is here properly invested with a deep religious solemnity. No event in the physical world, not even its creation, is comparable to this, for creation is the handiwork of God, while the babe is his image, godlike in spirituality, immortality, personality, freedom, and moral nature. The significance of this event is painfully intensified by the consideration, plainly hinted in this chapter, that the human soul from its very beginning tends to flow downward to its lowest possible level, by an ineradicable proclivity, which only a supernatural grace, through the blood of sprinkling, largely available to the child through the faithfulness of the parents, can effectually reverse. Parentage involves a tremendous responsibility, inasmuch as it



## CHAPTER XIII.

AND the LORD spake unto Moses and Aaron, saying, **2** When a man shall have in the skin of his flesh a <sup>1</sup> ris-

1 Or, *swelling*.—a Deut. 28. 27; Isa. 3. 17.

peoples heaven or hell. It is a remark of Oehler that "Mosaism, although it derives the propagation of man's race from God's blessing, still regards all events and conditions which refer to birth and generation as requiring a purifying expiation, because of the disturbance of sin." Circumcision, called by Ewald "the offering of the body," supposes that the natural life is corrupted by impurity, which must be purged before man can be brought into covenant with Jehovah. This is done in such a way as declares that the propagation of the race is sacred to him. Says Abarbanel, "As no one bears pains and troubles in this world without guilt, and as there is no chastisement without sin, and lastly, as every woman bears children with pain and danger, hence every one is commanded, after childbirth, to offer an expiatory sacrifice." Leyrer remarks, that this and all other rites of purification were intended "to foster the constant humiliation of fallen man; to remind him in all the leading processes of life—generation, birth, eating, disease, death—how every thing, even in his own bodily nature, lies under the curse of sin, so that the law might become a schoolmaster to bring unto Christ."

(3.) It is remarkable that we find in Leviticus no vestige of dualism. In treating of ceremonial impurities in matter in certain forms there is not the least hint of the Gnostic doctrine of the essential evil of matter, and hence of its eternal independence of the creative act. This error is Greek and not Semitic.

## CHAPTER XIII.

## THE LEPER.

**2. The plague of leprosy**—The word leprosy is of Greek origin, and literally signifies, *the scaly disease*. For its general meaning see note on Num. v, 2. But the disease here treated of is evidently the so-called white leprosy,

ing, "a scab, or bright spot, and it be in the skin of his flesh *like* the plague of leprosy; " then he shall be brought unto Aaron the priest, or unto one of his sons

5 Deut. 17. 8, 9; 24. 8; Luke 17. 14.

(*Lepra Mosaica*.) which is still found among the Arabs under the name of *Baras*. It is described by Trunsen as follows: "Very frequently, even for years before the actual outbreak of the disease itself, white, yellowish spots are seen lying deep in the skin, particularly on the genitals, face, forehead, or in the joints. They are without feeling, and sometimes cause the hair to assume the same colour as the spots. These spots afterwards pierce through the cellular tissue and reach the muscles and bones. The hair becomes white and woolly, and at length falls off; hard, gelatinous swellings are formed in the cellular tissue; the skin gets hard, rough, and seamy; lymph exudes from it, and forms large scabs, which fall off from time to time; and under these there are often offensive running sores. The nails then swell, curl up, and fall off; entropium (inversion of the eyelashes) is then formed, with bleeding gums; the nose is stopped up, and there is a considerable flow of saliva. The senses become dull, the patient gets weak and thin, wasting diarrhea sets in, and incessant thirst and burning terminate his sufferings." There are three chief symptoms of this disease. (1.) **A rising** or swelling. (2.) **A scab**. (3.) **A bright spot**—This was of a white colour. These are described under six different circumstances, namely: 1.) Developed without any apparent cause, 2-8. 2.) Re-appearing after the supposed cure, 9-17. 3.) Arising from the scar of a boil or a burn, 18-28. 4.) Appearing on the head or chin, 29-37. 5.) In the form called *bohak*, not unclean, 38-39. 6.) In a bald head, 40-44. **Unto Aaron the priest**—The treatment was to be ceremonial, not medical. The command that the leper present himself not to the physician but to the priest, shows that the leprosy was in some way intimately associated with sin, for the priest's office related to guilt.

the priests: **3** And the priest shall look on the plague in the skin of the flesh: and *when* the hair in the plague is turned white, and the plague in sight *be* deeper than the skin of his flesh, *it is* a plague of leprosy: and the priest shall look on him, and pronounce him unclean. **4** If the bright spot *be* white in the skin of his flesh, and in sight *be* not deeper than the skin, and the hair thereof *be* not turned white; then the priest shall shut up *him that hath* the plague seven days:

c Chap. 11.

“There was no doctor then; he is a later creation. The Church is the true leprosy-house; the Church is the great hospital. We have no instruction to the effect that one leper is to look on another; the distinct direction is that the priest—the holy, pure man—shall look at the leper—handle him, undertake him.”—*Joseph Parker.*

**3. The priest shall look**—The eye is still the chief instrument in the diagnosis of diseases. The microscope has greatly enhanced the accuracy of its reports, especially in cutaneous diseases, each of which has its peculiar manifestations. In practice the inspection took place on clear days from nine o'clock to twelve, and from one to four, because colours were best discerned then. **Hair . . . turned white**—The leprosy is so radical in its nature that it whitens the hairs in the leprosy spots. “There must be at least two in the body of the white spot.”—*Maimonides.* **Deeper than the skin**—Deeper than the general level of the skin. White spots frequently appear from some defect in the pigments which lie immediately beneath the transparent cuticle. The leprosy must be carefully distinguished from this cutaneous whiteness.

**4. Shut up seven days**—The community, and not the suspected leper, was to have the benefit of the doubt. Every safeguard against the ceremonial impurity was to be taken. Precisely the same measures were adopted in the island of Barbadoes when the leprosy broke out there. The patients were at first shut up seven days in order to determine between the leprosy and the crow-crow, an African itch. At Guadeloupe the citizens petitioned the author-

**5** And the priest shall look on him the seventh day: and, behold, *if* the plague in his sight *be* at a stay, and the plague spread not in the skin; then the priest shall shut him up seven days more: **■** And the priest shall look on him again the seventh day: and, behold, *if* the plague *be* somewhat dark, and the plague spread not in the skin, the priest shall pronounce him clean: *it is but* a scab: and he shall wash his clothes, and *be* clean. **7** But if the scab spread much

25: 14. 8.

ities for a universal inspection of suspected persons, and their confinement in quarantine, and, in the case of the lepers, their removal to permanent pest-houses. It was found that the board of health had in this chapter a code of laws framed to their hand and ready for use with only the change of the word “priest” to physician.

**5. Seven days more**—It would seem that the suspected leper must necessarily be imprisoned two weeks. But if the symptoms had disappeared entirely at the end of the first week, the man was doubtless entitled to a discharge, otherwise there would be no use of any examination till the end of the second week. The priest who made the first examination must make the second also, as another could not tell whether the disease had spread.

**6. Pronounce him clean**—Ceremonially pure, though he may have other loathsome diseases, and be morally vile. The action of the priest, literally translated, is, *to make him clean*, as in the third verse he is *to make the leper unclean*. In both cases the action is declarative and not causative or judicial. This suggests the proper meaning of the apostolic binding and loosing in Matt. xvi, 19, and the remitting and retaining of sins in John xx, 23. **He shall wash his clothes**—“As the very cause that had led to his being suspected showed that there was some impurity in his blood, a slight purification was prescribed, the moral effect of which would naturally be to teach that the very appearance of evil is an adequate ground of humiliation to any one that fears God.”—*Bush.*

**7. If the scab spread**—The white

abroad in the skin, after that he hath been seen of the priest for his cleansing, he shall be seen of the priest again: **8** And *if* the priest see that, behold, the scab spreadeth in the skin, then the priest shall pronounce him unclean: it *is* a leprosy.

**9** When the plague of leprosy is in a man, then he shall be brought unto the priest; **10** And the priest shall see *him*: and, behold, *if* the rising *be* white in the skin, and it have turned the hair white, and *there be* <sup>2</sup>quick raw flesh in the rising; **11** It *is* an old leprosy in the skin of his flesh, and the priest shall pronounce him unclean, and shall not shut him up: for he *is* unclean. **12** And if a leprosy break out abroad in the skin, and the leprosy cover all the skin of *him that hath* the plague from his head even

to his foot, wheresoever the priest looketh; **13** Then the priest shall consider: and, behold, *if* the leprosy have covered all his flesh, he shall pronounce *him* clean *that hath* the plague: it is all turned white: he *is* clean. **14** But when raw flesh appeareth in him, he shall be unclean. **15** And the priest shall see the raw flesh, and pronounce him to be unclean: *for* the raw flesh *is* unclean: it *is* a leprosy. **16** Or if the raw flesh turn again, and be changed unto white, he shall come unto the priest; **17** And the priest shall see him: and, behold, *if* the plague be turned into white; then the priest shall pronounce *him* clean *that hath* the plague: he *is* clean.

**18** The flesh also, in which, *even* in the skin thereof, was a <sup>c</sup>boil, and is

<sup>d</sup> Numbers 12, 10, 12; 2 Kings 5, 27; 2 Chronicles 26, 20.

<sup>2</sup> Heb. *the quickening of living flesh.* —  
<sup>e</sup> Exod. 9, 9.

spot has now taken the form of a rapidly spreading scab. When the patient observes this he is under obligation to go to the priest to be examined again. According to Maimonides his neglect subjected him to the penalty of leprosy cleaving to him for life, as the leprosy of sin will cleave to the sinner who neglects to come to the great High Priest, Jesus Christ.

**10-12. The rising**—This was a decisive indication when it was white and accompanied by **white hair** and **raw flesh** in the swelling. There was in that case no doubt that the virus of leprosy had been long in the blood, making it an **old leprosy**. **Shall not shut him up**—For the case is no longer doubtful. The man must now be excluded from the camp or city with bare head, covered face, and rent garment, the badges of his dreadful malady. See verse 45, note.

**13. All turned white: he is clean**—Here is a paradox; the partial leper is unclean, the total leper is clean. The explanation of Patrick is, that this uniform white covering is indicative of some other disease, and not the real leprosy, yet it has so strong a resemblance as to prompt the writer to give it the same name. But the more common theory is, that the crisis of the leprosy is reached when the patient becomes white from head to foot "broken out blooming on the skin," with an en-

amelled, hard, dry scurf, incapable of communicating the contagion by contact. Canon Cook argues that the disease treated of in this chapter is the elephantiasis, and not the leprosy, and that when the entire surface turns white it indicates that it is not the elephantiasis, but some other disease, which did not render the man unclean. This solution of the difficulty agrees very nearly with Patrick's. It is a prevalent opinion that the leprosy is here treated, not on sanitary but wholly on ceremonial grounds, and that the leprosy is arbitrarily pronounced unclean, just as a corpse is unclean a moment after life is extinct, and that the ceremonial pollution, by arbitrary appointment, continues only so long as the disease is spreading.

**14. Raw flesh**—This is the proud flesh, the appearance of which, after the universal spread of the white scurf, indicates that the disease has not yet entirely left the blood. Maimonides says that the size of the "raw flesh" must be that of a lintel, in order to justify the verdict of uncleanness. The person is still unclean.

**17. The plague**—The *stroke* of the leprosy is viewed as a direct infliction by God. Sometimes it is abbreviated to *the plague*, just as we say of the paralytic, that he is suffering from a *stroke*.

**18. A boil**—In the Hebrew of Deut. xxviii, 27, 35, the same word is found,

healed, **19** And in the place of the boil there be a white rising, or a bright spot, white, and somewhat reddish, and it be showed to the priest; **20** And if, when the priest seeth it, behold, it be in sight lower than the skin, and the hair thereof be turned white; the priest shall pronounce him unclean: it is a plague of leprosy broken out of the boil. **21** But if the priest look on it, and, behold, *there be no white hairs therein, and if it be not lower than the skin, but be somewhat dark*; then the priest shall shut him up seven days: **22** And if it spread much abroad in the skin, then the priest shall pronounce him unclean: it is a plague. **23** But if the bright spot stay in his place, and spread not, it is a burning boil; and the priest shall pronounce him clean.

**24** Or if there be *any* flesh, in the skin whereof *there is* a hot burning, and the quick *flesh* that burneth have a white bright spot, somewhat reddish, or white; **25** Then the priest shall look upon it: and, behold, *if* the hair in the bright spot be turned white, and it be in sight

deeper than the skin; it is a leprosy broken out of the burning: wherefore the priest shall pronounce him unclean: it is the plague of leprosy. **26** But if the priest look on it, and, behold, *there be no white hair in the bright spot, and it be no lower than the other skin, but be somewhat dark*; then the priest shall shut him up seven days: **27** And the priest shall look upon him the seventh day: and if it be spread much abroad in the skin, then the priest shall pronounce him unclean: it is the plague of leprosy. **28** And if the bright spot stay in his place, and spread not in the skin, but it be somewhat dark: it is a rising of the burning, and the priest shall pronounce him clean: for it is an inflammation of the burning.

**29** If a man or woman have a plague upon the head or the beard; **30** Then the priest shall see the plague: and, behold, if it be in sight deeper than the skin, and *there be in it a yellow thin hair*; then the priest shall pronounce him unclean: it is a dry scall. *even* a leprosy upon the head or beard. **31** And

3 Heb. a burn-

ing of fire.

and is translated in verse 35, "a sore blotch which cannot be healed." Both Gesenius and Fürst think that the ulcers of elephantiasis, or "the joint evil," is here intended, which leave tender scars susceptible of the leprous eruption.

**19. Somewhat reddish**—The redness is that of the inflamed circumference of the blotch. The two symptoms of white hairs and manifest depth below the skin indicate leprosy.

**22. A plague**—The plague of the leprosy.

**23. Bright spot . . . spread not**—Diffusiveness is the decisive symptom of this disease. For this reason, probably more than any other, Christian writers have employed leprosy as a type of sin, though without any expressed authority in the Holy Scriptures. But see Matt. viii, 2, note.

**24. A hot burning**—The Hebrew is, "a burning of fire." It is supposed to describe persons scarred by burns whose scars have become eruptive. Rules very similar to the above are laid down for determining these cases, except that only one week was to be spent in quarantine, since the scar furnishes an apparent cause for the symptoms.

**29, 30. Beard**—Since the woman has no beard, and since the beard could not have the leprosy, it is evident that the beard is by metonymy put for the chin. **Yellow thin hair**—This is a new symptom. White hairs on the head or chin of an elderly person are natural, and hence they could not be token leprosy. But yellow short hair on these parts is the peculiar mark of this scourge. Dr. Davidson, after carefully inspecting nearly a hundred lepers in Madagascar, says: "The hairs upon the part become yellow and stunted, and, after a time, fall off, leaving the hair bulbs empty and enlarged, especially on the face, so as to present one of the most diagnostic signs of the malady." **Dry scall**—The word "dry" is not in the original. "Scall" occurs thirteen times in this chapter and once in the next, and nowhere else in the Bible. It signifies a scurf, scab, or mange. The Hebrews call it *nethek*, and describe it thus: "The plague of head or beard is, when the hair that is on them falleth off by the roots, and the place of the hair remaineth bare." Since the scall is a different disease from leprosy it would have been better



if the priest look on the plague of the scall, and, behold, it *be* not in sight deeper than the skin, and *that there is* no black hair in it; then the priest shall shut up *him that hath* the plague of the scall seven days: **32** And in the seventh day the priest shall look on the plague: and, behold, *if* the scall spread not, and there be in it no yellow hair, and the scall *be* not in sight deeper than the skin; **33** He shall be shaven, but the scall shall he not shave; and the priest shall shut up *him that hath* the scall seven days more: **34** And in the seventh day the priest shall look on the scall: and, behold, *if* the scall be not spread in the skin, nor *be* in sight deeper than the skin; then the priest shall pronounce him clean: and he shall wash his clothes, and be clean. **35** But if the scall spread much in the skin after his cleansing; **36** Then the priest shall

4 Heb. head

to have transferred the Hebrew *nethek* into our English version.

**31. No black hair**—It is evident that the word "black" must here refer to the "yellow," the colour betokening the leprosy. The words are different in the Hebrew, but the Seventy, Luther, Keil, Knobel, and Canon Cook render them both *yellow*. Thus they make verse 31 harmonize with 30, 32, and 36. Since the original words for yellow and black differ in only one letter, there is, probably, a clerical error in the latter.

**33. He shall be shaven**—This would afford a better opportunity to determine the question of the spread of the disease. **The scall** was exempted from being shaven, probably out of mercy to the patient, and as a safeguard against spreading it all over the head and of infecting others by the use of the same razor.

**36. Not seek for yellow hair**—The rapid spread is a sufficient token of the leprosy, without the other symptom.

**39. A freckled spot**—Hebrew, *bohak*. In the R. V., "tetter." This constitutes a new case, since these peculiar spots do not appear on the parts where the hair grows thick, but only on the neck and face. It is remarkable that the modern Arabs have a kind of leprosy in which some little spots show

look on him: and, behold, if the scall be spread in the skin, the priest shall not seek for yellow hair; he *is* unclean.

**37** But if the scall be in his sight at a stay, and *that* there is black hair grown up therein; the scall is healed, he *is* clean: and the priest shall pronounce him clean.

**38** If a man also or a woman have in the skin of their flesh bright spots, *even* white bright spots; **39** Then the priest shall look: and, behold, *if* the bright spots in the skin of their flesh be darkish white, it *is* a freckled spot *that* groweth in the skin: he *is* clean. **40** And the man whose hair is fallen off his head, he *is* bald; *yet* he *is* clean. **41** And he that bath his hair fallen off from the part of his head toward his face, he *is* forehead bald: *yet* *is* he clean. **42** And if there be in the bald head, or bald forehead, a white reddish sore; it *is* a lep-

*is* pilled.

themselves here and there, called *bohak*, a word containing the same consonants as the Hebrew term which we are now considering. These spots gradually spread, continuing sometimes only about two months, and then gradually disappearing. They are not contagious nor hereditary, nor specially painful. The treatment of the *bohak* in verses 38 and 39 seems to be unnaturally sandwiched between the leprosy of the hairy head and that of the bald head. The sacred writers do not always observe that order of statement required by our canons of rhetoric.

**40. Bald . . . yet . . . clean**—Literally, *hind bald*. Natural baldness was so uncommon among the Israelites that it subjected men to an unpleasant suspicion and public derision. It is perpetually alluded to as a mark of squalor and misery. 2 Kings ii, 23; Isa. iii, 24. Herodotus says that "one would see the fewest bald Egyptians of all men." He attributes this immunity to their constant shaving. It is here carefully distinguished from the *methek*, or scall, of verses 29-39.

**41. Forehead bald**—This is in distinction from the *hind bald*. Verse 40, note.

**42. A white, reddish sore**—This alone was a sure token of the dreadful disease. Hence no seven days' quarantine was enjoined; he is **utterly un-**



rosy sprung up in his bald head, or his bald forehead. **43** Then the priest shall look upon it: and, behold, *if* the rising of the sore *be* white reddish in his bald head, or in his bald forehead, as the leprosy appeareth in the skin of the flesh; **44** He is a leprous man, *he is* unclean: the priest shall pronounce him utterly unclean; his plague *is* in his head. **45** And

*f* Ez-kiel 24. 17, 22; Micah 3. 7. — *g* Lamentations 4. 15.

**clean.** Nevertheless the ancient rabbins inferred from the clause, "It is like leprosy in the skin of the flesh," that all the criteria specified in the former case are to be applied to this, and that the quarantine of two weeks is to be enforced on the patient.

#### RULES TO BE OBSERVED BY PRONOUNCED LEPERS, 45. 46.

Moses having minutely discussed the various phases of the leprosy, and the methods of diagnosis, now prescribes a course of conduct for the lepers while in exile from society. Simple separation from the healthy was not a sufficient security against the loathed contamination. Additional prophylactics are required for the protection of persons without the camp or walls of the city.

**44. Utterly unclean**—"The Bible is every-where careful not to allow the idea of partial goodness or partial uncleanness. There is a great moral suggestion in all this. Once let a man consider that he is not so bad as some other man, and instantly false standards of purity are set up. The Pharisee adopted this method of self-measurement, and separated himself from the publican by certain degrees of supposed righteousness."—*Joseph Parker.*

**45. His clothes shall be rent**—This is the first visible sign which the leper was required to hang out as a warning to all not to approach too near to him. The outer garment was usually rent from the neck to the girdle. While it was a warning to others, it was to the leper the symbol of deep self-abhorrence. **His head bare**—The uncovered head and unkempt hair were an ancient and expressive token of sorrow. See chap. x, 6, note. Rabbinical law

the leper in whom the plague *is*, his clothes shall be rent, and his head bare, and he shall put a covering upon his upper lip, and shall cry, "Unclean, unclean." **46** All the days wherein the plague *shall be* in him he shall be defiled; *he is* unclean: he shall dwell alone: <sup>b</sup> without the camp *shall* his habitation be.

**47** The garment also that the plague

*h* Num. 5. 2; 12. 14; 2 Kings 7. 3; 15. 5; 2 Chron. 26. 21; Luke 17. 12.

exempts women from this and the preceding requirement. **A covering upon his upper lip**—"He shall cover the beard." By this act he expressed his unwillingness to speak, on account of shame and vexation. As the beard was a symbol of dignity, to cover it with the hands indicated self-abasement. Yet he was required to herald his own defilement. **Unclean! Unclean!** The paraphrase of the Palestine Targum is very expressive, "Keep off, keep off from the unclean!" This humiliating and doleful cry, uttered as a warning to any one seen approaching, was requisite to an unmistakable announcement of his leprosy, since the three visible signs were also ordinary badges of mourning. The ground of this requirement is the fact that the touch of the leper ceremonially defiled every thing. According to the Jewish canons his very entrance into a house renders every thing in it unclean. If he stand under a tree and a clean man passes by he renders him unclean. In the synagogue there must be a separate compartment for him, ten handbreadths high and four cubits square. He must be the first to enter and the last to leave the synagogue. If the pronounced leper overstepped the prescribed boundaries he received forty stripes. We no longer wonder that the Jews abhorred this disease as worse than death, the scourge of Jehovah, (2 Kings v, 7, 2 Chron. xxvi, 20,) and the most awful imprecation upon their foes. 2 Sam. iii, 29; 2 Kings v, 27.

**46. Dwell alone**—"The camp was afraid of contagion. Save the untouched by expelling the defiled." The picture of a leper is a forlorn man with bare head, sitting in his booth without the camp, with his pitcher of water and

of leprosy is in, *whether it be a woollen garment, or a linen garment*; 48 *Whether it be in the warp, or woof, of linen, or of woollen; whether in a skin, or in any thing made of skin*; 49 *And if the plague be greenish or reddish in the gar-*

5 Heb. *work of*.

loaf of bread by his side — supplies kindly left daily where he can find them, by his kindred within the camp or city. Where there is a number they were not forbidden to associate, as is seen 2 Kings vii, 3; Luke xvii, 12. Such separated unclean persons may be still seen in the east. Dr. Thomson saw one on a rocky hill living in a booth of green branches. There she passed wearisome days and lonely nights till death released her. "We remonstrated against such barbarity, and the men consented to have her brought into a hired room, where we could provide suitable food and prescribe for her disease. But the women rose in furious clamour and rebellion against the proposal, and it had to be abandoned. I was amazed at the barbarity of the women. They passed her by until she died; then, however, they assembled in troops, and screamed, and tossed their arms, and tore their hair, with boisterous lamentations."

#### LEPROSY IN A GARMENT,\* 47-59.

Moses proceeds to describe a leprous garment in the very words used to describe the leprosy in a man — *plague* or *stroke of leprosy*. This has moved the mirth of some and the wonder of others. For it is evident that the garments of the leper are not intended. 1.) The method of purifying these is described in chapter xiv, 8. 2.) The infection is described as visibly spreading in the garment. This is totally unlike "the garment spotted with the flesh." 3.) It is subject to priestly inspection and condemnation before it is to be destroyed. 4.) No connexion of the leprous garment with a leprous wearer is hinted at. There must therefore be possible in garments something analogous to the loathsome leprosy in mankind. Here modern science comes to our aid in vindication of the accuracy of the Mosaic account. It is well known that there are some skin-diseases which originate in a genus

ment, or in the skin, either in the warp, or in the woof, or in any thing of skin; it is a plague of leprosy, and shall be showed unto the priest: 50 And the priest shall look upon the plague, and shut up *it that hath* the plague seven

6 Heb. *vessel, or, instrument*.

of small spiders called *acarus*, embracing the mites and ticks, and other cutaneous disorders proceeding from a fungus. The analogy between the insect which frets the human skin and that which frets the garment is close enough for the purposes of the ceremonial law.

47. **Woollen . . . or linen** — Garments composed of the wool of sheep or of flax were, according to Jewish canons, exposed to this ceremonial impurity. Silk, hemp, camel's hair, and other substances are not liable to the plague. But mixed fabrics in which wool or flax predominates are capable of contracting this impurity.

48. **Anything made of skin** — Dyed skins and garments are not rendered unclean by leprosy. **Warp or woof** — The vermin or animalculæ may eat the threads of either, leaving the other untouched. Michaelis in his researches upon this subject found an intelligent woollen manufacturer in Germany who testified that when *dead wool*, or the wool of sheep which have died of disease, is used for either the warp or the woof, vermin are apt to establish themselves in it, particularly when it is worn close to the body and warmed thereby. The cloth woven of such wool not only becomes very soon bare, but first full of little depressions and then holes. The Jews, from want of linen and from poverty, always wore woollen next the skin; hence their flesh was specially exposed to pollution from these infinitesimal insects of the moth genus. It has been suggested that the leprosy in linen is mildew, which spreads in partially coloured spots, till it gradually eats up the garment. In leather a delicate fungus or cryptogam eats holes under certain circumstances.

49. **Greenish or reddish** — Moths by eating away the nap produce a slight discoloration, but mildew and rust cause spots of these colours.

days: **51** And he shall look on the plague on the seventh day: if the plague be spread in the garment, either in the warp, or in the woof, or in a skin, or in any work that is made of skin; the plague is <sup>1</sup>a fretting leprosy; it is unclean. **52** He shall therefore burn that garment, whether warp or woof, in woollen or in linen, or any thing of skin, wherein the plague is: for it is a fretting leprosy; it shall be burnt in the fire. **53** And if the priest shall look, and, behold, the plague be not spread in the garment, either in the warp, or in the woof, or in any thing of skin; **54** Then the priest shall command that they wash *the thing* wherein the plague is, and he shall shut it up seven days more: **55** And the priest shall look on the plague, after that it is washed: and, behold, *if* the plague have not changed his colour, and the plague be not spread, it is unclean:

*1* Chap. 14. 44. — 7 Heb. whether it be bald in

**51. A fretting leprosy**—Properly an inveterate or exasperated leprosy or corrosion.

**55. It is unclean**—Here we observe that the spreading of the spot is not a required indication of uncleanness, but simply the continuance of the stain after washing and drying. Indelible rust or mildew would therefore render a garment unclean. **Fret inward**—Literally, *it is a hollow in its back-baldness or in its front-baldness*—a depression of the front or back side of the cloth, caused by eating off the nap. This scrupulous care of garments was a part of that process by which the idea of spiritual purity was to be developed through physical purity. First, the natural, afterward the spiritual. 1 Cor. xv, 46.

#### CONCLUDING NOTES.

(1.) There is much disagreement among biblical scholars respecting the nature of the leprosy and the grounds of its treatment in the law of Moses. Some strongly insist that the term leprosy is a misnomer introduced by the Greek translators, and that the real disease is the elephantiasis, because the skin resembles the elephant's in colour, roughness, and insensibility, or because the foot, after the loss of the toes and enlargement of the ankle, resembles the foot of that animal. But it is essen-

thou shalt burn it in the fire; it is fret inward, <sup>2</sup>*whether it be bare within or without.* **56** And if the priest look, and, behold, the plague be somewhat dark after the washing of it; then he shall rend it out of the garment, or out of the skin, or out of the warp, or out of the woof: **57** And if it appear still in the garment, either in the warp, or in the woof, or in any thing of skin; it is a spreading plague: thou shalt burn that wherein the plague is with fire. **58** And the garment, either warp, or woof, or whatsoever thing of skin *it be*, which thou shalt wash, if the plague be departed from them, then it shall be washed the second time, and shall be clean. **59** This is the law of the plague of leprosy in a garment of woollen or linen, either in the warp, or woof, or any thing of skins, to pronounce it clean, or to pronounce it unclean.

*the head thereof, or in the fore-head thereof.*

tially different from the leprosy, as will be seen by a study of recent medical reports from fifty places on the shores of the Mediterranean, in India, China, Africa, and the West Indies, in answer to a series of questions relating to this subject. The answers returned give a good description of the ulcers which afflicted Job, but they are not by any means so accurate a description of the Mosaic leprosy as we could desire. Hence we have not adopted the theory which identifies the elephantiasis with the leprosy described in this chapter.

(2.) Was the Levitical leprosy contagious, and was this the ground of the cautious treatment enjoined by Moses? Modern biblical scholars are inclined to answer in the negative, though not unanimously. "There are in England, now, hospitals built for lepers, so ancient that their origin is unknown, such as the St. Bartholomew Hospital at Gloucester, and others. It is known that there were at least nine thousand hospitals in Europe for leprosy alone. Louis VII. of France left legacies to over two thousand hospitals for lepers in his country. Hubert, Archbishop of Canterbury, held a synod at Westminster, in the year 1200, to carry out the decree of the Council of Lateran, (1172,) to build a number of churches solely for leprous people, for they had long been expelled from all parish churches. They were

to have priests, officers, and graveyards exclusively for themselves. They were released at the same time from all claims for tithes for their land or cattle. So careful and determined were our ancestors to remove from sight and smell every leper, that a law was early in existence to enforce their removal out of towns and villages 'to a solitary place.' At the city of Bath, a bath, with physicians and attendants, was endowed — exclusively for lepers — and the endowments are still paid."—*Joseph Parker*.

The following facts would justify the conclusion of biblical scholars: 1.) No precautions are prescribed to the priests who are brought into constant and close contact with this disease. 2.) The priests did not become leprous more than the laity. 3.) The wholly leprous person was pronounced clean. 4.) The leprous garment is not treated as contagious, since washing would develop the infection. 5.) According to Jewish law a minor, a heathen, a proselyte, a leprous garment, and a leprous house of a non-Israelite, do not render unclean, nor does a bridegroom seized with leprosy defile any one during the first seven days of his marriage. 6.) Naaman, a leper, commanded the armies of Syria; Gehazi conversed with the king of Israel; and the leper in later times was not shut out from the synagogue nor from the Christian churches. We conclude, therefore, that the treatment of the leprosy prescribed by Moses was not sanitary, but ceremonial, like the separation and uncleanness of menstruous women, and other defilements under the Mosaic law, as touching the dead, and having an issue, (Num. v, 2,) the treatment of which had a far deeper reason than sanitary caution.

(3.) This view suggests the important question, Of what is the leprosy the type? It is not surprising that the Holy Scriptures, especially the New Testament, affords no direct answer, for there are some types, like some parables, whose spiritual import is so obvious that they need no further explanation. All minds instantly appreciate the intended moral lesson. It is enough

for us to know that the principle is laid down in the Epistle to the Hebrews that the whole of the Jewish dispensation was typical — a shadow of good things to come in the Gospel. Hence we are not to expect that every type in the Levitical ritual will be explained in detail, and that its antitype be indicated in express terms by the spirit of inspiration. The leprosy, the only disease which rendered a person unclean, is an impressive type of the great moral malady, sin. This plague corrupts and destroys the soul, excludes from the society of the holy, and banishes the incurable to the eternal pest-house of hell. For this the only cleansing is the blood of Jesus Christ, as typically set forth in the cleansing of the leper in the next chapter. Says Hengstenberg, "Every leper was a living sermon, a loud admonition to keep unspotted from the world. The exclusion of lepers from the camp, from the holy city, conveyed figuratively the same lesson as is done in the New Testament passages. See notes on Matt. vi, 24; Col. iii, 5; Rev. xxi, 27; Eph. v, 5. It is only when we take this view of the leprosy that we account for the fact that just this disease so frequently occurs as the theocratic punishment of sin. The image of sin is best suited for reflecting it; he who is a sinner before God is represented as a sinner in the eyes of man also by the circumstance that he must exhibit before men the image of sin. God took care that the image and the thing itself were perfectly coincident, although, no doubt, there were exceptions."

Leprosy is a living death, poisoning all the springs and corrupting all the humours of life, dissolving little by little the whole body, so that limb actually falls away from limb through decay. Hence the leper is the type of one dead in sin; the emblems of his misery are the same as those of mourning for the dead; and the means of cleansing him are the same as those prescribed for one who has touched a corpse, and which were never used except on these two occasions. The penitent cry of David, after his deadly sins, "Purge me with hyssop," (Psa. li, 7,) indicates a sense



## CHAPTER XIV.

**AND** the Lord spake unto Moses, saying, **2** This shall be the law of the leper in the day of his cleansing: He shall be brought unto the priest:

*a* Matt. 8, 2, 4; Mark 1, 40, 44; Luke

of utter spiritual defilement, faintly symbolized by the loathsome leprosy which was ceremonially cleansed with hyssop.

As the new-born children of leprous parents are often as pretty and as healthy in appearance as any others before the workings of the disease become visible in some of the signs described in this chapter, so the leprosy is a striking type of original or inborn depravity. If the sin principle in the sweetest babe is left unchecked by power divine he may unfold into a Nero, a Cesar Borgia, or a Robespierre.

## CHAPTER XIV.

The first section of this chapter is addressed to Moses alone, and relates to the ritual for cleansing the leper and restoring to full communion with Israel. Verses 1-32. The second section, addressed to Moses and Aaron, describes the leprosy in a house, and prescribes the mode of its treatment. Verses 33-57.

## THE CEREMONIAL CLEANSING OF THE LEPER, 1-32.

Our position that the treatment of the leprosy was founded on ceremonial, rather than sanitary, grounds, is confirmed by the minute ritual required for the cleansing of the leper after he has been healed, together with the total absence of any medicinal prescriptions for his cure. By what natural means this was ever effected we are not informed in the Scriptures. The only cures which are detailed are miraculous, as Miriam, in answer to the prayer of Moses, Num. xii, 13-15; Naaman, at the command of Elisha, 2 Kings v, 14; and the instances of healing by Jesus Christ, Matt. viii, 3, Luke xvii, 14. In his sermon to his indignant townsmen on the universality of the divine regards, Jesus gives two very valuable historical items: 1. That in the long and eventful life of Elisha not an Israelite

**3** And the priest shall go forth out of the camp; and the priest shall look, and, behold, *if* the plague of leprosy be healed in the leper; **4** Then shall the priest command to take for him that is to be cleansed two <sup>1</sup>birds alive *and* clean,

5, 12, 14; 17, 14.—1 Or, *sparrows*.

leper was healed; and 2. That "many lepers were in Israel" at that time. Luke iv, 27. We infer, therefore, that the perfect healing of the leprosy was a rare exertion of supernatural power, and that the cases provided for in this chapter are either instances of miraculous healing, or, more probably, cases in which the disease had reached the stage of complete whiteness, when the patient has become clean, (chap. xiii, 13, note,) and may be constructively called healed.

**2. He shall be brought unto the priest**—Here is intimated the intervention of a third party, a mediator, to bring the case unto the knowledge of the priest. The Holy Spirit draws penitent sinners to Jesus, the cleansing Priest. When he healed lepers in his earthly ministry he sent them to the priests, that their office might be honoured, their sacrificial perquisites secured to them, and the cure be authenticated by their endorsement. **The priest shall go forth**—The leper was forbidden to come into the camp until he had been officially pronounced cleansed. Jesus descended from a holy heaven to cleanse and lead once leprous souls from earth to glory.

**3. Healed**—See introductory remarks.

**4. Command to take for him**—Literally, the priest shall command, *and he* (the leper) *shall take for him, cleansing himself*. The leper was not to be perfectly passive in his being cleansed, but he was enjoined to co-operate with the priest. Thus the sinner is to present by faith the blood of Christ with which he is to be purified. **Two birds**—Of any kind, provided they be clean, that is, fit for food. Chap. xi, 13-28. The Vulgate says *passeres*, sparrows. If limited to these the word "clean" would be out of place, since individuals would be clean if their species were so. The Seventy use a diminutive form, "little birds."



and <sup>b</sup>cedar wood, and <sup>c</sup>scarlet, and <sup>d</sup>hyssop: **5** And the priest shall command that one of the birds be killed in an earthen vessel over running water. **6** As for the living bird, he shall take it, and the cedar wood, and the scarlet, and the hyssop, and shall dip them and the liv-

ing bird in the blood of the bird *that was* killed over the running water: **7** And he shall <sup>e</sup>sprinkle upon him that is to be cleansed from the leprosy <sup>f</sup>seven times, and shall pronounce him clean, and shall let the living bird loose <sup>2</sup>into the open field. **8** And he that is to be cleansed

<sup>b</sup> Num. 19, 6. — <sup>c</sup> Heb. 9, 19. — <sup>d</sup> Psa. 51, 7. — <sup>e</sup> Heb. 9, 13.

<sup>f</sup> 2 Kings 5, 10, 14. — 2 Heb. *upon the face of the field.*

Tradition adds that they must not be reared in a cage, but wild birds.

**Cedar wood**—The piece, according to Jewish law, was to be long enough to constitute a handle. The oxyderus, or Phœnician *juniper*, which abounds in the Sinaitic Peninsula, is doubtless intended. Vitruvius speaks of the antiseptic properties of the oil of juniper. It may well typify the keeping power of divine grace. 1 Peter i, 5. **Scarlet**—Here is an attribute without a substance, which must be supplied—wool, the Seventy, “spun wool.” The colour is properly crimson obtained from the coccus insect found on the boughs of the ilex. Fürst suggests that the proper translation in this place is, *a crimson piece of cloth*, in which to enfold the hyssop and cedar wood. This colour sometimes symbolizes mortal sins. Isa. i, 18. It may here typify the blood of the Lamb, faith in which makes sinners whiter than snow. Rev. vii, 14. **Hyssop**—Hebrew *ézőb*. See Exod. xii, 22, note. Later researches identify it with the *origanum maru*, a plant of a highly aromatic odour, many stalks growing from one root so that the hand could easily gather in a single grasp a bunch all ready for use. It grows on the walls of all the terraces in Syria and Palestine. But Stanley and Tristram argue for the caper, or *asaf*, as the same as the *ézőb*.

**5. The priest shall command**—The person commanded is the leper. The offerer killed his own sacrifice, (chap. i, 5, note,) for it is a true sacrifice though the altar is absent and the burning does not take place, for the priest, the sprinkling, and the atonement (verse 53) are the essential elements. **An earthen vessel**—This takes the place of the altar. It symbolizes the human body, weak, frail, and decaying. 2 Cor. iv, 7. **Over running water**—The English transla-

tors have made a needless difficulty here, making a running brook necessary to the rite of cleansing. The Hebrew reads *living water*, in the vessel with which the blood of the bird is to mingle. Blood and water, the emblems of expiation and sanctification, are here blended together as they flowed from the pierced side of Jesus, and as they influence the experience of the believer. John xix, 34; 1 John v, 6; Heb. x, 22, and Lev. viii, 30, note.

**6, 7. The living bird**—This was tied to the end of the cedar wood or juniper in such a way that the tips of its wings and of its tail, bound with the crimson fillet cord or cloth, might be dipped with the hyssop into the vessel of blood and water. Then the whole was used as a brush with which to **sprinkle** upon him that is to be cleansed from the leprosy **seven times**, thereby indicating the perfectness of the first cleansing. Chap. iv, 6, note. The cedar, crimson, and hyssop are symbols of the instrumental cause of spiritual cleansing, faith, by which the Spirit applies the blood and the water for our justification and entire sanctification. Both are necessary. Heb. xii, 14. **Pronounce him clean**—Next in value to the purification is the divine authentication to the consciousness of the sanctified soul cleansed from the root of all depravity, the leprosy of inbred sin. 1 Cor. ii, 12. **Let the living bird loose**—With blood-stained wings he mounts the skies warbling in gladness at his release from the cedar wood to which he was painfully bound, and from the blood and water into which he had been plunged. It was not released until after the death of its companion; “for the two birds typify one Christ in two stages of his atoning work—death and resurrection.” Since, under the reign of natural law the

shall <sup>a</sup> wash his clothes, and shave off all his hair, <sup>a</sup> and wash himself in water, that he may be clean: and after that he shall come into the camp, and shall tarry abroad out of his tent seven days. **9** But it shall be on the seventh day, that he shall shave all his hair off his head and his beard and his eyebrows,

<sup>a</sup> Chap. 13. 6. — <sup>b</sup> Chap. 11. 25. — <sup>i</sup> Num. 12. 15. — <sup>k</sup> Matt. 8. 4; Mark 1. 44; Luke 5. 14.

dead bird could not be restored to life, the living bird, reddened with the blood, the life of its sacrificed fellow, personates him, winging its upward way a living witness of the leper's cleansing through blood. But our Sacrifice, having power to lay down his life and to take it again, needs no one to personate his continued life, for "He ever liveth to make intercession for us."

"Thy offering still continues new;  
Thy vesture keeps its crimson hue;  
Thou art the ever-slaughtered Lamb,  
Thy priesthood still remains the same."

The Targum of Palestine adds, "And it will be that if that man is again to be stricken with leprosy, the living bird will come back to his house on that day, and may be held fit to be eaten." The same is said of the bird let loose for the cleansing of a house. See verse 53.

**8. Wash his clothes**—Before his cleansing all the efforts of the leper to purify himself by improving his externals were vain, because these would only be put out of harmony with his inward self. But since his purification such efforts are demanded in order that the "outside of the cup and platter" may correspond with the purity within. Good works as means of regeneration are futile, but as fruits of that divine change they are well pleasing unto God. Gal. ii, 16; iii, 2; Tit. ii, 14; iii, 8, 14. Washed clothes represent changed habits. **Shave off all his hair**—As much as possible of his former self he was to leave behind, in order that he might enter into communion with holy people among whom Jehovah abode. **Tarry abroad out of his tent**—This is an euphemism for abstinence from marital rights, viewed as an uncleanness by the ceremonial law. Exod. xix, 15; chap. xv, 18.

even all his hair he shall shave off: and he shall wash his clothes, also he shall wash his flesh in water, and he shall be clean. **10** And on the eighth day <sup>k</sup> he shall take two he lambs without blemish, and one ewe lamb <sup>l</sup> of the first year without blemish, and three tenth deals of fine flour <sup>m</sup> for <sup>n</sup> a meat offering, mingled

<sup>3</sup> Heb. *the daughter of her year*. — <sup>l</sup> Chap. 2. 1; Num. 15. 4, 15.

His cleansing has been initiated but not completed, and hence he is not yet invested with all his personal rights, especially those which prefigure the most intimate communion with God and his people.

### 9. He shall wash ... and be clean

—Although he has been pronounced clean there remains the completion of the process begun seven days before. God's works are as perfect as the human conditions and limitations will allow. The soul is as perfectly cleansed when born again as the faith of that soul will admit. Subsequent discovery of inward impurity, and stronger apprehension of the power of the blood of Christ, constitute the perfect conditions of the completed work of sanctification. Yet nothing is more common than the superficial remark that perfect cleansing takes place in regeneration. All the good works of the cleansed leper, after God in the person of the priest took him in hand, are steps of progress toward the final and complete purification.

**10. Eighth day**—See chap. ix, 1, note. **Two lambs**—The Hebrew term applies to young sheep till three years old. If it be of the **first year** the fact is expressly stated. **Without blemish**—See chap. i, 3, note. **Three tenth deals**—Three omers, about nine quarts: R. V., "three tenth parts of an ephah." See chap. xxiii, 13, note. **Meat offering**—See chap. ii, notes. **One log of oil**—The term "log" is transferred from the Hebrew. It contained the twelfth part of a hin, or six egg-shells=833 of a pint. This olive oil was to be applied to the person of the cleansed leper. Whilst other requisites for the final cleansing varied, according to his ability, this was invariable, because of its typical significance—the unction of the Holy Ghost.

with oil, and one log of oil. **11** And the priest that maketh *him* clean shall present the man that is to be made clean, and those things, before the LORD, at the door of the tabernacle of the congregation. **12** And the priest shall take one he lamb, and <sup>m</sup>offer him for a trespass offering, and the log of oil, and <sup>n</sup>wave them for a wave offering before the LORD: **13** And he shall slay the lamb <sup>o</sup>in the place where he shall kill the sin offering and the burnt offering, in the holy place: for <sup>t</sup>as the sin offering

is the priest's, so is the trespass offering: <sup>a</sup>it is most holy: **14** And the priest shall take *some* of the blood of the trespass offering, and the priest shall put *it* upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot. **15** And the priest shall take *some* of the log of oil, and pour *it* into the palm of his own left hand: **16** And the priest shall dip his right finger in the oil that is in his left hand, and shall sprinkle of the oil with

<sup>m</sup> Chap. 5, 2, 18; 6, 6, 7.—<sup>n</sup> Exod. 29, 24.—  
<sup>o</sup> Exod. 29, 11; chap. 1, 5, 11; 4, 4, 24.

<sup>a</sup> Chap. 7, 7.—<sup>q</sup> Chap. 2, 3; 7, 6; 21, 22.—  
<sup>r</sup> Exod. 29, 20; chap. 8, 23.

**11. Maketh clean . . . made clean**—The superiority of the Hebrew to the English is seen in this verse in its employment of the reflexive voice, in the Hiphél form of the verb, declaring the activity of the leper in the cleansing process. "The priest that maketh him clean shall present the man who is making himself clean." The divine efficiency blends with the human. This is the synergism of our Arminian theology. **Door of the tabernacle**—See chap. i, 3, note. It was a great privilege to stand there. The purification without the camp was necessary to the attainment of this right. There are promises which are made only to the regenerate. The Comforter and Sanctifier are sent only to those who already love Christ. John iv, 15, 16.

**12. Trespass offering**—R. V., "guilt offering." See chap. v, Introductory, also verse 6, note. This offering was required, not as a payment of debts to Jehovah accumulated during the sickness, (*Riem, Oehler, and Murphy*), but rather as a consecration offering, because this served as a restoration to all the rights of the priestly covenant nation, which had been suspended by the mortal ban of leprosy. This is shown by the fact that the *asham*, or trespass offering, was to be waved for a **wave offering**, an unusual ceremony in connexion with the *asham*, but used when persons are to be dedicated to the Lord, as were the Levites in Num. viii, 11–15, after their sin offering. For the manner and meaning of *waving* see chap. vii, 30, note. **Most holy**—Chap. ii, 3, note.

**14. Right ear**—The organ which

may have been a willing channel for folly, impurity, or slander must be cleansed by the blood of sprinkling. **Hand**—This instrument of the wicked will need the purifying blood, while the **foot**, which has often run in the way of sin, must be purged as an offending member. This mode of purification in detail is almost exactly like the order for the consecration of the priests. Chap. viii, 24, note.

**15. The priest shall take . . . oil**—The administration of the oil to various parts of the person, ending with pouring it upon the head, is the last act in the process of cleansing. Its spiritual significance is no enigma. Oil symbolizes the Holy Spirit. Jesus, as the Messiah, or the Christ, was anointed of the Holy Spirit. Zech. iv, 2–12; Acts x, 38; Heb. i, 9. Believers endowed with the fulness of the Spirit are said to be anointed. 1 John ii, 20, 27. All genuine Christians are etymologically the *oiled ones*. The restoration of the leper involved two parts—the negative, the removal of the impurity by the blood sprinkled; and the positive, the reinvestment with all lost privileges, especially communion with God's people, and favour with him and the right of access to him. The positive work is typified by the anointing. Entire sanctification consists not only of a death unto sin, but of life unto God. There must be a destructive and a constructive process. The old man must be slain and the new man must be created in righteousness and true holiness.

**16. Sprinkle of the oil**—Since it is ordinary oil, and not "the holy anoint-

his finger seven times before the Lord: **17** And of the rest of the oil that is in his hand shall the priest put upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the blood of the trespass offering: **18** And the remnant of the oil that is in the priest's hand he shall pour upon the head of him that is to be cleansed: "and the priest shall make an atonement for him before the Lord. **19** And the priest shall offer 'the sin offering, and make an atone-

<sup>a</sup> Chapter 4, 26. — <sup>t</sup> Chapter 5, 1, 6; 12, 7. — <sup>u</sup> Chapter 5, 7; 12, 8.

ing" oil, (Exod. xxx, 23-25,) the seven-fold sprinkling is its perfect consecration unto Jehovah.

**17. Upon the blood**—As the oil was put upon the blood of the *asham*, or trespass offering, so is the blood of Christ our *asham*, (Isa. liii, 10,) the divine basis of the operations of the Holy Ghost. Hence he was not given till after Christ had been glorified by the crucifixion, (John vii, 39, xii, 23, xvii, 1,) nor in Christian experience is his peculiar office of the sanctifier fulfilled until after justification through the blood of Christ. The divine order of these blessings, prefigured by the oil upon the blood, should be carefully observed, inasmuch as all legalists are forever falling into the mistake of making sanctification the ground of justification. Whereas we are cleansed by the blood of sprinkling, and then the chief work of consecration, symbolized by the oil applied, takes place. Hence we do not consecrate to God our evil things, but our good things; we abandon our evil habits and consecrate our cleansed selves unto the Lord. Says Dean Alford, "The gift of the Spirit at and since the day of Pentecost was and is something totally distinct from any thing before that time. The first reception of him must not be illogically put in place of all his indwelling and working, which are intended," in John vii, 39. Thus we find here strong confirmation of the Wesleyan view of entire sanctification as a distinct work, an instantaneous "change immensely greater than that wrought when the believer was justified, and infinitely

ment for him that is to be cleansed from his uncleanness; and afterward he shall kill the burnt offering: **20** And the priest shall offer the burnt offering and the meat offering upon the altar: and the priest shall make an atonement for him, and he shall be clean. **21** And "if he be poor, and 'cannot get so much; then he shall take one lamb *for* a trespass offering <sup>a</sup> to be waved, to make an atonement for him, and one tenth deal of fine flour mingled with oil for a meat offering, and a log of oil; **22** "And two turtledoves, or two young pigeons, such

<sup>4</sup> Heb. *his hand reach not*.—<sup>5</sup> Heb. *for a waving*.—<sup>v</sup> Chap. 12, 8; 15, 14, 15.

greater than any before, and than any one can conceive till he experiences it."—*J. Wesley*.

**18. Pour upon the head**—This symbolized the endowment of the whole man with the gift of the Holy Ghost. The believer is not only to be cleansed from the leprosy of hereditary and inbred depravity, but to be "filled with all the fulness of God." Eph. iii, 19.

**19. Atonement**—See chap. i, 4; iv, 20, notes. **Burnt offering**—See chap. i, 3, vi, 9, notes.

**21. Cannot get so much**—Literally, *if his hand reach not*. Thus the divine requirement mercifully adjusts itself to human ability. "God never omitted the sacrifice; however poor was the worshipper, some degree or form of sacrifice he was bound to supply. This shows that the true sacrifice is in the spirit rather than in the offering which is made by the hand."—*Joseph Parker*. See chap. xii, 8, note. The reduced requirement diminishes the meat offering two thirds, and substitutes two doves for the two sheep which are used for the sin offering and the burnt offering. But the offerings which are more especially consecratory, typifying positive blessings, are not diminished, namely, the trespass offering and the anointing oil. This may teach, that while penitents may be pardoned when faith in Christ is very imperfect, by simply looking toward him, believers receive cleansing and the fulness of the Holy Spirit only when they exercise a perfect faith in the great atonement.



as he is able to get; and the one shall be a sin offering, and the other a burnt offering. **23** <sup>a</sup>And he shall bring them on the eighth day for his cleansing unto the priest, unto the door of the tabernacle of the congregation, before the LORD. **24** <sup>a</sup>And the priest shall take the lamb of the trespass offering, and the log of oil, and the priest shall wave them <sup>for</sup> a wave offering before the LORD: **25** And he shall kill the lamb of the trespass offering, <sup>and</sup> the priest shall take <sup>some</sup> of the blood of the trespass offering, and put <sup>it</sup> upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot. **26** And the priest shall pour of the oil into the palm of his own left hand: **27** And the priest shall sprinkle with his right finger <sup>some</sup> of the oil that <sup>is</sup> in his left hand seven times before the LORD: **28** And the priest shall put of the oil that <sup>is</sup> in his hand upon the tip of the

right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the place of the blood of the trespass offering: **29** And the rest of the oil that <sup>is</sup> in the priest's hand he shall put upon the head of him that is to be cleansed, to make an atonement for him before the LORD. **30** And he shall offer the one of <sup>a</sup>the turtledoves, or of the young pigeons, such as he can get; **31** <sup>Even</sup> such as he is able to get, the one <sup>for</sup> a sin offering, and the other <sup>for</sup> a burnt offering, with the meat offering: and the priest shall make an atonement for him that is to be cleansed before the LORD. **32** This <sup>is</sup> the law of him in whom <sup>is</sup> the plague of leprosy; whose hand is not able to get <sup>a</sup>that which <sup>pertaineth</sup> to his cleansing.

**33** And the LORD spake unto Moses and unto Aaron, saying, **34** <sup>b</sup> When ye be come into the land of Canaan, which I give to you for a possession, and I put

<sup>v</sup> Verses 10, 11. — <sup>x</sup> Verse 12. — <sup>y</sup> Verse 14.  
— <sup>z</sup> Verse 22; chap. 15. 15.

<sup>a</sup> Verse 10. — <sup>b</sup> Gen. 17. 8; Num. 32. 22; Deut. 7. 1; 32. 49.

### SIGNS OF LEPROSY IN A HOUSE, 33-45.

The nature of house leprosy is a great mystery. If it proceeded from a natural cause we should expect to find the same cause productive of a like effect in modern Palestine. But travellers report no instances. The most prevalent theory, having a slight scriptural basis (see verse 34, note) is, that it was a supernatural plague. This is the opinion of Patrick, Abernethy, and many rabbins. The author of *Sepher Cosri* says, "God inflicted the plague of leprosy upon houses and garments as a punishment for lesser sins, and when the parties continued to multiply transgressions, it invaded their bodies." Maimonides specifies the sin of which this is the punishment to be an evil tongue. The Targum of Palestine says that the plague was because the house was "built by rapine." Michaelis has suggested, as a natural cause, a nitrous efflorescence produced by saltpetre, or rather an acid containing it, and issuing in red spots. He cites the case of a house in Lubeck. But this does not counterbalance the absence of such phenomena in the Holy Land in modern times. Says Dr. W. M. Thomson, "I have suspected that this disease is

caused by living and self-propagating animalculæ; and thus I can conceive it possible that these might fasten on a wall, especially if the cement were mixed with sizing, as is now done, or other gelatinous or animal glues. Still, the most cursory reference to the best of medical works shows how little is known about the whole subject of contagion, and its propagation by *fomites*. One finds in them abundant and incontestable instances of the propagation of many terrible constitutional maladies, in the most inexplicable manner, by garments, leather, wood, and other things, the *materies morbi* meantime eluding the most persevering and vigilant search, aided by every appliance of modern science, chemical or optical."

**34. Land of Canaan**—Since tents were not exposed to this form of uncleanness this legislation looks forward to Palestine, where the people would abide in the cities built by the Amorites. Josh. xxiv, 13. It has been suggested, but with no show of proof, that treasures had been hidden in certain houses by the Canaanites, and that the leprosy was sent to these in order that the gold and silver hidden in them might be revealed when they were demolished.



the plague of leprosy in a house of the land of your possession; **35** And he that owneth the house shall come and tell the priest, saying, It seemeth to me *there is* as it were <sup>c</sup> a plague in the house: **36** Then the priest shall command that they <sup>e</sup> empty the house, before the priest go *into it* to see the plague, that all that *is* in the house be not made unclean: and afterward the priest shall go in to see the house: **37** And he shall look on the plague, and, behold, *if* the plague *be* in the walls of the house with hollow streaks, greenish or reddish, which in sight *are* lower than the wall; **38** Then the priest shall go out of the house to the door of the house, and shut up the house seven days: **39** And the priest shall come again the seventh day, and shall look: and, behold, *if* the plague be spread in the walls of the house: **40** Then the priest shall command that they take away the stones in which the

plague *is*, and they shall cast them into an unclean place without the city: **41** And he shall cause the house to be scraped within round about, and they shall pour out the dust that they scraped off without the city into an unclean place: **42** And they shall take other stones, and put *them* in the place of those stones; and he shall take other mortar, and shall plaster the house. **43** And if the plague come again, and break out in the house, after that he hath taken away the stones, and after he hath scraped the house, and after it is plastered: **44** Then the priest shall come and look, and, behold, *if* the plague be spread in the house, it *is* <sup>a</sup> a fretting leprosy in the house: it *is* unclean. **45** And he shall break down the house, the stones of it, and the timber thereof, and all the mortar of the house: and he shall carry *them* forth out of the city into an unclean place. **46** Moreover, he that

<sup>c</sup> Psa. 91. 10; Prov. 3. 33; Zech. 5. 4.

6 Or, *prepare*.—<sup>d</sup> Chap. 13. 51; Zech. 5. 4.

“The people were far enough from Canaan at this moment, yet a law of regulation was laid down for their conduct when they came into possession of the land. This is another revelation of the method of divine government. Laws are made in advance.”—*Joseph Parker*. **I put the plague of leprosy**—This expression is the ground of the opinion that the house leprosy was a supernatural infliction. But in the Hebrew idiom God is often said to do acts which he permits others to do, (Exod. vii, 13,) or which occur through physical laws.

**35. Tell the priest**—This obligation, laid upon every householder, would tend to a scrupulous care of the house and be promotive of health. It also tended to magnify the office of the priest.

**36. Empty the house**—Literally, *prepare the house* for inspection, by the removal of its contents, as a safeguard against ceremonial defilement.

**37. Hollow streaks**—The Hebrew for both these words is *depression*, or *sunken place*. This is the first test of the leprosy; the second was the **greenish or reddish** colour. **Lower than the wall**—This is the depression just mentioned. **Shut up**—This was a safeguard against the ceremonial defilement of the family. It also removed all hu-

man agency from contributing to the further spreading of the spots.

**39. Be spread**—This was the third and decisive test.

**40. Take away the stones**—Here is a prediction that the people will live in houses of stone, and not of wood or brick. The stones were to be dugged out of the wall and **cast without the city**. Here is a prophecy that the houses will not be scattered through the country, but will be compact, and surrounded by some definite limits. This was true of ancient Jewish houses. For protection the inhabitants of modern Palestine live chiefly in cities.

**41. Scraped**—As a preventive the entire interior of the house was scraped, and the **dust** (R. V., “mortar”) carefully removed.

**42. Other mortar**—This implies that the scraping removed the entire inner plastering.

**44. Fretting leprosy**—See chapter xiii, 51. The whole mode of the diagnosis is strikingly like that of the leprosy in man, while there is probably no connexion between the two plagues.

**45. He shall break down... carry... out**—The priest, according to the literalism of Colenso, would have a vast work to do single-handed. But common sense assures us that he may be said to

goeth into the house all the while that it is shut up shall be unclean until the even. **47** And he that lieth in the house shall wash his clothes; and he that eateth in the house shall wash his clothes. **48** And if the priest shall come in, and look upon it, and, behold, the plague hath not spread in the house, after the house was plastered; then the priest shall pronounce the house clean, because the plague is healed. **49** And he shall take to cleanse the house two birds, and cedar wood, and scarlet, and hyssop: **50** And he shall kill the one of the birds in an earthen vessel over running water: **51** And he shall take the cedar wood, and the hyssop, and the scarlet, and the living bird, and dip them

in the blood of the slain bird, and in the running water, and sprinkle the house seven times: **52** And he shall cleanse the house with the blood of the bird, and with the running water, and with the living bird, and with the cedar wood, and with the hyssop, and with the scarlet: **53** But he shall let go the living bird out of the city into the open fields, and make an atonement for the house: and it shall be clean. **54** This is the law for all manner of plague of leprosy, and scall, **55** And for the leprosy of a garment, and of a house, **56** And for a rising, and for a scab, and for a bright spot: **57** To teach when it is unclean, and when it is clean: this is the law of leprosy.

<sup>7</sup> Heb. *in coming in shall come in*, etc. —  
<sup>e</sup> Verse 4. — <sup>f</sup> Verse 23. — <sup>g</sup> Chap. 13. 30. —  
<sup>h</sup> Chap. 13. 47. — <sup>i</sup> Verse 34.

<sup>k</sup> Chap. 1<sup>o</sup>. 2. — <sup>l</sup> Deut. 24. 8; Ezek. 44. 23.  
— <sup>8</sup> Heb. *in the day of the unclean, and in the day of the clean*.

perform labour which he directs. The damage done by such a house to the ceremonial purity and health of its occupants was of far more consequence in the estimation of the lawgiver than the building itself. "Those to whom this appears strange, and who lament the fate of a house pulled down by legal authority, probably think of large and magnificent houses like ours, of many stories high, which cost a great deal of money," whereas the houses of those days were usually rude, low, and c. cap.

#### THE CLEANSING OF A HOUSE SUSPECTED OF LEPROSY, 46-57.

The same ceremony is to be performed for the house suspected of leprosy as takes place without the camp in the case of a man cured of this disease. The reason for this is not stated, but it is evident that after public attention had been directed toward the house by the priestly examination, and it had been pronounced clean, some formal and impressive notification of the priest's verdict should be given in order to protect the house from depreciation in its value, and to assure its inhabitants against needless apprehensions. Hence Jehovah may, for this purpose, have selected the ritual which initiates the ceremonial cleansing of the leper.

**46. He that goeth into the house . . . unclean**—The house defiles the

occupant, and not the occupant the house. This is a sufficient answer to Knobel, who assumes that the house leprosy is a contagion taken from the leprous inhabitant.

**53. Atonement for the house**—The Hebrew verb *kipper* should here be translated *purge*, as it is in Ezek. xliii, 20, 26. It should be so rendered whenever it has a *thing* for its object, as in chap. xvi, 33, and Deut. xxxii, 43, where the tabernacle, altar, and land are atoned. The generic notion of freeing from impurity inheres in its use everywhere—moral impurity, or guilt, in *persons*, and ceremonial impurity in *things*. The impurity of the healed leper is not atoned till he has performed the requirements of the altar ritual at the door of the tabernacle. This ritual was impossible in the case of the house.

#### CONCLUDING NOTE.

We would not very confidently announce the symbolism of the leprous house, but we would suggest that it prefigures our duty when associated in church relations. In St. Paul's epistles, the house is the favourite simile of the Christian community, each member being a spiritual stone. 1 Cor. iii, 9-16; Eph. ii, 20-22. In the Corinthian Church the sleepless eye of the apostle discovered a leprous stone. 1 Cor. v, 1. The whole temple was in imminent peril till that defilement was removed

## CHAPTER XV.

**AND** the Lord spake unto Moses and to Aaron, saying, **2** Speak unto the children of Israel, and say unto them, "When any man hath a <sup>1</sup> running issue out of his flesh, *because of his issue*

*a* Ch. 22.4; Num. 5.2; 2 Sam. 3.29; Matt. 9.20; Mark

by the uprising of the whole membership in their "vehement desire" to approve themselves "to be clear in this matter." It is not enough that we be individually blameless; we are, in an important sense, responsible for the aggregate of the Christian Church, and for each member thereof. Hence Jesus, the Head of the Church, assumes a judicial attitude toward his house at Pergamos, and threatens to fight against them "with the sword of his mouth," because of a few who held doctrines subversive of Christian morality. Rev. ii, 12-16. If reproof and warning should prove unavailing, judgment must come at last, and that leprous house, once the abode of some who "hold fast [Christ's] name," must be razed to the ground, and its very foundations destroyed. Church membership involves momentous responsibilities, and an isolated Christian life tremendous perils. God has no use for a Church which consciously fosters impurity. Let it repent or be destroyed.

## CHAPTER XV.

## PHYSICAL SANCTIFICATION—TREATMENT OF ISSUES.

There is an intense reality in the fact of the divine law taking hold of a man by the ordinary infirmities of the flesh, and setting its stamp in the very clay of which he is moulded. The sacredness attached to the human body is parallel to that which invested the ark of the covenant itself. Thus there is foreshadowed the unspeakable dignity with which the body of the Christian is to be crowned under the dispensation of the Holy Ghost when it shall become an habitation of God through the Spirit. The successive dwellings of Jehovah among men are, first, the tabernacle in the midst of Israel; secondly, the body of Jesus Christ, in which the Word

he *is* unclean. **3** And this shall be his uncleanness in his issue: whether his flesh run with his issue, or his flesh be stopped from his issue, it *is* his uncleanness. **4** Every bed, whereon he lieth that hath the issue, is unclean: and

5. 25; Luke 8. 43.—1 Or, *running of the reins*.

(ἐσκήνωσεν) tented is used, (John i, 14;) and lastly, the body of every believer in Jesus Christ. 1 Cor. iii, 16; vi, 19. The minute and burdensome regulations of the ceremonial law relating to the purity of the body suggest some such honour as the privilege of believers when the dispensation of realities should supersede that of shadows. The principal source of both moral and physical defilement is found in the sexual nature. That the issues spoken of in this chapter are not ordinary running sores, but impurities resulting from the weakness or disease of the genitals, is evident from the division of the chapter into two parts—the uncleanness of men in their issues, (1-18,) and the uncleanness of women in their issues, (19-33.)

**1. Unto Moses and to Aaron—**There must have been in the mind of Jehovah a reason for sometimes addressing Moses alone and sometimes addressing both Moses and Aaron. That reason is not revealed.

**2. Issue out of his flesh—**The word **flesh** is here a euphemism for the part on which circumcision was performed. "My covenant shall be in your flesh." Gen. xvii, 13. The Targum of Palestine adds, "When the man hath seen the defluxion three times, he is unclean." The Seventy have translated the "issue" by *gonorrhoea*. Keil questions the existence of this disease in its syphilitic character at so early a period, and inclines to the theory of an involuntary flow, drop by drop, through weakness, and he suggests that its more appropriate name is *blenorrrhea urethrae*, a catarrhal affection of the mucus membrane of the urethra.

**3. Be stopped—**Literally, *whether he stop his flesh from his issue*. The uncleanness continues, though the issue be temporarily obstructed, until its perfect cure.

**4. Every bed—**The inconveniences

every <sup>2</sup>thing, whereon he sitteth, shall be unclean. **5** And whosoever toucheth his bed shall wash his clothes, <sup>3</sup>and bathe *himself* in water, and be unclean until the even. **6** And he that sitteth on *any* thing whereon he sat that hath the issue shall wash his clothes, and bathe *himself* in water, and be unclean until the even. **7** And he that toucheth the flesh of him that hath the issue shall wash his clothes, and bathe *himself* in water, and be unclean until the even. **8** And if he that hath the issue spit upon him that is clean; then he shall wash his clothes, and bathe *himself* in water, and be unclean until the even. **9** And what saddle soever he rideth upon that hath the issue shall be unclean. **10** And whosoever toucheth any

thing that was under him shall be unclean until the even: and he that beareth *any* of those things shall wash his clothes, and bathe *himself* in water, and be unclean until the even. **11** And whomsoever he toucheth that hath the issue, and hath not rinsed his hands in water, he shall wash his clothes, and bathe *himself* in water, and be unclean until the even. **12** And the <sup>c</sup>vessel of earth, that he toucheth which hath the issue, shall be broken: and every vessel of wood shall be rinsed in water. **13** And when he that hath an issue is cleansed of his issue, then <sup>d</sup>he shall number to himself seven days for his cleansing, and wash his clothes, and bathe his flesh in running water, and shall be clean. **14** And on the eighth

<sup>2</sup> Heb. vessel.—<sup>b</sup> Chap. 11, 25; 17, 15.

<sup>c</sup> Chap. 6, 28; 11, 32, 33.—<sup>d</sup> Verse 28; chap. 14, 8.

of ceremonial impurity are strikingly set forth in this and the following verses. The only posture in which the man did not communicate ceremonial impurity was standing without touching any vessel or utensil. The obstruction to social intercourse, business, and trade must have exceeded one's conception. The man, while under this disability, could neither sit nor lie down without spreading impurity; nor could he eat or drink without defiling the vessel which he touched; while the grasp of friendship polluted the person of his friend and incapacitated him for the public offices of religion and for communion with his kindred until he had washed his clothes and bathed himself, and waited for the friendly shades of evening to emancipate him from ceremonial bondage. Till his purification he was to be excluded from the camp. Num. v, 2. In contrast with this burdensome ritual Christianity is appropriately called "the law of liberty."

**5. Bathe himself in water**—The Targum of Palestine specifies that the quantity of water shall be forty seahs—about seventy gallons.

**6. He that sitteth on any thing whereon he sat**—The very stool occupied for a moment by a man afflicted with the issue was ceremonially defiled. The precautions are as great as they would have been if the issue had been a deadly contagion, except that there

was no quarantine required. We should assert that the *gonorrhea virulenta*, or syphilitic suppuration, was under consideration were not history against such a supposition.

**9. Saddle**—The original word signifies any thing on which to ride. In 1 Kings iv, 26, it is translated *chariots*; in Canticles iii, 10, *covering*. It occurs only in these places.

**11. Rinsed his hands**—It is generally understood that this act refers to the diseased man. The Greek and Latin versions convey this meaning. The Hebrew is doubtful. The Syriac refers the hand rinsing to the person touched, though it is strange that he should be cleansed by washing his hands when some other part was touched.

**12. The vessel of earth . . . shall be broken**—The reason for this command will be found in the fact that the earthen vessels in use among the Hebrews were unglazed, and, from their porous nature, capable of defilement beyond the possibility of cleansing by washing. See chap. xi, 33, note.

**13-15. When he . . . is cleansed**—When by any means his issue was healed and his physical purity was restored he was to pass through a ceremonial cleansing after **seven days** by washing his **clothes** and bathing his **flesh in running**, that is, living, **water**, and by presenting to the priest **two**



day he shall take to him "two turtle-doves, or two young pigeons, and come before the LORD unto the door of the tabernacle of the congregation, and give them unto the priest: **15** And the priest shall offer them, 'the one *for* a sin offering, and the other *for* a burnt offering; "and the priest shall make an atonement for him before the LORD for his issue. **16** And <sup>h</sup>if any man's seed of

copulation go out from him, then he shall wash all his flesh in water, and be unclean until the even. **17** And every garment, and every skin, whereon is the seed of copulation, shall be washed with water, and be unclean until the even. **18** The woman also with whom man shall lie *with seed* of copulation, they shall *both* bathe *themselves* in water, and <sup>i</sup>be unclean until the even.

e Chap. 14.23, 23. — f Chap. 14.30, 31. — g Chap. 14.

19, 31. — h Chap. 22.4; Deut. 23.10. — i 1 Sam. 21.4.

turtle doves, or two young pigeons, one for a sin offering and the other for a burnt offering. For the order see Introduction, (5.) The sin offering was required because all natural evil springs more or less directly from moral evil or sin. **An atonement . . . for his issue**—The physical defilement needed to be covered from the eye of Infinite Purity, and its moral cause needed expiation, in addition to the satisfaction which should be rendered for duties omitted during the period of uncleanness. Jesus Christ "bare our sicknesses." Matt. viii, 17, note. If we "are complete in him," (Col. ii, 10,) both body and soul, diseased by sin, are to be ultimately restored by the great Physician.

**16. Seed of copulation**—In the re-statement of this law in Deut. xxiii, 10, the impurity is described as involuntary. It is not an infusion, but an effusion. In Luther's version the words *im schlaf, in the sleep*, are added. In the light of this precept of the law it would not seem that "the sexual impulses, and their dream images in sleep, are morally wholly indifferent." The spirit feels disgraced, as though it had lost its kingly sceptre and had been involuntarily dragged about by the wheel of nature, as Hector was dishonoured when his feet were bound to the axle of Achilles's chariot. Antiquity, from India to Egypt, loathes the dreamer who defiles the flesh. The form of expression, **go out from him**, does not seem to refer to the solitary vice, masturbation, improperly called Onanism, (Gen. xxxviii, 9,) one of the most destructive crimes ever committed by fallen man; and yet it must include this vice. "In many respects," says Dr. A. Clarke, "it is several degrees worse

than common whoredom, and has in its train more awful consequences, though practised by numbers who would shudder at the thought of criminal connexion with a prostitute. It excites the powers of nature to *undue action*, and produces *violent secretions*, which necessarily and speedily *exhaust the vital energy*. Appetite ceases; nutrition fails, tremors are generated; and the wretched victim, superannuated even before he had time to arrive at man's estate, debilitated in mind to idiotism, tumbles into the grave, and his guilty soul (guilty of self-murder) is hurried into the awful presence of its Judge."

**17. Every skin**—Those inhabitants of the East who affect ancient simplicity of manners make use of goatskins for seats and beds. In some cases they take the place of carpets.

**18. They shall both bathe**—There are two opinions respecting this verse. The first is, that it relates to the same pollution as verse 16; the second, that it ascribes ceremonial impurity to the most intimate association of matrimony. Keil dissents from the latter opinion on grounds which seem to us insufficient. The design of this statute is doubtless not only to deter from polygamy and unlawful sexual intercourse, but also to set up a safeguard against conjugal excess, which is a sin against the law of the Creator written on the human body and mind. This verse intimates that David, in Psa. li, 5, did not use an Oriental exaggeration. Pravity attaches to man from his conception to his death, unless he be sanctified throughout his "whole spirit and soul and body," (1 Thess. v, 23,) through faith in Christ. Every outflow of nature, even under the holiest sanctions, is not only defiled but defiling. From an impure fountain all



19 And <sup>k</sup>if a woman have an issue, and her issue in her flesh be blood, she shall be <sup>l</sup>put apart seven days: and whosoever toucheth her shall be unclean until the even. 20 And every thing that she lieth upon in her separation shall be unclean: every thing also that she sitteth upon shall be unclean. 21 And whosoever toucheth her bed shall wash his clothes, and bathe *himself* in water, and be unclean until the even. 22 And whosoever toucheth any thing that she sat upon shall wash his clothes, and bathe *himself* in water, and be unclean until the even. 23 And if it be on her bed, or on any thing whereon she sitteth, when he toucheth it, he shall be unclean until the even. 24 And <sup>m</sup>if any man lie with her at all, and her flowers be upon him, he shall be unclean seven days; and all the bed whereon he lieth shall be unclean. 25 And if <sup>n</sup>a woman have an issue of her blood many days out of the time of her separation, or if it run beyond the time of her separation; all the days of the issue of her uncleanness shall be as the days of her separation: she *shall* be unclean. 26 Every bed whereon she lieth all the days of her issue shall be unto her as the bed of

her separation: and whatsoever she sitteth upon shall be unclean, as the uncleanness of her separation. 27 And whosoever toucheth those things shall be unclean, and shall wash his clothes, and bathe *himself* in water, and be unclean until the even. 28 But <sup>o</sup>if she be cleansed of her issue, then she shall number to herself seven days, and after that she shall be clean. 29 And on the eighth day she shall take unto her two turtles, or two young pigeons, and bring them unto the priest, to the door of the tabernacle of the congregation. 30 And the priest shall offer the one *for* a sin offering, and the other *for* a burnt offering; and the priest shall make an atonement for her before the Lord for the issue of her uncleanness. 31 Thus shall ye <sup>p</sup>separate the children of Israel from their uncleanness; that they die not in their uncleanness, when they <sup>q</sup>defile my tabernacle that *is* among them. 32 <sup>r</sup>This *is* the law of him that hath an issue, <sup>s</sup>and of *him* whose seed goeth from him, and is defiled therewith; 33 <sup>t</sup>And of her that is sick of her flowers, and of him that hath an issue, of the man, <sup>u</sup>and of the woman, <sup>v</sup>and of him that lieth with her that is unclean.

<sup>k</sup> Chap. 12. 2. — 3 Heb. *in her separation*.  
<sup>l</sup> See chap. 90. 18. — <sup>m</sup> Matt. 9. 20: Mark 5. 25: Luke 8. 43. — <sup>n</sup> Verse 13. — <sup>o</sup> Chap. 11. 47:

Deut. 24. 8; Ezek. 44. 23. — <sup>p</sup> Num. 5. 3; 19. 13, 20; Ezek. 5. 11: 23. 38. — <sup>q</sup> Verse 2. — <sup>r</sup> Verse 16. — <sup>s</sup> Verse 19. — <sup>t</sup> Verse 25. — <sup>u</sup> Verse 24.

the streams are polluting. Circumcision seems to imply that the moral impurity with which the fall of Adam had stained humanity, had concentrated itself in the sexual organs.

#### THE UNCLEANNESS OF WOMEN IN THEIR ISSUES, 19-33.

The separation of the woman during the menstrual period is so obviously a sanitary requirement that the custom was not confined to the Hebrews.

19. **Seven days**—This is sufficient to cover the ordinary period of physical impurity. It is worthy of note that no ceremonial cleansing or atonement is required at the expiration of this normal uncleanness, as there is after the healing of an abnormal issue. See verses 25 and 30. **Toucheth**—This word is used in its common signification, and not in the Pauline sense, (1 Cor. vii. 1,) which is treated of in verse 24, and especially in chap. xx, 18, where the penalty of excision is attached.

24. **Flowers**—Menstrual impurity

ignorantly contracted. See verse 19, note.

25. **Issue of blood many days**—For the miraculous healing of the bloody flux see Mark v, 25-34, notes. Scarcely second to the physical discomfort of this ailment was the burdensomeness of the ceremonial defilement, secluding the person from society, and putting her nurses and physicians in peril of the same defilement.

30. **Atonement for the issue**—See verse 15, note. The least of the bloody sacrifices is demanded because the uncleanness does not indicate such a deep-seated energy of evil as does the leprosy, which required two lambs.

31. **That they die not, when they defile my tabernacle**—These words explain the minute requirements of this chapter. Continuance in uncleanness without the prescribed purification was followed by death, not merely in the case of the unclean man venturing into the sanctuary, but also in the case of all who persisted in defiling Israel, called

## CHAPTER XVI.

AND the LORD spake unto Moses after  
 "the death of the two sons of

*a* Chap. 10. 1, 2.

to be a holy nation. The holy Jehovah had condescended to abide in the midst of Israel. Nothing offensive or uncomely should be suffered within the sacred precincts of his presence. The trifling spot upon the person must be carefully inspected by the official custodians of the holy place. It was because of his holiness that Jehovah exercised the most jealous care over all the habits of his people, at home and abroad, by day and by night. Their food, their clothing, their most hidden privacy, were under his constant inspection. This elaborate code of ceremonialism was perpetually uttering in the ear of the spiritually-minded Hebrew the sublime cry of the seraphim, "Holy, holy, holy, is the Lord of hosts; the whole earth is full of his glory." Isa. vi, 3. To lovers of holiness these restraints would not be irksome, but delightful; while they would be the most intolerable burden to the carnally minded. Thus the Levitical law tested and sifted the Israelites as the requirements of faith in the atoning blood of Christ is the touchstone of character to-day. To the sceptic who declares that this chapter is derogatory to the Divine Being, we reply that it is the office of the Spirit of inspiration to reveal truth by "interpreting spiritual things to spiritual men."

## SECTION II.—PRIESTLY.

**Ceremonial Purity.** Chaps. xvi—xxvii.

## CHAPTER XVI.

## THE DAY OF ATONEMENT.

This chapter contains the most solemn and significant ordinance found in the entire Levitical code, in the opinion not only of the modern Jews, but of the writer of the Epistle to the Hebrews. The great scheme of symbol worship culminated on the day of atonement. It was celebrated in the latter part of the month of September, and it seems

Aaron, when they offered before the LORD, and died; **2** And the LORD said unto Moses, Speak unto Aaron thy brother, that he <sup>b</sup>come not at all times

*b* Exod. 30. 10; chap. 23. 27; Heb. 9. 7; 10. 19.

to have been a sort of condensation of all the sacrifices of previous months, and to be an atoning or purifying of the tabernacle, the altar, the priests, and the people. Although the main part of the Mosaic ritual was sacrificial, as the guilt of sin was perpetually calling for new acts of purification, yet on this one day the idea of atonement rose to its highest expression in one grand comprehensive series of actions. This solemn service affords the most exact representation of the perfect atonement of Christ which can be found in all the Levitical ritual. See Heb. ix. It also sets forth sanctification through the blood of sprinkling as the second grand element of salvation. How far the people understood and profited by the *spiritual* lessons of this day we know not. But *ceremonially* their sins were all pardoned. After stating the occasion of the institution, (verses 1, 2,) the chapter is divided into three parts: An outline of the whole ceremonial, (3-10,) a detailed description of certain rites, (11-28,) and general rules respecting the day of atonement. Verses 29-34.

## THE OCCASION OF THE INSTITUTION, 1, 2.

**1. After the death of the two sons of Aaron**—This judgment of Jehovah is recorded in chap. x, on which occasion the important safeguards respecting the high priest's entrance into the most holy place were given. Why this record does not immediately follow chap. x, its natural place, is unknown.

**2. Come not at all times**—Many of the ancient pagan shrines were inaccessible, and hence they were called *adytum* and *abaton*, "not to be approached." This seclusion of the idol within the penetralia of the temple was requisite in order to preserve the veneration of the people, through the operation of that law of the human mind by which the mysterious is clothed by the imagination with extraordinary qualities. But no such

into the holy *place* within the vail before the mercy seat, which *is* upon the ark; that he die not: for 'I will appear in the cloud upon the mercy seat. **3** Thus

<sup>c</sup> Exod. 25. 22; 40. 34; 1 Kings 8. 10-12. —  
<sup>d</sup> Heb. 9. 7, 12, 21, 25.

reason is the ground of *this* prohibition. Jehovah's majesty needs no imaginary splendours. The old covenant says, "Obey and live, disobey and die;" the new one says, "Believe and be saved, believe not and be damned." Both covenants are essentially the same, inasmuch as faith is the root of obedience, and unbelief and disobedience are in the New Testament expressed by the same word—*ἀπειθεῖα*. **In the cloud**—Not the cloud of incense required to soften the insufferable splendours of the shekinah, but the shekinah itself. Hence the Targum of Jonathan, "The glory of my shekinah shall be revealed." A resplendence beamed forth from between the cherubim; but to make the vision supportable to mortal eyes God hid himself while revealing himself. The cloud is the same as that mentioned in Exodus xl, which appeared over the mercy seat whenever the high priest came before it. The rabbins postulate a cloud continually hanging over the cherubim. Luther, on the contrary, says that "over the propitiatory and cherubim there was nothing located which might be seen, but by faith only was God believed to be seated there." In the Scriptures the manifested glory of the Son of Man, the Jehovah of the Old Testament, is often associated with a cloud. Dan. vii, 13; Rev. i, 7. **The mercy seat**—We are required by the truth to say that this expression, so poetical and so consolatory to the God-fearing soul, is not a literal translation of the original Hebrew, *cappôreth*, the *cover* of the ark, in which were enshrined the tables of the law. This cover was underneath the luminous cloud, and hence was the footstool or throne of Jehovah, as the sanctuary in which it was placed is called "the place for thee to dwell in." Exod. xv, 17. The *cappôreth* was a massive gold plate equal to the ark in length and breadth, at either end of which was a solid golden cherub. We find no scripture to

shall Aaron "come into the holy *place*;" "with a young bullock for a sin offering, and a ram for a burnt offering. **4** He shall put on 'the holy linen coat, and

<sup>e</sup> Chap. 4. 3. —<sup>f</sup> Exod. 28. 39, 42, 43; chap. 6. 10; Ezek. 44. 17, 18.

sustain Ewald's assertion that the ark had a cover distinct from this plate, yet it is usually mentioned separately. Exod. xxv, 17. The word *cappôreth* may be derived from the *Piel* form of the verb *caphar*, to cover, in which form it signifies *to make atonement*; it is very doubtful whether the noun ever signifies an instrument of propitiation (*propitiatorium*, Vulgate, *ἱλαστήριον*, the Seventy) in the Pentateuch. Yet it is more probable that in later Hebrew, as in 1 Chron. xxviii, 11, it acquired the additional meaning of an atonement for sin. This relieves the writer of the Epistle to the Hebrews of the imputation made by Fürst, that he adopted a gloss in chap. ix, 5. In Heb. iv, 16 the *cappôreth* is very beautifully styled "the throne of grace," to which we may come, not with trembling and overwhelming awe, as did the high priest, but "boldly."

#### AN OUTLINE OF THE WHOLE CEREMONIAL, 3-10.

**3. Holy place**—This is here used, not for the court of the priests, but for the holy of holies. **Bullock**—The high office of Aaron requires the greatest of the sin offerings. See chap. iv, concluding notes. (**4.**) Note the presumption, that this high official had so failed to keep the holy law of God that he annually needed an offering not only for his conscious and wilful sins, but also for his inadvertencies, ignorances, and errors. Heb. v, 2. See concluding notes to chap. iv.

**4. The holy linen coat**—This requirement, that Aaron should divest himself of his pontifical robes when he appears before the Lord as a penitent, teaches us that no worldly distinction, no ecclesiastical preferment, is of any avail to avert the wrath of God. When Aaron represents God to men he may well be clothed with splendour, but when as a sinner he stands before the divine holiness, that splendour pales. The day

he shall have the linen breeches upon his flesh, and shall be girded with a linen girdle, and with the linen mitre shall he be attired: these *are* holy garments; therefore <sup>g</sup>shall he wash his flesh in water, and so put them on.

<sup>g</sup> Exodus 30. 20; chapter 8. 6, 7.—<sup>h</sup> See chapter 4. 14; Numbers 29. 11; 2 Chronicles 29. 21;

5 And he shall take of <sup>h</sup>the congregation of the children of Israel two kids of the goats for a sin offering, and one ram for a burnt offering. 6 And Aaron shall offer his bullock of the sin offering, which *is* for himself, and <sup>i</sup>make an atone-

Ezra 6. 17; Ezekiel 45. 22, 23.—<sup>i</sup> Chapter 9. 7; Hebrews 5. 2; 7. 27, 28; 9. 7.

of atonement stained the glory of all flesh by the revelation of Jehovah's holiness in contrast with man's guilt. **Breeches**—Properly, *drawers*. See chap. vi, 10, note. The high priest is required to appear to in the apparel of a common priest, with the addition of a linen mitre, a distinctive badge of the pontificate. This change of raiment represents a humiliation as deep as does the wearing of sackcloth upon the common people. **Wash his flesh**—It became the typical high priest to be "holy, harmless, and undefiled," that he might fitly prefigure the spotless Son of God. It was customary to remove him from his own house to a chamber in the temple seven days before, lest he should contract any defilement which might entail an uncleanness during those seven days, and he be disqualified for his duty on the great day of atonement. During this time he was exercised in all the various parts of the service though not entering within the veil. The law relating to his duties was read to him again and again, lest he should make any mistake in his office on that day to his own destruction and the detriment of the people. The elders of the Sanhedrin solemnly adjured him in these words: "We adjure thee, O high priest, our delegate, by Him that caused his name to dwell in this house, that thou alter not any thing of what we have spoken unto thee."—*Delitzsch on the Hebrews, Appendix.*

5. **Two kids of the goats**—This expression in the Hebrew is usually understood to mean "he-goats," (R. V.), which were used as sin offerings for princes and for the people on high festival seasons. See chap. xxiii, 19, note. **For a sin offering**—It is worthy of note that both the goats are for a sin offering, though only one of them is to be slain.

6. **Shall offer**—R. V., "present." The

actual offering does not take place until verse 11. **An atonement for himself**—"An innocent man," says Van der Waegen, "must come and make atonement for the guilty; but the guilty may not come and make atonement for the innocent." Since innocence is not inherent in fallen man by nature or practice, only as one who had himself been atoned could the high priest make atonement for others. "Every reconciling and sanctifying effect of the sacrifices is dependent on the existence of a personally reconciling mediatorship before God; and here the old covenant proclaims its inadequacy to institute a real reconciliation, in the fact that even the high priest himself, through whose intercessions the defect which attaches to the offering is made good, himself in turn has need of reconciliation and purification, as one subject to sin and weakness." Comp. Heb. v, 3.—*Oehler*. Here the Antitype, Jesus, differs from his types. His priesthood was unique in its sinlessness, and his piety unique in its impenitence. When God acknowledges a high priest as well-pleasing in his sight, this is a real declaration that he graciously accepts the whole people. On the contrary, his error is the inculcation of the people. Chapter iv, 3, note. That this required atonement is for involuntary defects and inadvertencies arising from fallen nature, rather than for special cases of transgression, is evident not only from the provision made for the latter in chap. iv, 3-12, but also from the presumption of sinfulness referred to in verse 3, note. Aaron's confession of sin was in these words: "O, for Jehovah's sake, do Thou expiate the misdeeds, the crimes, and the sins wherewith I have done evil, and have sinned before thee, I and my house, as is written in the law of Moses thy servant," concluding with



ment for himself, and for his house. 7 And he shall take the two goats, and present them before the Lord at the door of the tabernacle of the congrega-

tion. 8 And Aaron shall cast lots upon the two goats; one lot for the Lord, and the other lot for the 'scapegoat. 9 And Aaron shall bring the goat upon which

1 Heb.

Azazel.

quoting verse 30.—*Delitzsch on the Hebrews, Appendix.* And for his house—Hence only a married high priest was permitted to officiate on the day of atonement.

8. **Cast lots upon the two goats**—The lots were first of boxwood, afterwards of gold, with an inscription on one "*for the Name*"—Jehovah was too sacred to write—and on the other, "*for Azazel*."—*Delitzsch on the Hebrews, Appendix.* These were put into an urn and shaken, and drawn out with both hands of the high priest; that in the right hand was laid upon the goat standing at his right, and that in the left upon its corresponding goat. Divine Providence was supposed to direct the lots. Prov. xvi, 33. **The scapegoat**—

The **שִׂיזַי**, *Azazel*, occurs but four times in this chapter, and nowhere else in the Holy Scriptures. It is the puzzle of the Book of Leviticus, over which the most erudite scholars have uttered the despairing groan of "*locus vexatissimus*." Bochart, the chief of Hebraists, notwithstanding his profound learning, frankly makes the following humiliating confession: "I have nothing certain to offer in regard to this word;" and Fairbairn admits that "its exact and determinate import is not to be pronounced on with certainty." The chief theories are, 1.) That it is a place, a rough mountain in the vicinity of Mount Sinai: but no such mountain has ever been found. Besides this, the place is described indefinitely as any "land not inhabited—the wilderness." 2.) That it is an appellation of God. This is sustained by the Syriac version of *Azazel*—"the mighty God." The objection to this view is, that then the lot is a useless formality, since each goat would be allotted to the Deity, either as Jehovah or as the mighty God. 3.) That the word is a personal name for Satan or for one of his satellites. This is favoured by the Book of Enoch, in which *Azazel* is named

as an evil spirit, and by the rabbinical writings, where it occurs as the appellation of one of four demons. The theory that the sins of Israel were confessed over the head of the devil, or over an animal devoted to him, thus making his Satanic majesty co-ordinate with the holy God in the sanctification of his people, so shocks our sense of propriety that we should dismiss it without further comment if the names of modern exegetes as celebrated as Bush, Oehler, Keil, and Ewald, had not given to it the weight of their authority. "The idea that it is a sacrifice to the devil is at utter variance with the whole Levitical system, not to speak of the incongruity of a sin offering to that wicked spirit; this is accordingly generally abandoned. The notion is spun from the interpreter's own brain, without anything in the text to suggest it, that sin is hereby sent back to Satan as the source from which it has proceeded, or the one to whose realm it properly belongs; or that it is intended as an act of scorn and defiance. This malignant accuser may take these sins and do his worst with them, he can never bring Israel into condemnation for offences which have been expiated and forgiven. 4.) The word '*Azazel*' is derived from a root meaning 'to remove;' and may with greater propriety, as it seems to me, be regarded as an abstract term, meaning, as the British revisers render it in their margin, 'dismissal,' or, as the American company prefer, as more descriptive of the function discharged by the goat, 'removal.'"—*Dr. W. Henry Green.* "We must be very careful in the application of this term. It is one of the terms liable to abuse. The image has always been accepted as one symbolical of the work of Christ in bearing away the sins of the world. Considered strictly as a figure, it is full of beauty and helpful suggestiveness. It has, nevertheless, been open to the most mischievous perversion."—*Jos. Parker.*



the LORD's lot <sup>2</sup> fell, and offer him *for* a sin offering. **10** But the goat, on which the lot fell to be the scapegoat, shall be presented alive before the LORD, to make <sup>k</sup> an atonement with him, and to let him go for a scapegoat into the wilderness.

**11** And Aaron shall bring the bullock of the sin offering, which *is* for himself, and shall make an atonement for himself, and for his house, and shall kill the bul-

<sup>2</sup> Heb. *went up*.—<sup>k</sup> 1 John 2, 2.—<sup>l</sup> Chap. 10, 1; Num. 16, 18, 46; Rev. 8, 5.

**9. Lot fell**—Hebrew, *came up* out of the urn. **Sin offering**—All the sins of Israel, without exception, were atoned for this day by the offering of the two goats on the condition of repentance, even sins not committed inadvertently, and therefore excluded from atonement by sacrifice on other days of the year. See chap. iv, 2, note. The man who had sinned "with a high hand"—that is, defiantly, with open contempt of Jehovah and his law—was either suddenly cut off (Num. xvi, 30) before the day of atonement or hardened himself beyond repentance. See chap. iv, including note 3.

**10. To make atonement with him**—R. V. "for him." In chap. i, 4 the same Hebrew words are translated "to make atonement for him." Bähr says, that the means of atonement is never marked by *לְ*, *upon* or *for*, but always

by *בְּ*, *with*, and that the former regularly marks the object of the atonement. Hengstenberg also concurs with this view, and remarks that by the live goat being said to be atoned for, "he was thereby identified with the first, and the nature of the dead was transferred to the living;" so that "the goats stand here in a relation entirely similar to that of the two birds in the purification of the leper, of which the one let go was first dipped in the blood of the slain." Chap. xiv, 7. **Into the wilderness**—*Wilderness*, with the article, as here, signifies either the desert lying next to the speaker, or the well-known Arabian desert, or that about Petra.

A DETAILED DESCRIPTION OF CERTAIN RITES, 11–28.

**11. Bullock for himself**—It must be purchased with the money of the high

lock of the sin offering which *is* for himself: **12** And he shall take <sup>1</sup> a censer full of burning coals of fire from off the altar before the LORD, and his hands full of <sup>m</sup> sweet incense beaten small, and bring *it* within the vail: **13** <sup>n</sup> And he shall put the incense upon the fire before the LORD, that the cloud of the incense may cover the <sup>o</sup> mercy seat that *is* upon the testimony, that he die not: **14** And

<sup>m</sup> Exod. 30, 34.—<sup>n</sup> Exod. 30, 1, 7, 8; Num. 16, 7, 18, 46; Rev. 8, 3, 4.—<sup>o</sup> Exod. 25, 21.

priest. **And for his house**—The entire priesthood. There is an antitype; "Ye also, as lively stones, are built up a *spiritual house*, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." 1 Pet. ii, 5.

**12. The altar before the Lord**—The great or brazen altar. **Sweet incense**—Aromatic spices. Since the cloud of sweet incense symbolizes ascending prayer perfumed by the merits of the great Mediator, the Hebrew was taught that after his representative had with all pains purified himself, he must come into the holy presence, not on the ground of right, but as a suppliant imploring mercy. **Beaten small**—It was pulverized, that, when thrown into the censer, it might instantly produce a cloud of smoke, to soften the intense brightness of the shekinah between the cherubim. **Within the vail**—The holy of holies.

**13. Before the Lord**—This must here signify in the most holy place. It was considered a grave mistake, amounting to a sacrilege, in a certain Sadducean high priest to dare to kindle the incense without the vail and to carry it smoking within. Since the holy of holies was left in utter darkness, the venture of the high priest into the "thick darkness" where God dwelt strikingly illustrates the faith which is required to approach the mercy seat, where the "light inaccessible" veils itself in the cloud. **That he die not**—Death through neglect of these precautions may have been natural, and not judicial. See Num. iv, 18, note. "Thou canst not see my face: for there shall no man see me, and live." Exod. xxxiii, 20. "Common priests burned incense every day at the altar without the vail. Only once a year,

<sup>p</sup> he shall take of the blood of the bullock, and <sup>q</sup> sprinkle it with his finger upon the mercy seat eastward; and before the mercy seat shall he sprinkle of the blood with his finger seven times.

**15** <sup>r</sup> Then shall he kill the goat of the sin offering, that <sup>s</sup> is for the people, and bring his blood <sup>t</sup> within the vail, and do

<sup>p</sup> Chap. 4, 5; Heb. 9, 13, 25; 10, 4. — <sup>q</sup> Chap. 4, 6. — <sup>r</sup> Heb. 2, 17; 5, 2; 9, 7, 28.

and only after the most careful preparation, goes the high priest into the holiest. If he fail in his preparation he is liable to die. To ask a confirmatory sign of only Gabriel's message in the holy place, outside the holiest, is to get dumbness for a sign. The high priest went into the holiest with a cord attached, that his body might be drawn out if he were slain."—*Bishop H. W. Warren*. The command that the priest envelop himself in a cloud of incense when he raises the curtain expresses the fact that full and cloudless communion with God was not realized under the Old Testament sacrifices; that not until Jesus "by his own blood entered in once into the holy place, having obtained eternal redemption for us," were we able with "boldness to enter into the holiest by the blood of Jesus;" nor until then could believers enjoy the crowning blessing in the gift of God, the "communion of the Holy Ghost." John xiv, 16; 2 Cor. xiii, 14.

**14. Upon the mercy seat**—Eastward. Luther's version is very literal, "Gegen den Gnadenstuhl sprengen vorn an," *Sprinkle against the mercy seat* in front. Our English version is opposed to every Jewish authority. Ewald, however, supports it, while the Vulgate omits these words. Outram and Murphy insist that "the blood did not come upon the mercy seat, but fell upon the ground." The "Seventy" follows the ambiguity of the Hebrew, which is, "upon the face of the mercy seat eastward." This may direct that the eastern or front side of the ark and the front edge of its cover, the mercy-seat, be stained with blood, or that the blood drops be sprinkled on the east side of the ark, between it and the vail. If the latter be the

meaning the last clause of the verse is a repetition for the purpose of emphasizing the **seven times** to denote the perfection of the expiation. "The bearing of the blood of expiation into the most holy place, where no Israelite ever entered save the high priest, taught that the true expiation could only be effected by one who should pass into the presence of God, and leave the door wide open for all to enter."—*Dr. A. McLaren*. "The antitypal correlative of the presentation of the blood before the mercy seat was our Lord's appearance before God the Father, bearing in his glorified body (identical with that which suffered) his own precious blood, now glorified, yet still identical with that which had been shed. That high-priestly self-presentation of the Redeemer is the eternal conclusion and ratifying seal of the work of redemption."—*Delitzsch on the Epistle to the Hebrews*. See chap. vi, 27, note, on the blood of Christ in heaven.

<sup>s</sup> Verse 2; Heb. 6, 19; 9, 3, 7, 12. — <sup>t</sup> See Exod. 29, 36; Ezek. 45, 18; Heb. 9, 22, 23.

**16. Atonement for the holy place**—The holy of holies is viewed as polluted by the impurities of the people and by the imperfect priesthood, and therefore it needs the cleansing blood of sprinkling. **Uncleanness**—Not depravity or inbred sin, but ceremonial impurity. **Transgressions**—Actual sins entailing guilt were not pardoned but passed over. Rom. iii, 25, margin. "The great annual ceremonies of expiation, though powerless to remove spiritual uncleanness, and securing no actual pardon, had this effect, that every man was free to enter the tabernacle and appeal to the divine mercy. They removed whatever external hinderances might have otherwise excluded the sinful nation from the external service of God. They sanctified "to the purifying of the flesh."—*Dall*. See Heb. ix, 13.

tabernacle of the congregation, that <sup>a</sup>remaineth among them in the midst of their uncleanness. **17** <sup>a</sup>And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel. **18** And he shall go out unto the altar that *is* before the LORD, and <sup>v</sup>make an atonement for it; and shall take of the blood of the bullock, and of the blood

of the goat, and put *it* upon the horns of the altar round about. **19** And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and <sup>w</sup>hallow it from the uncleanness of the children of Israel.

**20** And when he hath made an end of <sup>a</sup>reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat: **21** And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the

<sup>3</sup> Heb. *dwelleth*. — <sup>a</sup> See Exod. 34. 3; Luke 1. 10. — <sup>v</sup> Exod. 30. 10; chap. 4. 7, 18; Heb.

9. 22, 23. — <sup>w</sup> Ezekiel 43. 20. — <sup>x</sup> Verse 16; Ezekiel 45. 20.

### The tabernacle of the congregation

—The priests' apartment without the vail. The manner of its purification may be inferred from chap. iv, 6, 7. See note. **Remaineth**—Dwells.

**17. There shall be no man in the tabernacle**—The entire tabernacle must be vacant. The priests must leave their place and mingle with the Levites on guard around the sacred abode of Jehovah. The penitent people stand in silence and awe while their solitary representative, with trembling, approaches the presence of the holy God. How strikingly this prefigures the fact that there is but one Mediator, the man Jesus Christ. He must ever be solitary in his office. No virgin mother, no saint, no angel can be associated with him in making his atonement and in pleading its merits on high. To thrust an imaginary associate into the office of Intercessor, where Jesus stands alone, is to degrade and vilify him. Heb. i, 3; ix, 7. See concluding note, (6.) **For all the congregation**—Every penitent Israelite had a share in the benefits of that atonement, as every penitent believer in Jesus Christ receives pardoning grace through his atoning blood. The conditional repentance, though not expressed, is evidently implied; for the notion that the mere mechanical performance of the high priest, irrespective of the state of heart of the sinner, resulted in a reconciliation, is even in the Talmud itself mentioned only to be forthwith rejected. The universality of the atonement is here clearly foreshadowed.

### 18. Blood . . . horns of the altar

—The horns of the incense-altar symbolized the divine favour and mercy. The annual application of the blood renewed the expression of that favour when forfeited by Israel's sin. Some suppose that the altar of burnt offerings is referred to, and that the purification of the incense altar is implied in that of the holy place, verse 16. See chap. iv, 7, note.

**19. Cleanse it, and hallow**—Ceremonially purify and consecrate, so rendering it fit for divine service.

**20. Reconciling the holy place**—Purifying by atonement. Thus the R. V. The Hebrew for *reconcile* is commonly rendered *alone*.

**21. Lay . . . hands upon**—See verse 21, and chap. i, 4, notes. Among the modern orthodox Jews, instead of the scapegoat a cock is substituted, which they call an atonement. On the eve of the day of atonement they swing this cock three times around their head, each time saying, in Hebrew, "This is to be sacrificed instead of me." Then it is slaughtered and eaten. **And confess**—The Mishna preserves the form of confession: "O Lord, thy people, the house of Israel, have transgressed, they have rebelled, they have sinned before thee. I beseech thee now absolve their transgressions, their rebellion and their sin that they have sinned against thee, as it is written in the law of Moses thy servant," concluding with verse 30. **All the iniquities**—This includes all those sins of penitent Israelites for which the ordinary sacrifices did not avail. See verse 9, note.

children of Israel, and all their transgressions in all their sins, <sup>2</sup> putting them upon the head of the goat, and shall send *him* away by the hand of <sup>4</sup> a fit man into the wilderness: **22** And the goat shall <sup>2</sup> bear upon him all their iniquities unto a land <sup>5</sup> not inhabited: and he shall let go the goat in the wilderness. **23** And

<sup>y</sup> Isa. 53. 6. — <sup>4</sup> Heb. *a man of opportunity*. — <sup>z</sup> Isa. 53. 11, 12; John 1. 29; Heb. 9.

**Putting them upon the head of the goat**—Here is a positive proof that the laying on of hands upon a victim symbolically transferred the sins of the offerer. The high priest was accustomed to pronounce the following confession of sins, placing both hands on the goat's head: "O Jehovah, thy people, the house of Israel hath sinned, transgressed, and committed wickedness before thee. O Jehovah, let atonement be made for the sins, transgressions, and wickedness whereby thy people, the house of Israel, hath sinned." Joseph Roberts, who was for years a Wesleyan missionary in India, tells of a Hindoo custom which seems to recognise the devotedness of a substitute goat, which is set at liberty by one who seeks divine favour. "When a person is sick," says Roberts, "he vows, on his recovery, to set a goat at liberty in honour of his deity. Having selected a suitable one from his flocks he makes a slit in the ear, or ties a yellow string round its neck, and lets it go whithersoever it pleases. Whoever sees the animal knows it to be a *nate kadi*, 'the vowed goat,' and no person will molest it. . . . When a person has committed what he considers a great sin he does the same thing; but, in addition to other ceremonies, he sprinkles the animal with water, puts his hands upon it, and prays to be forgiven." **Fit man**—"A man that is in readiness." R. V. He was appointed at a suitable time, hence skilled in his office. Tradition says that he was not an Israelite. **Wilderness**—See verse 10, note. In the time of Christ the scapegoat was led to a high rock, twelve miles from Jerusalem, down which it was precipitated and killed. This was done by relays of men stationed along the route a sabbath day's

Aaron shall come into the tabernacle of the congregation, <sup>a</sup> and shall put off the linen garments, which he put on when he went into the holy *place*, and shall leave them there: **24** And he shall wash his flesh with water in the holy place, and put on his garments, and come forth, <sup>b</sup> and offer his burnt offering,

<sup>28</sup>: 1 Pet. 2. 24. — <sup>5</sup> Heb. *of separation*. — <sup>a</sup> Ezek. 42. 14; 44. 19. — <sup>b</sup> Verses 3, 5.

journey, two thousand paces, apart. By this arrangement the goat was hurried rapidly along and dashed down the precipice, and the fact was quickly telegraphed back from man to man to the vast congregation in the holy city, who awaited in breathless silence the sequel which assured them that their sins had been successfully borne away, according to the ritual, when a shout of gladness went up to heaven.—*Delitzsch on the Hebrews, Appendix*.

**22. Shall bear**—See extended note, chap. x, 17; Num. ix, 13.

**23. Put off the linen garments**—The distinctive work of atonement having now been accomplished, the garments of humiliation are laid aside and the gorgeous and costly robes of the high priest are put on. Thus Jesus, after saying "It is finished," laid aside the robes of mortal flesh soon to put on the vesture of a glorified humanity.

**24. And . . . wash his flesh**—His hands and feet were washed from the defilement of the sin offering. **In the holy place**—Rather, in a holy place, probably near the laver. He then **put on** his golden pontifical **garments** and appeared in the sight of the people, symbolizing no longer the suffering Saviour, but the exalted "Mediator of the new covenant." His duties after sending away the scapegoat were to take the fat out of the goat and bullock, whose blood he had sprinkled in the holy of holies, to cut them into pieces, and to send them without the camp to be burned; to read the sixteenth and part of the twenty-third chapters of Leviticus in the court of the women, blessing the people; then, after his change of raiment, he offered the extra goat (Num. xxix, 11) and his own ram for **his burnt offering**, and the people's ram; he burned the **fat of**



and the burnt offering of the people, and make an atonement for himself, and for the people. **25** And <sup>c</sup>the fat of the sin offering shall he burn upon the altar. **26** And he that let go the goat for the scapegoat shall wash his clothes, <sup>d</sup>and bathe his flesh in water, and afterward come into the camp. **27** <sup>e</sup>And the bullock for the sin offering, and the goat for the sin offering, whose blood was brought in to make atonement in the holy place, shall one carry forth without the camp; and they shall burn in the fire their skins, and

<sup>c</sup> Chapter 4. 10.—<sup>d</sup> Chapter 15. 5.—<sup>e</sup> Chapter 4. 12, 21; 6. 30; Hebrews 13. 11.—<sup>f</sup> Exodus 30. 10; chapter 23. 27; Numbers 29. 7; Isaiah

the sin offering, the bullock and goat, offered the daily evening sacrifice as on other days, trimmed the lamps, laid aside his priestly robes and put on his common clothes, and went home, attended by the people, to celebrate a feast of gladness that he had gone safely through the important ritual of the great day of atonement. "The great lesson is, that the separation of sin from the soul is most difficult. The assayer who would separate the pure metal from the dross must carefully follow most minute directions. Some ores are so refractory that we send them ten thousand miles to be treated. Minute and definite are the directions of Him who would separate sin from the soul. There is but one way. Without the shedding of blood there is no remission."—*Bishop H. W. Warren.*

#### GENERAL RULES RESPECTING THE DAY OF ATONEMENT, 29-34.

**29. Statute for ever**—See chapter iii, 17, note. **Seventh month**—Tisri, the first day of which (about the middle of September) the modern Jews celebrate as the beginning of the civil year. For the importance of the seventh month, the first day of which was the feast of trumpets, see chap. xxiii, 24. **Tenth day**—The writer has spent a portion of this day, Sept. 21, 1874, in a synagogue in Boston, witnessing the penitential worship of the Israelites on the day of atonement. In chap. xxiii, 32, this fast is commanded to be observed on the ninth. The discrepancy disappears when we consider that the tenth day began on the evening of the

their flesh, and their dung. **28** And he that burneth them shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp.

**29** And *this* shall be a statute for ever unto you: *that* <sup>f</sup>in the seventh month, on the tenth day of the month, ye shall afflict your souls, and do no work at all, *whether it be* one of your own country, or a stranger that sojourneth among you: **30** For on that day shall the priest make an atonement for you, to <sup>g</sup>cleanse you, *that* ye may be clean from all your

53. 3, 5; Daniel 10. 3, 12.—<sup>g</sup> Psalm 51. 2; Jeremiah 33. 8; Ephesians 5. 26; Hebrews 9. 13, 14; 10. 1, 2; 1 John 1. 7, 9.

ninth. **Afflict your souls**—Give free scope to conviction of sin. "It is worthy of note that the Spirit of truth in the unaffected simplicity of a primeval time dwells on the state of the soul alone, and condescends on no outward manifestations of the inward feeling. The rabbis and doctors interpret affliction of soul by fasting, because such was the formal mode in their day."—*Dr. J. G. Murphy.* That repentance, and not fasting, is here commanded is evident, because (1) fasting is neither expressed nor implied in these words; (2) it should precede the benefits of the atonement in the Old Testament, as it does in the New Testament; (3) the required fasting of a whole nation without exception, "from even to even," tasting neither food nor water, would not be in harmony with God's goodness. The command to fast is not found in the law, and it is a disputed inference in the Gospel. The penitence of the Hebrew impressively sets forth the truth, that the universal atonement made by Christ is effectual for the pardon of the penitent sinner only. **A stranger**—For his civil and religious rights, see chap. xxiii, 22, note. He is freely admitted into the modern synagogue on the day of atonement.

**30. To cleanse you**—This cleansing was, 1.) a restoration of the worshipper to membership and communion with the congregation of Israel; and, 2.) the premission or Old Testament forgiveness of sins to the penitent believer in the divine promises. For we cannot admit that there was in the Jewish sacraments an operation of



sins before the Lord. **31** <sup>a</sup>It shall be a sabbath of rest unto you, and ye shall afflict your souls, by a statute for ever.

**32** <sup>a</sup>And the priest, whom he shall anoint, and whom he shall <sup>ek</sup>consecrate to minister in the priest's office in his father's stead, shall make the atonement, and <sup>l</sup>shall put on the linen clothes, even the holy garments: **33** And <sup>m</sup>he shall make an atonement for the holy

<sup>h</sup> Chap. 23. 32. — <sup>i</sup> Chap. 4. 3, 5, 16. — <sup>6</sup> Heb. *fill his hand*. — <sup>k</sup> Exod. 29. 29, 30; Num. 20. 26, 28.

grace *propria virtute*, that is, by themselves alone, irrespective of the spiritual state of the worshipper. "The perfection of the worshippers is the complete restoration of their peace with God; and this only can be attained by the complete removal of the barrier formed by sin, by making them in the fullest sense *cleansed*. Had this ever really been once effected for the congregation of Israel by the annual sacrifices of the day of atonement, no need would have been felt for a repetition of them. But this was not so." — *Delitzsch* on Heb. x, 2. See Introduction, (7.)

**31. A sabbath of rest**—This *sabbath* (*shabbathón*) was a decalogue Sabbath only when the day of atonement fell on the seventh day of the week. See chap. xxiii, 24, note, with concluding note (2) to the same.

**32. The priest . . . anoint**—The Hebrew pontiff was at first designated as the anointed priest. Afterwards he was styled the great or high priest. See chap. iv, 3, note. **Consecrate**—See Num. iii, 3, note.

**33. The holy sanctuary**—The holy of holies, as distinguished from the **tabernacle of the congregation**, the apartment of the priests. "The holy things were rendered unclean, not only by the sins of those who touched them, but by the uncleanness, that is, the bodily manifestation, of the sin of the nation; so that they required a yearly expiation and cleansing through the expiatory blood of sacrifice."—*Keil and Delitzsch*. "Thus was the sanctuary cleansed from the defilement of priests and worshippers, and the communion of the Church with its Lord re-established. Alike priests and worshippers could now again have sacrificial access to and fellowship with God. It still

sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar: and he shall make an atonement for the priests, and for all the people of the congregation. **34** <sup>a</sup>And this shall be an everlasting statute unto you, to make an atonement for the children of Israel for all their sins <sup>o</sup>once a year. And he did as the Lord commanded Moses.

<sup>l</sup> Verse 4. — <sup>m</sup> Verses 6, 16-18, 24. — <sup>n</sup> Cf. ap. 23. 31; Num. 29. 7. — <sup>o</sup> Exod. 30. 10; Heb. 9. 7, 25.

remained to cleanse from personal guilt and sin. This was effected by the so-called 'scapegoat.' — *Dr. Edersheim*. The human nature of the Word made flesh in which he tabernacled (*ἐσκήνωσεν*) (John i, 14) and wrought out the work of human redemption, being absolutely holy, never needed purification, since in both flesh and spirit he was "holy, harmless, and undefiled."

**34. For all their sins**—Though this day is appointed by God as the day for the forgiveness of sins, no such end can be reached except by true repentance and the firm determination not to sin any more. As is stated in *Tr. Yoma*, 85 b: "He who yieldeth to sin in the supposition that the day of atonement will bring him forgiveness, will find no forgiveness on this day. And only the sins committed by man against God can be atoned for on this day; as to the sins, however, between man and man, this day is powerless to remove them until the offender has appeased the offended." Since there were many sins and "errors" (Greek, *ignorances*, Heb. ix, 7) for which there had been no specific expiation in the Levitical code, and many which had been neglected, there was need of one general expiation once each year. See verse 9, note. "If the law were not spiritual, atonement would not be so absolutely necessary. That any one could keep the law, and thereby merit the favour of God, never entered the thought of the lawgiver. Its immediate purpose was only to excite a sense of the need of redemption. In this view, the law was only *παιδαγωγὸς εἰς Χριστόν*," (a child-leader unto Christ).—*Hengstenberg*. For a reply to *Baehr's* denial of the substitutional nature of the Mosaic sacrifices, see Num. xv, concluding note. "To a

God of infinite benevolence, justice, and holiness, nothing can compensate for sin save the removal of sinfulness from the heart of the sinner; nothing make room for forgiveness save the establishment of a principle of daily life actually operating and assuring that removal. Wherefore the willing self-sacrifice of the innocent for the guilty is admissible in God's plan of salvation, not as an end satisfactory in itself, but as a means for effecting that real, practical removal of sin by the destruction of sinfulness, which will justify a just and holy God for pardoning and forgetting the sins of the past. To this principle nothing else in the whole Mosaic ritual so plainly points as does the feast of atonement. In the death of its victims it repeated the daily lesson of bloody sacrifices; while in its liberated offering it set forth the crowning truth, that even self-sacrifice can expiate sins committed only in so far as it removes—'sends away for Azazel'—the disposition to commit sins."—*Geo. W. Cable*. **And he**—that is, Aaron, to whom Moses was directed to communicate this command—**did as the Lord commanded**. This bit of history must have been added at least seven months after the dedication of the tabernacle, when Nadab and Abihu were slain and the precepts of this chapter were given. The first day of atonement was after the rebellion at Kadesh-Barnea. Compare Lev. ix, 23; x, 1, with Exod. xl, 17, and Introduction to Numbers, (4.)

#### CONCLUDING NOTES.

(1.) "Although the Pentateuch from Exodus xxx, 10 to Numbers xxix contains allusions or references to the 'great day,' it is remarkable that its observance is not recorded in any other part of the Old Testament. Professor Dillmann has, in his commentary on Leviticus xvi, convincingly shown that no argument can be drawn from this silence, the historical narratives being chiefly of popular feasts, whereas this fast specially attached to the sanctuary. The same eminent critic has satisfactorily accounted for the omission from passages where we might, perhaps, have expected mention of it. Indeed, to be

logically consistent, the argument would require to take into account that we find no express record of it till the first century of our era. Acts xxvii, 9, and Epistle to the Hebrews. Yet the description of the high priest, Simon the Just, in the Book of Sirach (Eccl. l) is undeniably that of his appearance on the day of atonement, which brings us to more than two centuries before Christ. But, indeed, so to state the argument is almost to reduce to absurdity the contention of those who would deny its ancient, and, as we are fully convinced, Mosaic institution."—*Dr. Edersheim*.

(2.) The writer of the Epistle to the Hebrews asserts (ix, 7) that the high priest went *once* every year into the most holy place, but an examination of verses 12-15 of this chapter will prove that there were at least three entrances. He entered first with a censer in one hand and incense in the other, so that he could not have carried the blood. Secondly, he entered with the blood of the bullock, which, according to tradition, a priest meanwhile had stirred lest it should coagulate. Thirdly, with the goat's blood. Some think that he entered the fourth time to bring away the censer and the plate of incense. The most obvious way of harmonizing the statements of Moses and of the Epistle is to interpret the latter as meaning on *one day* every year.

(3.) The fact that the high priest was not permitted to sit down within the veil intimates that his work was never perfect, but must be ever renewed with the rolling years. "Every priest *standeth* offering oftentimes the same sacrifices, which can never take away sins. But this man," Jesus Christ, "after he had offered one sacrifice for sins, forever *sat down* on the right hand of God," having forever perfected, as to the consciousness, them that are sanctified.

The momentary stay of the high priest in the holy of holies clearly typifies that the time had not come when every perfect believer in Jesus Christ might have the constant communion of the Holy Ghost, the abiding Comforter, his body having become an hab-

itation of God through the Spirit. Jesus, our high priest, has entered heaven, his sanctuary above; and his successor, the Holy Spirit, has entered his holy of holies below—the believing heart.

(4.) The typology of the scapegoat is a subject beset with difficulties. No light is reflected upon it from the New Testament, for none of its writers allude to it. It becomes us to walk carefully on ground on which apostles have not ventured. The typical import of the scapegoat depends, first of all, upon its literal meaning. Professor Bush, interpreting the *Azazel* to signify an evil spirit, has an extended argument to prove that the sending of the goat into the wilderness, laden with sins, symbolizes the rejection of the apostate and reprobate race of Israel guilty of the crucifixion of the Messiah. But, since the live goat was part of the expiatory sin offering, this theory involves the contradiction that the Jews made propitiation for their sins by suffering the wrath of heaven, and, of course, that sinners will make propitiation for their sins while banished to hell! The ancient view, taken by Theodoret, Cyril, Augustine, and Procopius, is, that as the slain goat prefigures the crucifixion, so the living goat typifies the resurrection. But the dying, and not the risen, Christ bore the sins of men. Again, we find no similitude between heaven and the wilderness. Hence we cannot accept this theory, nor that which maintains that this ceremony was designed to ridicule the Egyptian superstition respecting Typhon, the spirit of evil, inhabiting the wilderness, by sending a cursed animal into his realm. It seems more reasonable to regard the scapegoat as symbolizing one aspect of the atonement made by Jesus Christ, since, in the fifth verse, both goats are “for a sin offering.” While the sprinkled blood sets forth the God-ward side of the atonement, the satisfaction of divine justice, the dismissed goat may represent the man-ward aspect of Christ’s expiatory work, the disburdening of the believer’s conscience through the forgiveness of his sins, and the assurance that they are separated from him

as far as the east is from the west. The satisfaction of God, as a moral governor, having been made in secret by the high priest alone, it was important for the assurance of the people that there should be a visible transaction, embodying in a sensible form the results of the service, or the man-ward side. Professor Murphy sees in the returnless scapegoat an illustration of “the wider meaning of death in Scripture, which is not annihilation, but a state of ill-fare, in contrast with life, which is a state of well-fare, not terminated, but only fully entered upon, at the separation of the soul and body.

(5.) The whole number of sacrificial animals for this day was fifteen; two daily sacrifices, one bull, two rams, and seven lambs, all burnt offerings; two goats as sin offerings, one of which was eaten in the evening, the blood being sprinkled without; the other, the blood of which was sprinkled within the veil, was burnt; lastly, the high priest’s bull, as a sin offering, which was burnt.

Seven days before this service the high priest was shut up in the sanctuary, and kept away from his wife. Lest he might become ceremonially defiled, a deputy was appointed to act in his stead, if necessary. Elders of the high court read to him and instructed him in the ritual of this important day, and addressed him: “My lord, high priest! Read thou with thy mouth; perhaps thou hast forgotten or never learnt this point. We are delegates of the high court, but thou art delegate both for us and the high court; we conjure thee to make no change in any thing that we have said to thee.” The whole night before the day of atonement he either expounds the law or some one expounds it to him. If he is disposed to sleep, he is suddenly touched and admonished to arise and walk about. During the day’s service he underwent five baths and ten washings of consecration of hands and feet. For the extended ritual of the day of atonement used by the ancient Jews, and in part by the modern, see Delitzsch on the Epistle to the Hebrews, vol. ii, first appendix.

(6.) The requirement that no man should be in the tabernacle when the

## CHAPTER XVII.

AND the Lord spake unto Moses, saying, **2** Speak unto Aaron, and unto his sons, and unto all the children of Israel, and say unto them; This is the thing which the Lord hath com-

*a* See Deut. 12. 5, 15, 21.

high priest entered the holy of holies on the great day of atonement, prefigures the fact that Jesus entered within the veil with his own blood without human eye-witnesses. Heb. ix, 12. We are left to conjecture the exact time when this important event took place. Several considerations point to the resurrection morning, just after Jesus appeared to Mary Magdalene. 1.) The prohibition, "touch me not," and the reason assigned, "for I am not yet ascended." The high priest could touch no one before entering within the second veil, lest he touch an unclean person and contract defilement, disqualifying him for his office. One week afterwards Jesus invited Thomas to touch him. 2.) The message given to Mary, "Go unto my brethren, and say unto them, I ascend unto my Father, and your Father." It will be noticed that this is in the present tense, "I ascend," and not in the future. If the message related to the public ascension from the Mount of Olives, we see no urgency in this announcement, which Jesus had several opportunities of giving in person to the assembled apostles during an interval of forty days. 3.) The fact that the Spirit, which could not be given till Jesus was glorified, was given on the evening of the day of the resurrection, as a precursor of the Pentecost, (John xx. 22,) implies that his glorification had already begun, and that the work of his office, as the atoning Saviour, was now completed. But the priestly act was not shedding the blood of the sacrifice, which was done by laymen, (chap. i, 5,) but *sprinkling the blood*. This was the great function of the high priest. This crowning act of the priesthood of Christ must have been accomplished before the Holy Spirit, the purchase of his blood, was bestowed. 4.) Since Jesus was both the sacrifice and the priest, he could not perform the great

manded, saying, **3** What man soever *there be* of the house of Israel, <sup>a</sup> that killeth an ox, or lamb, or goat, in the camp, or that killeth *it* out of the camp, **4** <sup>b</sup> And bringeth it not unto the door of the tabernacle of the congregation, to

*b* Deut. 12. 5, 6, 13, 14.

function of his office, the sprinkling of his own blood, until the resurrection had placed the great high priest's diadem upon his brow. Hence the high probability that Jesus entered the holy of holies on the day of his resurrection, and presented his own blood at the earliest possible moment. See *Bibliotheca Sacra*, vol. i, p. 170.

(7.) "In the biblical text the account of that day follows immediately on the laws of purification. We might almost inscribe the various parts of that section as follows: 1.) Clean individually and personally. Lev. xi. 2.) Clean in the family. Lev. xii. 3.) Clean in the congregation. Lev. xiii-xv. 4.) Above and beyond all, the great cleansing of Israel and its sanctuary. Lev. xvi. Thus the first part of the Book of Leviticus, (chaps. i-xvi,) which tells how Israel as a people must enter into communion with God, leads up to the second part, (chaps. xvii to the end,) which indicates how this communion is to be manifested and preserved."—*Dr. Edersheim*.

## CHAPTER XVII.

## THE SACREDNESS OF BLOOD.

Since blood is the only means of atonement, it becomes important to impress upon the Hebrew mind not only the sacredness of the blood of the victims slain in sacrifice, but of the shed blood of all beasts and birds. Hence, when the sacrificial animals are slain for food, they must be killed at the door of the tabernacle, (1-6.) Sacrifices to demons are forbidden, (7-9,) and all blood eating, (10-16.)

## THE PLACE OF SLAYING DOMESTIC ANIMALS FOR FOOD, 1-6.

**3. In the camp**—In addition to the ceremonial, there were doubtless sanitary grounds for the requirement that all slaughter in the camp be in one



offer an offering unto the LORD before the tabernacle of the LORD: blood shall be <sup>c</sup>imputed unto that man; he hath shed blood; and that man <sup>d</sup>shall be cut off from among his people: **5** To the end that the children of Israel may bring their sacrifices, <sup>e</sup>which they offer in the open field, even that they may bring them unto the LORD, unto the door of

<sup>c</sup> Rom. 5, 13. — <sup>d</sup> Gen. 17, 14. — <sup>e</sup> Gen. 21, 33; 22, 2; 31, 54; Deut. 12, 2; 1 Kings 14, 23; 2 Kings 16, 4; 17, 10; 2 Chron. 28, 4; Ezek. 20, 28; 22, 9.

the tabernacle of the congregation, unto the priest, and offer them *for* peace offerings unto the LORD. **6** And the priest shall sprinkle the blood upon the altar of the LORD at the door of the tabernacle of the congregation, and <sup>a</sup>burn the fat for a sweet savour unto the LORD. **7** And they shall no more offer their sacrifices <sup>b</sup>unto devils, after whom they

<sup>f</sup> Chap. 3, 2. — <sup>g</sup> Exod. 29, 18; chap. 3, 5, 11, 16; 4, 31; Num. 18, 17. — <sup>h</sup> Deut. 32, 17; 2 Chron. 11, 15; Psal. 106, 37; 1 Cor. 10, 20; Rev. 9, 20.

place, where there was doubtless some way of disposing of the blood without endangering the public health. See Introduction, (6.) The private slaughter of domestic animals was doubtless forbidden as a safeguard against the propensity to idol offerings, which the people brought with them out of Egypt. The suggestion has weight, that since the herds were scanty, the requirement to bring animals for slaughter to the tabernacle was also designed to act as a check against too great a reduction of their number. Only the tribes of Reuben, Gad, and the half of Manasseh seem to have had what might be called large herds. Num. xxxii. There can be little doubt, that during the forty years in the wilderness oxen and sheep were rarely used as food, whence it was *flesh* that Israel so greatly lusted after.

**Out of the camp**—The inconvenience of this requirement, when Israel was widely scattered in the wilderness for pasturage, is greatly mitigated by the fact that they were miraculously fed with manna. Their disgust for this, and clamour for animal food, (Num. xi, 6,) indicates that they rarely slew any animal of their flocks for food. But when the manna had ceased, and the tabernacle was fixed in one place, this prohibition was repealed in advance by Moses, (Deut. xii, 13–15,) so far as animals intended for food are concerned, and the people were permitted to kill and eat in all their gates.

**4. An offering unto the Lord**—The blood and fat were sacrificially treated, but nothing is said respecting the priest's portion which was allotted in peace offerings. There was also the same priestly inspection. Modern Jews eat no meat which has not the seal of

the rabbi certifying that the animal was without blemish. Herein again is a sanitary safeguard. **Blood shall be imputed**—This is explained by the following words: **He hath shed blood.** He is classified with those who have wickedly shed human blood, and are guilty of murder. **Cut off**—He shall be punished with *death*, without defining the manner. Thus the Seventy and the Vulgate. The punishment is never *exile*, as is supposed by J. D. Michaelis.

**5. Sacrifices which they offer**—Animals which Israel would have slain for food in the open field, that is, outside the enclosed space of the court of the tabernacle, are required to be slain as peace offerings, in the manner prescribed in chaps. iii, and vii, 11–34, though the limitation of the time of eating was probably removed, nor is it certain that the priest's portion, the heave offering, was demanded.

**6. Burn the fat**—See chaps. iii, 3, 17; vii, 23, 25, notes. **Sweet savour**—Chap. i, 9, note.

**7. Devils**—The Hebrew *seirim*, literally, *the shaggy ones*, or *goats*, has a wonderful variety of renderings in the Authorized Version. See chap. xxiii, 19, note. The Vulgate renders it *dæmones*, and Luther “field devils;” the Seventy, *τοῖς παταίοις*, usually translated *idols*; but Schleusner here renders it *demons*, the Revised Version, “devils.” These were supposed by the Egyptians to inhabit the desert. The Israelites had brought this superstition out of Egypt, where goats were worshipped as gods, particularly Pan, the impersonation of the male principle in nature, under the name of *Mendes*. From these arose the innumerable herd of satyrs, fauns, and dryads which figure so largely

'have gone a whoring. This shall be a statute for ever unto them throughout their generations.

8 And thou shalt say unto them, Whatsoever man *there be* of the house of Israel, or of the strangers which sojourn among you, \* that offereth a burnt offering or sacrifice, ■ And <sup>1</sup> bringeth it not unto the door of the tabernacle of the congregation, to offer it unto the Lord;

*i* Exod. 34. 15; chap. 30. 5; Deut. 31. 16; Ezek. 23. 8.—*k* Chap. 1. 2, 3.—*l* Verse 4.—*m* Gen. 9. 4; chap. 3. 17; 7. 26, 27; 19. 26; Deut. 12.

in Grecian and Roman mythology. **Gone a whoring**—This strong metaphor for the practice of idolatry expresses Jehovah's abhorrence of polytheistic rites celebrated by his people. As Jehovah by his covenant had married Israel, their worship of other gods was like the infidelities of a wife. Jer. iii, 1, 14; James iv, 4, 5, R. V. But since most of the ancient idolatries were grossly licentious, the term *whoring* may be used in a sense not altogether figurative. See Num. xiv, 33, note. **A statute forever**—Since there was a repeal of the laws relating to the place of killing animals for food, (see verse 4, note,) the unchangeable statute must relate to the worship of demons and false gods. No command is more scrupulously kept by the Jews of to-day. The first sentence taught to every Hebrew child is the *Shema Israel*, "Hear, O Israel, Jehovah thy God is one God." This safeguard against polytheism rings out in all their synagogues whenever the scroll of the law is taken from its sacred depository, every reading being prefaced by this loud proclamation.

8. **Strangers... sacrifice**—For the religious privileges and obligations of strangers, see chapter i, 2; xxiii, 22, notes. The Israelites were expressly forbidden to offer burnt offerings in every place, but only "in the place which the Lord shall choose," in order to preserve the unity of the ritual and of the nation, and to exclude idolatry. To build a rival altar was to erect a rival throne. See Josh. xxii, 10–12. It was reasonable that resident strangers should be subjected to a law which concerned the life of the state. No sacrifice can be offered except at the door of the tabernacle, and this can be

even that man shall be cut off from among his people.

10 <sup>n</sup> And whatsoever man *there be* of the house of Israel, or of the strangers that sojourn among you, that eateth any manner of blood; \* I will even set my face against that soul that eateth blood, and will cut him off from among his people. 11 <sup>o</sup> For the life of the flesh *is* in the blood; and I have given it to

16, 23; 15. 23; 1 Sam. 14. 33; Ezek. 41. 7. —*n* Chap. 20. 3, 5, 6; 26. 17; Jer. 44. 11; Ezek. 14. 8; 15. 7.—*o* Verse 14.

erected only in the place selected by Jehovah; (Deut. xii, 5–14;) it follows that, since Mount Moriah was the last place chosen for the "house of sacrifice," (2 Chron. vii, 12.) the Jews, ever since their exclusion from this sacred spot, have been destitute of all lawful burnt offerings, sin offerings, and days of atonement. This wretched disability has induced a few of them to bow to Jesus Christ. To the sin-burdened Jew this is the weakest point in his religion.

10. **I will even set my face against**—This form of words indicates that the extermination of the blood eater will not be by imperfect human judicatories, but by the direct intervention of Jehovah cutting off the offender, as if guilty of a most heinous crime. See chap. vii, 26, note.

11. **The life... in the blood**—Literally, "the *nephesh* (soul) of the flesh." The soul has a double sphere of life. It is both *animus*, the subject of all the activities of knowing, feeling, and willing, and *anima*, the principle of animal life vitalizing the blood and operating in nutrition and respiration. In 1628 Dr. Harvey discovered the vitality of the blood, for the circulation of the blood results from a living principle inhering in it. This wonderful discovery of anatomical science had been standing as an open secret in the Mosaic writings three thousand years, overlooked by science in her pride and disbelief of revelation. This is more surprising when we read Solomon's beautiful announcement of the same truth in Eccles. xii, 6. The Bible, when rightly understood, never contradicts science. **I have given it... for your souls**—Jehovah has not only devised the

you upon the altar <sup>p</sup> to make an atonement for your souls: for <sup>q</sup> it is the blood that maketh an atonement for the soul.

**12** Therefore I said unto the children of Israel, No soul of you shall eat blood, neither shall any stranger that sojourneth among you eat blood. **13** And whatsoever man *there be* of the children of Israel, or of the strangers that sojourn among you, <sup>r</sup> which <sup>s</sup> hunteth and catcheth any beast or fowl that may be eaten; he shall even <sup>a</sup> pour out the blood there-

<sup>p</sup> Matt. 23, 28; Mark 14, 24; Rom. 3, 25; 5, 9; Eph. 1, 7; Col. 1, 14, 20; Heb. 13, 12; 1 Pet. 1, 2; 1 John 1, 7; Rev. 1, 5. — <sup>q</sup> Heb. 9, 22. — <sup>r</sup> Heb. that hunteth any hunting. — <sup>s</sup> Chap. 7, 26. — <sup>a</sup> Deut. 12, 16, 24; 15, 23.

scheme of an atonement, but he gives the blood which is demanded to perfect this scheme. He not only saves through sacrifice, but he affords the victim. "Behold the Lamb of God"—the Lamb which God requires, and which he accepts, *himself provides*. The atonement originates with the Father. John iii, 16. He is not, as some blasphemously portray him, an inexorable Shylock demanding his pound of flesh. The blood which he demands he gives. How widely different the divine scheme from human attempts at propitiation, in which the god to be appeased is to be bought off by costly sacrifices. God provides his own means of propitiation, so that all boasting is excluded, for we are saved by grace through faith in the one God-given, atoning sacrifice. "The death of Christ," says Delitzsch, "was a conscious act of loving free-will, the central act of his own self-sacrifice, the solution of the enigma, 'I have given it,' in which the saints of the Old Testament had to rest their implicit faith."

**Atonement for the soul**—All the versions, except the Revised Version, have missed the great truth revealed in the Hebrew, "it is the blood that maketh atonement BY REASON OF THE LIFE."  $\beth$  is plainly an instrumental preposition, and not to be rendered *ἀντί*, instead of, as the Seventy, nor *pro*, for, as the Vulgate, nor *für*, as Luther. See extensive discussion in the Introduction, (6.) Men are redeemed from death only by the price of a life. Jesus gave his life a ransom for the world. Says Kalisch, "It is impossible to doubt that the doctrine of vicarious

of, and 'cover it with dust. **14** "For it is the life of all flesh; the blood of it is for the life thereof: therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh; for the life of all flesh is the blood thereof: whosoever eateth it shall be cut off. **15** " And every soul that eateth <sup>2</sup> that which died of itself, or that which was torn with beasts, whether it be one of your own country, or a stranger, <sup>3</sup> he shall both wash his clothes, <sup>4</sup> and bathe him-

<sup>1</sup> Ezekiel 24, 7. — <sup>2</sup> Verses 11, 12; Genesis 9, 4; Deuteronomy 12, 23. — <sup>3</sup> Exodus 22, 31; chapter 22, 8; Deuteronomy 14, 21; Ezekiel 4, 14; 44, 31. — <sup>4</sup> Hebrew, a carcass. — <sup>5</sup> Chapter 11, 25. — <sup>6</sup> Chapter 15, 5.

sacrifice was entertained by the Hebrews . . . The animal dies to symbolize the death deserved by the offerer on account of his sins." The apparent discrepancy between this verse and Heb. x, 4, 11, is removed when, with Outram, we regard the blood as a "condition of pardon," and with Ebrard and Alford, "not the instrument of complete vicarious propitiation, but an exhibition of the postulate of such propitiation." See concluding note.

**12. Neither shall any stranger . . . eat blood**—So ingrained into the Hebrew conscience did this prohibition become that it was as imperative as any precept of the moral law. It was as impossible for even the first Christian Council to conceive of piety in a Gentile convert who ate blood, as in one guilty of fornication. Acts xv, 29.

**13. Pour out the blood . . . and cover**—This prescribes the manner of killing clean wild beasts and birds. Their blood must be treated as something sacred, lest the blood of atonement on their altars might come to be regarded as a common thing. The covering with dust is omitted in the outline in Deut. xii, 24. Even should the bird be killed by a blow or a shot, it would be unclean unless its throat was immediately cut.

**15. Died of itself**—Hebrew, *carcass*. The ground of this requirement, that one ignorantly eating such flesh should ceremonially cleanse himself, is that he has eaten blood corrupting in the flesh. The wilful eater of carrion would probably be cut off with the blood-eater. **Bathe himself in water**—Hebrew,

self in water, and be unclean until the even: then shall he be clean. **16** But

if he wash *them* not, nor bathe his flesh; then <sup>y</sup> he shall bear his iniquity.

y Chap. 5. 1; 7. 18;

19. 8; Num. 19. 20.

wash with water; the Seventy, *vdari*, with water, as in Luke iii, 16, "I baptize you *vdari*;" also Acts i, 5, xi, 16. A heavy burden, indeed, and one utterly impossible in many instances to be borne, would be the requirement to bathe or immerse the entire person in water; but in any desert where men can live they can find sufficient water with which ceremonially to wash themselves. The same words are correctly translated "wash with water" in chap. xxii, 6.

**16. He shall bear his iniquity** — The punishment shall be visited. The same words, in the original, in Exod. xxxiv, 7, and chap. x, 17, (see note,) signify to bear away or expiate iniquity. See Num. ix, 13, note. A voluntary neglect of purification from an involuntary fault is not a trifle but an **iniquity**. The great sin of Gospel-hardened sinners is their neglect to wash away their sins and inherited depravity in the precious blood of Jesus Christ.

#### CONCLUDING NOTE.

##### VICARIOUS ATONEMENT.

Bähr regards verse 11 as the key to the whole theory of the Jewish sacrifices. His comment thereon, covering fifteen pages of his great work, embraces the following chief points: that the central point of the sacrifice is not the killing of the animal, but the procedure with the blood; that the end of the sacrifice was expiation or atonement; that it is Jehovah from whom the atonement proceeds; ("I have given it;") and that it is for man; ("for your souls;") and that the blood makes an atonement because the soul is in the blood; that the atoning power does not reside in the material blood, but in the soul that is in the blood—*bannephesh*—"by means of the soul." There is a substitution of the soul of the animal for the soul of man; yet only a symbolical substitution. The sacrifice has also a sacramental character, so far as blood is the means, ordained of God, of

bringing the soul of man into connexion with himself.

Winer says, that "the parallelism of the soul of the animal with the souls of the persons who offered it is assuredly not without significance." Tholuck thus proves that the expiatory sacrifices of the Old Testament were in their nature vicarious: 1.) The idea has prevailed in all nations. 2.) Among the Jews the death of *men* was considered vicarious; (2 Sam. xii, 15, etc.; Isa. liii, 4, 5; especially Dan. ix, 24–27;) allied to this is substitution by means of animals. 3.) The ritual favours this view; only in the expiatory sacrifices is the animal rendered unclean and its remains burned without the camp, because "it is a sin offering." Exod. xxix, 14. 4.) Substitution may be inferred from Lev. xvii, 14. 5.) Also from Deut. xxi, 1–9, where the guilt of an unknown slayer is chargeable upon the whole people, and by washing the hands is transferred to the sacrifice. 6.) The noun *kopher*, ransom, cognate with the verb *kipper*, expiate, includes the idea of substitution. 7.) The symbol of the scapegoat is a visible manifestation of the taking away of guilt by means of the expiation. Jewish tradition is very full and positive on this point. The standing rule is, that there can be no expiation except by blood.

#### CHAPTER XVIII.

##### HOLINESS IN SOCIAL LIFE.

All nations which reject God, the fountain of spiritual joy, turn with eagerness to the fetid pools of sensual pleasures to satisfy their thirsty souls. The sexual nature, one of the chief sources of such pleasures, is stimulated to the highest degree, and often to an activity unnatural and bestial. This is the striking feature of paganism, however advanced in civilization, as in Egypt. The era of the greatest intellectual splendour in Greece, when Athens sat queen of the arts and Corinth queen of commerce, was the period of



## CHAPTER XVIII.

**AND** the LORD spake unto Moses, saying, **2** Speak unto the children of Israel, and say unto them, *"I am the LORD your God."* **3** *"After the doings of the land of Egypt, wherein ye dwelt, shall ye not do: and <sup>c</sup>after the doings of the land of Canaan, whither I bring you,*

*a* Ver. 4: Exod. 6. 7; chap. 11. 44; 19. 4, 10, 34; 20. 7; Ezek. 20. 5, 7, 19, 20. — *b* Ezek. 20. 7, 8; 23. 8. — *c* Exod. 23. 24; chap. 20. 23; Deut. 12. 4, 30, 31.

the most widespread licentiousness. See Rom. i, 24–32. The Hebrews, chosen as they were to be the people of the holy God, needed special safeguards against this degrading form of sin. This chapter prohibits the vices of Egypt and Canaan, (1–5,) incestuous marriages, (6–18,) and unlawful lusts. Verses 19–30.

## THE VICIES OF EGYPT AND CANAAN PROHIBITED, 1–5.

**2. I am the Lord.**—In giving commandments, the authority of the Law-giver is made prominent. See chap. xi, 44, note.

**3. After the doings of . . . Egypt**—The Israelites appear during the oppression, for the most part, to have adopted the religion of their masters, (Josh. xxiv, 14, Ezek. xx, 7, 8,) and, of course, were morally defiled. Ash-toreth, the oriental Venus, was worshipped in Memphis with all the pollutions attendant upon such a cultus, as is shown by a tablet recently discovered. The sculptures and paintings of the tombs give a very full insight into the domestic life of the ancient Egyptians, as exhibited by Sir G. Wilkinson. Licentious and naked festal dances are conspicuous in the stony record, exactly corroborating Exod. xxxii, 25. Concubines, or trains of inferior wives, also appear on the tablets. The gross and unnatural vices of the Egyptians are hinted at in this chapter. **After the doings of . . . Canaan**—Outside of the Old Testament we have no clew to the manners or customs of this people; but within, the sacred annals are abundant proofs of the moral abominations by which the land was defiled. Chap. xx, 23; Deut. xii, 30, 31. **Whither I bring you**—These words point to the

shall ye not do; neither shall ye walk in their ordinances. **4** *"Ye shall do my judgments, and keep mine ordinances, to walk therein: I am the LORD your God."* **5** Ye shall therefore keep my statutes, and my judgments: *"which if a man do, he shall live in them: 'I am the LORD."*

*d* Deut. 4. 1, 2; 6. 1; Ezek. 20. 19. — *e* Ezek. 20. 11, 14, 21; Luke 10. 28; Rom. 10. 5; Gal. 3. 12. — *f* Exod. 6. 2, 6, 29; Mal. 3. 6.

sojourn in the wilderness prior to the occupation of Canaan; and they are an insuperable objection to the theory that the Levitical legislation was an invention of crafty men centuries after Moses died. **Ordinances**—The extent and pervasiveness of Canaanitish depravity may be inferred from the fact that their very *laws*, in which moral purity lingers longest, had been changed from guardians of virtue to patrons of vice.

**4. Judgments**—Judicial utterances or legal precepts.

**5. If a man do, he shall live**—This important sentence contains the whole doctrine of justification by works. It is rendered more correctly and more emphatically in Ezekiel xx, 11, 13, 21, "he shall even live." "The precepts of the law," says Aquinas, "are not concerning things to be believed, but concerning things to be done." Nevertheless, acceptable doing implies faith, while evangelical believing includes the subsequent doing of the will of God as the fruit of faith. As regards the life here promised, the Jewish interpreters themselves included in it more than mere earthly felicity in Canaan, (Deut. xxx, 20,) and extended their view to a better life hereafter. The Palestine Targum renders it, "he shall live in them in the life of eternity;" that of Onkelos, "an everlasting life." Says Tholuck, "*Life* seems to be a general promise, and length of days a particular species of felicity. In the New Testament this idea (of life) is always exalted into that of life blessed and eternal. See Matt. vii, 14; xviii, 8, 9; Luke x, 28." Hence this is a plain intimation of the doctrine of a future life in the Pentateuch, which is denied by some superficial readers. St. Paul found "to be unto death" "the

**6** None of you shall approach to any that is 'near of kin to him, to uncover *their* nakedness: I am the LORD. **7** <sup>a</sup> The nakedness of thy father, or the nakedness of thy mother, shalt thou not uncover: she *is* thy mother; thou shalt not uncover her nakedness. **8** <sup>b</sup> The nakedness of thy father's wife shalt thou not uncover: it *is* thy father's nakedness. **9** <sup>c</sup> The nakedness of thy sister, the

daughter of thy father, or daughter of thy mother, *whether she be born at home, or born abroad, even* their nakedness thou shalt not uncover. **10** The nakedness of thy son's daughter, or of thy daughter's daughter, *even* their nakedness thou shalt not uncover: for theirs *is* thine own nakedness. **11** The nakedness of thy father's wife's daughter, begotten of thy father, she *is* thy sister, thou shalt not

<sup>1</sup> Heb. *remainder of his flesh*.—*g* Chap. 20, 11.—*h* Gen. 49, 4; chap. 20, 11; Deut. 22, 30;

27, 20; Ezek. 22, 10; Amos 2, 7; 1 Cor. 5, 1.—*i* Chap. 20, 17; 2 Sam. 13, 12; Ezek. 22, 11.

commandment which was ordained to life," just as the murderer on the scaffold finds that the law against murder, designed to protect life, when transgressed, is "unto death." The design and normal tendency of the law is life; but through man's imperfection and disobedience the actual result is death. See Gal. iii, 21, note, and John xi, 25, note. **In them**—He shall live in the strength of, or by means of, these laws, in the faithful keeping of which is his fountain of life. But "he is a debtor to do the *whole* law." Failure to do this renders "all the world guilty before God."

#### PROHIBITION OF INCESTUOUS MARRIAGES, 6-18.

These fall into three classes: 1.) blood-relationships proper, 7-13; 2.) the wives of blood-relations, 14-16; 3.) the blood relations of the wife. This prohibition is not grounded on the eternal principles of absolute morality, since the command to "multiply and replenish the earth" must have involved the marriage of brothers and sisters in the family of Adam, and since, also, Abraham married his half sister, Jacob two sisters at a time, Amram his aunt Jochebed, and Judah married Tamar, the widow of his own son, with no indication of the divine disapproval; and by the commandment of the Levitical law the brother must marry the wife of his deceased childless brother. Still it must be confessed that the *horror naturalis*, or revulsion of feeling at the thought of marrying one's mother or daughter is very closely allied to the abhorrence of the violation of the seventh commandment.

**6. Near of kin**—Hebrew, *the flesh of*

*his flesh*, or his blood kindred. In chap. xxv, 49, the same words are equivalent to "family," and they are applicable to marriage relationship, since in verses 17, 18 they include the near blood relations of the wife. **Uncover... nakedness**—This is the customary expression in the Pentateuch for the cohabitation of persons married or unmarried, though the former are chiefly referred to. This prohibition is addressed to males; the exceptions in verses 7 and 14 are only apparent, not real.

**7. Nakedness of thy father**—Here the "father" is grammatically the possessor. It is the wife's nakedness, as the Hebrew properly rendered shows, where the "or" is rendered "even;" thus "the nakedness of thy father, *even* the nakedness of thy mother." Since the husband and wife are one flesh, what is predicated of the wife may be predicated of him. The last clause of the verse implies that the command is directed only to a son, and refers only to his mother.

**8. Father's wife**—His stepmother is especially intended.

**9. Thy sister**—The half-sister is here described; **born at home, or born abroad**—This has generally been understood as equivalent to "in or out of wedlock," that is, the daughter of the father's former wife or concubine; or it may amplify the preceding words, and signify one born to either parent in a former marriage. The Athenians were allowed to marry half-sisters by the father's side; the Spartans married half-sisters by the same mother.

**11. Father's wife's daughter**—Knobel finds this distinction between this and verse 9, namely, that the words "father's wife" include the mother as

uncover her nakedness. **12** \* Thou shalt not uncover the nakedness of thy father's sister: she *is* thy father's near kinswoman. **13** Thou shalt not uncover the nakedness of thy mother's sister: for she *is* thy mother's near kinswoman. **14** <sup>1</sup> Thou shalt not uncover the nakedness of thy father's brother, thou shalt not approach to his wife: she *is* thine aunt. **15** <sup>m</sup> Thou shalt not uncover the nakedness of thy daughter in law: she

*is* thy son's wife; thou shalt not uncover her nakedness. **16** <sup>a</sup> Thou shalt not uncover the nakedness of thy brother's wife: it *is* thy brother's nakedness. **17** <sup>o</sup> Thou shalt not uncover the nakedness of a woman and her daughter, neither shalt thou take her son's daughter, or her daughter's daughter, to uncover her nakedness; *for they are* her near kinswomen: it *is* wickedness. **18** Neither shalt thou take <sup>2a</sup> a wife to

<sup>k</sup> Chapter 20, 19. — <sup>l</sup> Chapter 20, 20. — <sup>m</sup> Genesis 38, 18, 26; chapter 20, 12; Ezekiel 22, 11.

<sup>n</sup> Chap. 20, 21; Matt. 14, 4; see Deut. 25, 5; Matt. 22, 21; Mark 12, 19. — <sup>o</sup> Chap. 20, 14. — <sup>2</sup> Or, one *wife* to another, Exod. 26, 3.

well as the stepmother, and thus specifically state the *full* sister. Others find no prohibition of the marriage of a full sister, as there is none of the marriage of a daughter, simply because such unions, like parricide, were regarded as crimes so unnatural that they never could occur. But the Assyrians, and especially the Egyptians, against whose customs Israel was warned in verse 3, married full sisters. This fact sustains Knobel.

**16. Brother's wife**—This is supposed to refer either to a brother's widow who has children, or to a woman put away from the brother by divorce, whose bill of divorcement permitted her to "go and be another man's wife." Deut. xxiv, 1, 2. Keil advocates the first, and Haley the second theory.

**17. A woman and her daughter**—This verse prohibits the successive marriage of a man with a woman and her daughter or granddaughter on account of their near blood relationship. **Wickedness**—This word *zimmah* is elsewhere generally translated *lewdness*, and signifies a gross violation of decency or principle.

**18. A wife to her sister**—This is a much disputed verse in the debate about marriage with a deceased wife's sister. Our English version is supported by a whole chain of authorities of the first rank. Some contend for the marginal translation, "one wife to another," and argue that this prohibition is directed against polygamy. The Seventy render it *γυναικα ἐπ' ἀδελφῇ, αὐτῆς*, a wife in addition to her sister; and the Vulgate, *sororem uxoris tue, a sister of thy wife*. But it is objected that the same Hebrew expression in

seven other places can have only the translation "one to another." See Exod. xxvi, 3, 5, 6, 17; Ezek. i, 9, 23; iii, 18. The fact that all these have a preceding noun in the plural, which is lacking in this verse, is fatal to the marginal rendering, as well as the violent change in the meaning of "wife" and "sister" from their meaning in the previous verses. The Targums sustain our English version. Moreover, polygamy was recognised, though not expressly approved, by the Mosaic law, (Exod. xxi, 10, Deut. xxi, 15,) and therefore cannot be forbidden in this passage, especially in view of the fact that in verse 29 the death penalty is denounced against the abominations specified in this chapter. If polygamy is prohibited in this passage, we have the following legislative contradiction and absurdity: 1.) Polygamy is pronounced an abomination which must be punished by death; and 2.) A law is enacted conserving the rights of the first wife after the marriage of the second, and another statute entitling the children of the hated wife to inherit with those of the favourite. Thus the second law supposes that the man put to death under the first law has begotten a family of children, and in advanced age is sitting down to make his will. As there can be no such collision of laws emanating from the same legislator, we are constrained to reject the marginal rendering which makes this verse a prohibition of polygamy, and to say that it forbids the simultaneous marriage of two sisters. The jealousies and rivalries incident to the polygamous household arising between sisters tenderly bound by the ties of blood when

her sister, <sup>p</sup> to vex *her*, to uncover her nakedness, besides the other in her life time. **19** <sup>q</sup> Also thou shalt not approach unto a woman to uncover her nakedness, as long as she is put apart for her un-

cleanness. **20** Moreover <sup>r</sup> thou shalt not lie carnally with thy neighbour's wife, to defile thyself with her. **21** And thou shalt not let any of thy seed <sup>s</sup> pass through *the fire* to <sup>t</sup> Molech, neither shalt

<sup>p</sup> 1 Samuel 1. 6, 8. — <sup>q</sup> Chapter 20. 18; Ezekiel 18. 6; 22. 10. — <sup>r</sup> Exodus 20. 14; chapter 20. 10; Deuteronomy 5. 18; 22. 22; Proverbs 6. 29, 32; Malachi 3. 5; Matthew 5. 27; Romans 2. 22;

1 Corinthians 6. 9; Hebrews 13. 4. — <sup>s</sup> Chapter 20. 2; 2 Kings 16. 3; 21. 6; 23. 10; Jeremiah 19. 5; Ezekiel 20. 31; 23. 37, 39. — <sup>t</sup> 1 Kings 11. 7, 33. Called, Acts 7. 43, *Moloch*.

thus thrown into an unnatural and hostile attitude toward each other, turning the gentle amenities of domestic life into fiendish hate, the merciful lawgiver would prevent by this law.

**To vex her**—This little word *vex*—R. V., “to be a rival to”—speaks volumes concerning the bickering broils and heart burnings of polygamy, especially when intensified by the soured sweetness of sisterhood. No hate is so bitter as that of angered love. In 1 Sam. i, 6, Peninnah is called “the adversary,” or vexer, of devout Hannah, provoking her “year by year;” therefore she wept and did not eat. The households of Abraham, Isaac, and Jacob exhibit the same *bellum domesticum*, the brand of the divine disapproval of the attempt to improve the paradisaical perfection of monogamic marriage.

**In her life**—This means as long as she lives. The inference that marriage with a sister after the death of the first wife is legal would seem to be conclusive, as the Talmudists taught. But the Karaites and others denounced it as an abomination. “It is directly against the scope of all these laws,” says Selden, “which prohibit men to marry at all with such persons as are here mentioned, either in their wives’ lifetime or after. And there being a prohibition (verse 16) to marry a brother’s wife, it is unreasonable to think Moses gave them leave to marry their wife’s sister. These words, therefore, ‘in her life,’ are to be referred, not to the first words, ‘neither shalt thou take,’ but to the next, ‘to vex her,’ as long as she lives.” On the contrary, it is stoutly alleged that this prohibition refers expressly only to the time when the wife is living, as in the case of Jacob, and that all the arguments brought to prove that marriage with the sister of a dead wife is, according

to Mosaism, a sin, and the analogies on which this conclusion is based, are quite worthless. In the year 1882 Lord Dalhousie asked the opinions of the professors of Hebrew and of Greek in all the universities of Europe, their attention being specially directed to the Levitical law and to Eph. v, 31. Those of one hundred professors were received. One, a professor of Greek, declines to express an opinion on what he regards as a question of Hebrew, and another is ambiguous, while the late Dr. Pusey alone states that the marriage of a man with the sister of his deceased wife is forbidden by Leviticus chap. xviii. All the other professors declare either that such a marriage is not forbidden by the portions of the Bible referred to, or that there is no prohibition of it either in the Old or the New Testament. See Concluding Note.

#### UNNATURAL LUSTS PROHIBITED, 19–30.

##### 19. **Thou shalt not approach**—

This verse forbids contracting the ceremonial impurity specified in chap. xv, 19, 25. See notes. In chap. xx, 18, the penalty of death is denounced against both parties to the offence. See note.

**20. Thy neighbour’s wife**—This is a repetition of the seventh commandment, in another form, for the purpose of emphasis and of completing the enumeration of abominations prevalent in Egypt and Canaan. This verse prohibits not only adultery proper, or double adultery, as some laws define this crime, in two married persons, (see Exod. xx, 14, note,) but also one species of single adultery. **Defile thyself**—This is moral and ceremonial pollution.

##### 21. **Seed pass through the fire**—

Those Semitic nations that burned their children upon the funeral pyre, when they would spare their lives let them



thou "profane the name of thy God: I *am* the LORD. 22 \*Thou shalt not lie with mankind, as with womankind: it

*u* Chap. 19, 12; 21, 3; 21, 6; 22, 2, 32; Ezek. 36, 20, etc.; Mal. 1, 12.—*v* Chap. 20, 13; Rom. 1, 27;

pass through the fire. The word *fire* is supplied from Deut. xviii, 10. This prohibits the burning of children in honour of **Molech**, or Moloch, the fire-god, called in Deut. xii, 31, simply *elo-him*, gods. He was a Canaanitish god, easily identified by the philologist with Melkarth, Malcham, Baal-melech, and other such names as appear in Carthaginian and Phenician mythology. He was propitiated by the sacrifice of children. The service of this fire-god had spread in the lands bounding Egypt on the east. We infer from this rigid prohibition that this cultus had even at this time penetrated into the camp of Israel. Since idolatry is regarded as whoredom, it is appropriately mentioned in this connexion. See chap. xvii, note. Properly speaking, this worship symbolized the purification of the soul after destroying its earthly dross, and consequently its immortality. To sustain this horrid and unnatural practice the idolatrous Hebrews quoted Num. xxxi, 23. The children were first slain (Ezek. xvi, 20, 21) and then burned on a mound, built up in the valley of Hinnom, called, in Jer. xix, 5, "the high places of Baal," with whom Moloch is once identified. He is commonly identified with the Moabitish Chemosh. The name Moloch, written without the points, is the same as Melek, *king*, and is translated by the Seventy as a common noun, ἀρχων. This confusion of terms is supposed to cover up a widespread worship of this grim divinity. Thus Isa. xxx, 33 may be read, "For Tophet is ordained of old, yea, for Moloch it is prepared." Most of the Jewish interpreters have endeavoured to soften this worship by saying that the children were not burned, but made to pass between two burning pyres, as a purifying rite. But the slaughter of the innocents is evident from 2 Chron. xxviii, 3; Ps. cvi, 37, 38; Jer. vii, 31. Kimchi describes the image of Moloch as set within seven

28 abomination. 23 \*Neither shalt thou lie with any beast to defile thyself therewith: neither shall any woman stand

1 Cor. 6, 9; 1 Tim. 1, 10.—*u* Exod. 22, 19; chap. 20, 15, 16.

chapels, the outer ones being opened to those who brought annual sacrifices, but the inner one, enshrining the idol, was opened only to him who offered his son. This may explain the tabernacle of Moloch in Acts vii, 43. According to Diodorus Siculus the hands of the image of the Carthaginian Kronos stretched forth like a man about to receive something of his neighbour. When it was heated with fire the priests took the babe and put it into the hands of their Moloch, and the babe gave up the ghost, while the priests drowned its screams by beating drums. The Israelite who became a votary of Moloch was to be stoned. Chap. xx, 3. **Neither... profane the name of thy God**—This forbids the irreverent use of the divine name. The Hebrews understood it as prohibiting the pronunciation of Jehovah, the sacred tetragrammaton, יהוה, the correct pronunciation of which was lost in consequence. See chap. xxiv, 10–14, notes.

22. **Lie with mankind, as with womankind**—The whole heathen world, according to St. Paul, (Rom. i, 27, note,) corroborated by the ancient historians and all modern travellers, was more or less addicted to the disgusting vice of *pæderastia*, or boy love, a crime against nature, "male on male performing the unseemliness," which Christianity has banished. To this loathsome form of sensuality Roman poets once unblushingly sung praises. Read Virgil's Second Eclogue. **Abomination**—The Hebrew word occurs one hundred and sixteen times, and always expresses the loathsome and disgusting aspects of crimes and criminals.

23. **With any beast**—Let him who denies the inherent depravity of man study this prohibition. This prohibition implies the sacredness and dignity of human nature, inasmuch as the abomination was punished by death. In Egypt women publicly submitted themselves to goats. Nor has unre-

before a beast to lie down thereto: it is <sup>\*</sup>confusion. **24** <sup>y</sup>Defile not ye yourselves in any of these things: <sup>\*</sup>for in all these the nations are defiled which I cast out before you: **25** And <sup>\*</sup>the land is defiled: therefore I do <sup>b</sup>visit the iniquity thereof upon it, and the land itself <sup>c</sup>vomiteth out her inhabitants. **26** <sup>a</sup>Ye shall therefore keep my statutes and my judgments, and shall not commit *any* of these abominations; *neither* any of your own nation, nor any stranger that sojourneth among you: **27** (For all these abominations have the men of the land done,

which *were* before you, and the land is defiled;) **28** That <sup>\*</sup>the land spew not you out also, when ye defile it, as it spewed out the nations that *were* before you. **29** For whosoever shall commit any of these abominations, even the souls that commit *them* shall be cut off from among their people. **30** Therefore shall ye keep mine ordinance, <sup>\*</sup>that ye commit not *any one* of these abominable customs, which were committed before you, and that ye <sup>\*</sup>defile not yourselves therein: <sup>b</sup>*I am* the LORD your God.

<sup>a</sup> Chapter 20. 12.—<sup>y</sup> Verse 30: Matthew 15. 14-16; Mark 7. 21-23: 1 Corinthians 3. 17.—<sup>b</sup> Chapter 20. 23; Deuteronomy 1. 12.—<sup>c</sup> Numbers 35. 34; Jeremiah 2. 7; 16. 18; Ezekiel 36. 17.—<sup>b</sup> Psalm 89. 32; Isaiah 26. 21; Jeremiah 5.

9. 29; 9. 9; 14. 10; 23. 2; Hosea 2. 13; 8. 13; 9. 9.—<sup>c</sup> Verse 28.—<sup>d</sup> Verses 5, 30; chapter 20. 22, 23.—<sup>e</sup> Chapter 20. 22; Jeremiah 9. 19; Ezekiel 36. 13, 17.—<sup>f</sup> Verses 3, 26; chapter 20. 23; Deut. 18. 9.—<sup>g</sup> Verse 24.—<sup>h</sup> Verses 2, 4.

generate nature entirely outgrown its dreadful downward tendency. In modern Egypt men lie even with female crocodiles. (*Sonnini*, R. 11, p. 330.) The heathen generally have no moral abhorrence for this crime. The Revised Statutes of Massachusetts, a foremost Christian State, contains this law: "Whoever commits the abominable and detestable crime against nature, either with mankind or with any beast, shall be punished in the State prison not exceeding twenty years." **Confusion**—Hebrew *tebhel*, pollution or profanation.

**25. The land itself**—Canaan. **Vomiteth**—By a striking personification the very ground on which these abominations are enacted, like the stomach of a sick man, figuratively ejects the perpetrators of these filthy deeds.

**26. The stranger** in all his moral conduct must be coerced into obedience. In his speculative religious beliefs he was left free. This was three thousand years before Roger Williams. In Deut. xiv, 21 the alien was left more at liberty in eating, and the Hebrew in selling to him the flesh of the animal that died of itself.

**28. Spew not you out also**—The impartial justice of the moral government of Jehovah here flashes out in prophetic warning to the nation called to be the peculiar people of God. Like sins will be invariably followed by like punishments. See Josh. vi, 21, note. The fact that this passage assumes the occupation of the land of Canaan by

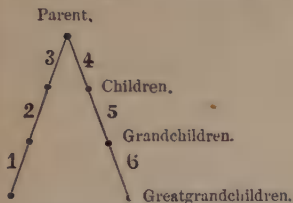
Israel does not argue that it is a supplementary remark of a writer after that event, as the "higher criticism" avers, for the words are the words of Jehovah directing Moses what he is to say to the children of Israel.

#### CONCLUDING NOTES.

(1.) That portion of the Levitical law which prohibits incestuous marriages is either still in force or we have no divine legislation on this important subject. All Christian nations, by incorporating into their laws this prohibitory code, declare that it has never been repealed. The inference that it is now a law demanding universal obedience is strongly confirmed by that moral, if not instinctive, abhorrence of incest widely prevalent in the pagan world. See 1 Cor. v, 1, and Sophocles's *Œdipus, Rex*. This harmonizes with Luther's method of eliminating the local and transient precepts of the Mosaic law. He says: "Moses is dead. He lived for the Jewish people, and his laws do not bind us unless they are approved by our laws, both natural and statutory."

(2.) There are two schools of interpreters of this code, 1.) the restrictive or exclusive, which limits the prohibitions to the classes specified, and 2.) the broad or inclusive interpreters, who extend the prohibition to all within the same degree with those specifically forbidden, as the positive exclusion of a man's aunt from marriage with him implies the exclusion of his niece, since she is in the same degree of consanguinity.

The degree is always found by reckoning through the common progenitor.



Parent and child are in the first degree.  
 Brothers are in the second degree.  
 Cousins are in the fourth degree.  
 Second cousins are in the sixth degree.

The highest prohibited class is in the third degree. Since the restrictive in-

terpretation must admit the marriage of an uncle and his niece and a father and his daughter, we prefer the inclusive interpretation.

Relationship by affinity or marriage is reckoned in the same way as blood relationship, since a man and his wife are one flesh. Hence a brother's wife and a wife's sister are in the second degree of affinity, and an uncle's wife is in the third degree of affinity, because he is in the third degree of consanguinity. The following table contains the kindred forbidden to any man in marriage, either expressly or by implication, with their punishments. Of course, the corresponding male relations are forbidden to a woman:

Consanguines, or Blood Kindred.	Degree.	Affines, or Marriage Kindred.	Degree.
† Mother	1	† Stepmother	1
* Daughter	1	† Stepdaughter	1
† Granddaughter	2	† Mother-in-law	1
Grandmother	2	† Daughter-in-law	1
† Half Sister	2	† Brother's Wife	2
Sister	2	§ Wife's Sister	2
† Father's Sister	3	† Wife's Granddaughter	2
† Mother's Sister	3	Wife's Grandmother	2
† Brother's Daughter	3	Grandfather's Wife	2
Sister's Daughter	3	Grandson's Wife	2
		† Uncle's Wife	3
		Wife's Niece	3
		Nephew's Wife	3
		Wife's Aunt	3
		Two Sisters at a time	2

\* Kindred forbidden by implication are in italics.

† Punished with death.

‡ Punished with childlessness.

¶ Shall bear their iniquity.

† Except a childless widow.

§ Forbidden by the canon law of England. In 1835 past marriages of such were legalized and future marriages were prohibited by an act of Parliament. Legal elsewhere in Christendom, except that the Roman Church requires a permit from the pope, which is never refused.

¶ Permitted by some Christian States, as Massachusetts.

¶ Pronounced accursed in Dent. xxvii, 23.

We have italicised the wife's *sister* because the express prohibition in verse 18 is disputed. The argument derived from the nearness of affinity would lead us to the conclusion that marriage in this case is unlawful on the principle of interpretation which extends the prohibition to all within the same degree with any who are forbidden. But in the case of relationship by affinity merely, it must be confessed that marriage with a sister of the deceased wife is just as lawful as it is with a wife's sister-in-law, or for two brothers to marry sisters, or for the father and son to

marry mother and daughter, or for the child of a widow to marry the child of a widower after the intermarriage of their widowed parents, or for a marriage required by the Levirate law, that of a brother to the childless widow of his brother.

The state of opinion among English scholars and divines may be inferred from the fact that the House of Commons voted to legalize this kind of marriage in 1850, 1855, 1858, 1859, 1870, 1871, 1873, and in 1883 by large but diminishing majorities. The House of Lords rejected the bill against the vote

of several bishops, under the lead of Archbishop Tait. But in 1861, 1862, 1866, and 1875 the bill was defeated by the Commons. The following authorities are quoted in favour of such marriages: John Wesley, Adam Clarke, Joseph Parker, C. H. Spurgeon, Drs. Chalmers, N. MacLeod, and Mofatt, Dr. Adler, the chief rabbi of England, Archbishop Whately, Cardinal Cullen, and the Catholic Archbishop of Dublin, as well as the whole Roman Catholic hierarchy of Dublin and London. According to the civil law of every Christian State in the world, except certain parts of the British Empire, marriage with the sister of the deceased wife is legal. Until the fourth century the prohibition of it had never been heard of in the Christian Church. The same Council which first prohibited marriage with the sister of a deceased wife also prohibited the marriage of the clergy. The marriage of cousins was about the same time prohibited under pain of death by fire.

(3.) The ground of this prohibition of wedlock within the fourth degree exclusive is not arbitrary, but a beneficent regard for the well-being of mankind. 1.) *Maladies both physical and mental*, such as insanity and idiocy, arise from consanguineous marriages. 2.) If marriage between near kindred were lawful, it would be a great restraint upon that social freedom in which blood kindred can now indulge without peril or suspicion. There is, moreover, a difference *in kind* between the love of blood kindred and the love uniting husband and wife. The amalgamation of these affections cannot take place without a serious detriment to one or the other; hence the desirableness of drawing a distinct line between them by stating definitely where the matrimonial affection may legitimately take root. 3.) The prohibition tends to break up the intense clannishness to which men are prone, and to link all mankind together in the bonds of brotherhood. 4.) In the purpose of Jehovah to make Israel a peculiar people, the laws in this chapter constitute a striking difference between them and all the heathen nations.

(4.) After the captivity of Israel in

Babylon, the scribes added to the fifteen proscribed relatives enumerated in the Levitical law twenty other prohibitions, called *secondary*, four of which were infinite, including an endless series, such as the mother's mother's mother, back to the wife of our father Jacob, and the son's son's son's wife, descending to the end of the world.

(5.) The rabbinic law adds seven prohibitions relating to the marriage of a divorced woman to a man with whom she has committed adultery; of a widow to a man who attests the death of her former husband; of a widow who has lost two husbands; of a young girl to an old man, and *vice versa*; together with several limitations of time within which widows, widowers, and divorced women may not marry.

(6.) The marriage of an uncle to his niece, which is strictly forbidden by the English law, and inferentially so by the Levitical law, has been considered by the Jews from time immemorial as something specially meritorious. The Talmud says that the promise given in Isa. lviii, 9, 10, refers especially to him "who loves his neighbours, befriends his relations, *marries his brother's daughter*, and lends his money to the poor in the hour of need."

(7.) Much ingenuity has been exercised in harmonizing the apparent sanction of human sacrifices with the stringent prohibitions in this chapter and in chapter xxii. It is evident that God's design in the command to Abraham to offer up Isaac was not to secure that outward act, but to develop the spirit of obedience through entire consecration; "the principle," says Dr. Thomas Arnold, "which has been applied to every age." Hengstenberg shows "that satisfaction was rendered to the Lord's command when the spiritual sacrifice was completed." Thus Bush, Lange, Keil, Kurtz, Murphy, and many others. The burning of Achan's children was probably the burning of their corpses to render their punishment more impressive. See Josh. vii, 24, 25, notes. There is no proof that Jephthah ever executed his vow by actually making a holocaust of his daughter. The authorities for holding that



## CHAPTER XIX.

**A**ND the LORD spake unto Moses, saying, **2** Speak unto all the congregation of the children of Israel, and say unto them, <sup>a</sup> Ye shall be holy: for I the LORD your God *am* holy.

**3** <sup>b</sup> Ye shall fear every man his mother, and his father, and <sup>c</sup> keep my sabbaths: I *am* the LORD your God.

**4** <sup>d</sup> Turn ye not unto idols, <sup>e</sup> nor make to yourselves molten gods: I *am* the LORD your God.

<sup>a</sup> Chap. 11. 44; 20. 7, 26; 1 Pet. 1. 16. — <sup>b</sup> Exod. 2. 12. — <sup>c</sup> Exod. 20. 8; 31. 13. — <sup>d</sup> Exod.

she was devoted to perpetual virginity are Auberlen, Bush, Cassel, Delitzsch, Grotius, Hengstenberg, Houbigant, Keil, the Kimchis, Lange, LeClerk, and many others. See Judges xi, 30-40, extended notes. The seven descendants of Saul were not delivered to the Gibeonites as a religious sacrifice, but as a demand of justice, so considered. See 2 Sam. xxi, notes.

## CHAPTER XIX.

## HOLINESS TOWARDS GOD AND RIGHTEOUSNESS TOWARDS MEN.

Various laws are repeated, (1-13,) and a number of brief prohibitions follow, (14-19,) also the case of a seduced bondmaid and the penalty for both parties, (20-22,) and regulations respecting the fruit of trees planted in Canaan, (23-25;) blood-eating, enchantment, rounding the hair and marring the beard, cutting or printing the flesh, training a daughter for prostitution, profaning the sabbath, and witchcraft, are forbidden, (26-31;) veneration for the aged, regard for the stranger, and standard weights and measures are enjoined, (32-37.)

**2. Ye shall be holy**—Inward and outward holiness is the aim of all the laws of God. He seeks to cleanse the heart, the fountain of action, and the very seat of character. See Introduction, (8.) **For . . . I am holy**—This implies that man is bound to realize his loftiest ideal of purity, and that the revelation of God's holiness is that ideal. The grounds of obligation for Israel were: 1.) the nature of God,

**5** And 'if ye offer a sacrifice of peace offerings unto the LORD, ye shall offer it at your own will. **6** It shall be eaten the same day ye offer it, and on the morrow: and if aught remain until the third day, it shall be burnt in the fire. **7** And if it be eaten at all on the third day, it is abominable; it shall not be accepted. **8** Therefore *every one* that eateth it shall bear his iniquity, because he hath profaned the hallowed thing of the LORD; and that soul shall be cut off from among his people.

20. 4; chap. 26. 1; 1 Cor. 10. 14; 1 John 5. 21. — <sup>e</sup> Exod. 34. 17; Deut. 27. 15. — <sup>f</sup> Chap. 7. 16.

holiness; 2.) his act of creation, Isa. xliii, 1; 3.) his act of deliverance from Egypt, Exod. xx, 2. Changing the third to the redemption from sin, procured by Jesus Christ, we have the New Testament grounds of obligation for all men. See chap. xi, 44, notes.

**3. Ye shall fear**—Reverence or honour, and not slavish fear, is here enjoined. See Exod. xx, 12, note. **Keep my sabbaths**—Exod. xx, 8-11, notes.

**4. Idols**—The Hebrew term *elilim*, *nothings*, or "things of naught," (Jer. xiv, 14,) is very expressive. There is a paronomasia, or similarity of sound with *elohim*, God, which heightens the contrast. "As the Living One, Jehovah, is placed in contrast to the gods of the heathen, which can reveal nothing, perform nothing, grant no requests, and send no help, Deut. xxxii, 37-39; which are nothings, and dead, Psa. cvi, 28."—*Oehler*. But Fürst derives the word from *el* with a diminutive syllable, "little gods," indicating the greatest contempt. **Molten gods**—The *massécha*, or molten image, is spoken of in distinction from the graven or carved images. The precious metals were used. Exod. xx, 23; xxxii, 2, 8.

**5. Peace offerings**—See chap. iii, notes, vii, 11-21, notes. **Own will**—This may also be translated, *acceptable* or *pleasing*, "that ye may be accepted," (R. V.) See chap. i, 3, note.

**8. Shall bear his iniquity**—See chaps. x, 17; xvii, 16; Num. ix, 13, notes. **That soul shall be cut off**—Capital punishment is to be inflicted. See chap. vii, 20.

**9** And <sup>a</sup> when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest. **10** And thou shalt not glean thy vineyard, neither shalt thou gather *every* grape of thy vineyard; thou shalt leave them for the poor and stranger: I *am* the Lord your God.

<sup>a</sup> Chap. 23, 23; Deut. 21, 19-21; Ruth 2, 15, 16.  
<sup>b</sup> Exod. 20, 15; 22, 1, 7, 10-12; Deut. 5, 14.  
<sup>c</sup> Chap. 6, 2; Eph. 4, 25; Col. 3, 9. — <sup>d</sup> Exod. 20,

**9. Corners of thy field**—Rather, *borders*. See chap. xxiii, 22, note.

**10. Every grape**—“The fallen fruit,” (R. V.) **For the poor**—As soon as the grape harvest had been carried to the vats, the owner was forbidden to glean the vineyard again. The poor were to be relieved, not as beggars, by food from the granaries of the prosperous, but through their own industry. Thus their self-respect was preserved, and they were kept from the temptations of idleness. **The . . . stranger**—For the origin of the strangers and the causes of their poverty, see chap. xxiii, 22, note.

**11. Not steal**—Property, one of the great natural rights of man, is sacredly guarded by the eighth commandment. See Exod. xx, 15. “Here is a marvellous distinction of classes. That distinction is carefully preserved throughout the whole record of Scripture. At first sight, it is not only a marvelous, but an incredible thing that one man should be rich and another poor. Poverty is more than a merely incidental condition of life. There is a moral mystery about poverty, relating alike to the poor man and to the rich man. It may seem heartless to speak in this way, and it would be heartless but for the consistent record of time and testimony of experience. Here is a distinct recognition of the right of prosperity. We read of ‘thy field,’ and ‘thy vineyard,’ and ‘thy harvest.’ Yet though property is distinctly recognised, beneficence is also made matter of law. The Bible is the book of the poor. From no other book in the world could so many injunctions be culled as bearing upon the rich in relation to the claims of poverty.”—*Joseph*

**11** <sup>b</sup> Ye shall not steal, neither deal falsely, <sup>c</sup> neither lie one to another.

**12** And ye shall not <sup>d</sup> swear by my name falsely, <sup>e</sup> neither shalt thou profane the name of thy God: I *am* the Lord.

**13** <sup>f</sup> Thou shalt not defraud thy neighbour, neither rob *him*: <sup>g</sup> the wages of him that is hired shall not abide with thee all night until the morning.

7; chap. 6, 3; Deut. 5, 11; Matt. 5, 33; James 5, 12. — <sup>h</sup> Chap. 18, 21. — <sup>i</sup> Mark 10, 19; 1 Thess. 4, 6. — <sup>j</sup> Deut. 24, 14, 15; Mal. 3, 5; James 5, 4.

*Parker*. **Neither deal falsely**—All fraud, which is not included in stealing, is forbidden. See chap. vi, 2-4, notes.

**12. Not swear by my name falsely**—The principle of the oath is incidentally laid down in Heb. vi, 16, as an ultimate appeal to divine authority to ratify the assertion. The forms of appeal are various, as, “The God of Abraham judge;” “As the Lord liveth;” “God knoweth,” and the like. See Exod. xx, 7; Matt. v, 33, 34, notes.

**13. Not defraud thy neighbour**—This prohibition of fraud is not practically neutralized, as some assent, by the spoiling of the Egyptians by borrowing their jewels, since the borrowing was simply asking for a parting gift. See Exod. iii, 22, note. **The wages . . . all night**—This is a merciful protection of the labouring class, many of whom had so narrow a margin between themselves and starvation, that the detention of their wages for even a few hours might produce great suffering. According to the Mishna, the proper time for demanding wages is, for the day labourer, the whole of the night, for the night labourer, the whole of the following day. In a suit for wages the plaintiff must prove that his demand was made at the right time. There was in Mosaism no servant without wages, either paid beforehand, for a term of years, or paid daily, if hired by the day, or annually, as the case might be. Exod. xxi, 2; chap. xxv, 53; Mal. iii, 5; James v. 4. It is evident that God is not favourably disposed toward the modern credit system, with its periodical earthquakes engulfing labour in ruin.

**14** Thou shalt not curse the deaf, nor put a stumblingblock before the blind, but shalt <sup>o</sup> fear thy God: I *am* the LORD.

**15** <sup>a</sup> Ye shall do no unrighteousness in judgment; thou shalt not respect the person of the poor, nor honour the person of the mighty; *but* in righteousness shalt thou judge thy neighbour.

**16** <sup>r</sup> Thou shalt not go up and down as a talebearer among thy people; neither

shalt thou <sup>\*</sup>stand against the blood of thy neighbour: I *am* the LORD.

**17** <sup>t</sup> Thou shalt not hate thy brother in thine heart: <sup>u</sup> thou shalt in any wise rebuke thy neighbour, <sup>1</sup> and not suffer sin upon him.

**18** <sup>v</sup> Thou shalt not avenge, nor bear any grudge against the children of thy people, <sup>w</sup> but thou shalt love thy neighbour as thyself: I *am* the LORD.

**19** Ye shall keep my statutes. Thou

<sup>o</sup> Deut. 27. 18; Rom. 14. 13. — <sup>p</sup> Verse 32; Gen. 42. 18; chap. 25. 17; Eccl. 5. 7; 1 Pet. 2. 17. — <sup>q</sup> Exod. 23. 2, 3; Deut. 1. 17; 16. 19; 27. 19; Psa. 82. 2; Prov. 24. 23; James 2. 9. — <sup>r</sup> Exod. 23. 1; Psa. 15. 3; 50. 20; Prov. 11. 13; 20. 19; Ezek. 22. 9. — <sup>s</sup> Exod. 23. 1, 7; 1 Kings 21. 13; Matt. 26. 69, 61; 27. 4. — <sup>t</sup> 1 John 2. 9, 11; 3. 15. — <sup>u</sup> Matt.

18. 15; Luke 17. 3; Gal. 6. 1; Eph. 5. 11; 1 Tim. 5. 20; 2 Tim. 4. 2; Titus 1. 13; 2. 15. — 1 Or, *that thou bear not sin for him*: see Rom. 1. 32; 1 Cor. 5. 2; 1 Tim. 5. 22; 2 John 11. — <sup>v</sup> 2 Sam. 13. 22; Prov. 20. 22; Rom. 12. 17, 19; Gal. 5. 20; Eph. 4. 31; James 5. 9; 1 Pet. 2. 1. — <sup>w</sup> Matt. 5. 43; 22. 39; Rom. 13. 9; Gal. 5. 14; James 2. 8.

**14. Not curse the deaf**—This prohibits the cowardly practice of reviling and vilifying persons who cannot hear or reply or defend themselves against such abuse. **Stumblingblock before the blind**—The fact that acts so dastardly are expressly forbidden demonstrates the fiendish dispositions of depraved men, and the exceeding compassion of God for those who are deprived of any special sense. He will avenge them together with the stranger, the poor, the widow, and the fatherless.

**15. Not respect the person of the poor**—From no unmanly and unjust pity shall the poor man go unwhipped of justice. To “respect the person” is to give sentence not in view of proved guilt, but in view of other considerations. **The person of the mighty** is honoured in the court of justice, when the verdict is so influenced by the rank, power, or the money of the accused, as to secure impunity. The scales of justice should be held evenly between all classes of men.

**16. A talebearer**—Literally, *a peddler* whose wares are slanders and detractions. Such a person, possessing himself of the secrets of individuals and of families and then whispering them abroad, falsely colouring motives and distorting facts, is a social pest worthy to be banished from the haunts of men. A significant lesson respecting the character of the calumniator is taught in the curious fact that the Greek *slanderer*, *διάβολος*, has become the English *devil*. **Neither . . . stand**

**against the blood**—That is, maliciously seek the life. This does not debar a person from giving testimony against a criminal. Such testimony is positively enjoined in chap. v, 1. See note.

**17. Not hate thy brother**—As in our Lord’s Sermon on the Mount, the evil of human action is traced back to the **heart**, the state of the will and the affections, and the command is laid upon the very dispositions and thoughts. Hence it is not correct to say that the law of Moses demands only the *opus operatum*, an outward conformity to the law, not an inward principle; legality and not morality. It enjoins right dispositions of heart, Deut. vi, 5, and forbids wrong ones, Exod. xx, 17.

**Rebuke**—Admonish frankly, telling him what he had against him, according to the gospel rule. Matt. xviii, 15–17.

**Not suffer sin upon him**—Knobel interprets this as atoning or suffering for a sin on his account. Keil says, “Not to load a sin upon himself.” Both may be combined in the idea that the injured party is not to incur sin, either by bearing secret ill-will or by encouraging the wrong-doer by his silence. See Num. ix, 13, note.

**18. Love thy neighbour**—See Matt. v, 43, note. “The traditional division of the law of Moses into moral, ceremonial, and juristic laws may serve to facilitate a general view of theocratic ordinances; but it is incorrect if it seeks to express a distinction within the law, and to claim various dignity for various parts. For the most inward commandment, “Thou shalt love thy

shalt not let thy cattle gender with a diverse kind: <sup>\*</sup>thou shalt not sow thy field with mingled seed: <sup>†</sup>neither shall a garment mingled of linen and woollen come upon thee.

**20** And whosoever lieth carnally with a woman, that *is* a bondmaid, <sup>23</sup> betrothed to a husband, and not at all redeemed, nor freedom given her; <sup>25</sup> she

*a* Deut. 22, 9, 10. — *y* Deut. 22, 11. — <sup>2</sup> Or, abused by any. — <sup>3</sup> Heb. reproached by, or,

neighbour as thyself," stands beside "Thou shalt not sow thy field with two kinds of seed." — *Oehler*.

**19. Gender with a diverse kind** — This would forbid the propagation of mules. Those mentioned in 2 Sam. xiii, 29, xviii, 9, and in many other passages, were probably imported, as they evidently were in the reign of Solomon. See 1 Kings x, 25. They are not mentioned in the New Testament. Such a mixture of species confounds the distinctions made by a wise Creator, and contradicts the fundamental notion of holiness, as that of unmingled purity and wholeness of moral character. It is a symbolical prohibition of improper alliances in religious, civil, and social life. **A garment mingled** — Hebrew, *o*: rather Coptic, *shuatnez*, mixtures. The words of woollen and linen are not in the original, but are supplied from Deut. xxii, 11, the only other place where *shaatnez* is found. It is supposed to signify "carded, spun, and twisted;" and to relate not to fabrics of different materials, which can be distinctly seen, as in the embroidered apparel of the high priest, but to spinning flax and wool with one thread, making linsey woolsey. Spencer conjectures that this mixed garment was forbidden because it was worn by the ancient Tabii, and was associated with their idolatrous ceremonies.

**20. A bondmaid** — In ancient wars there were but two ways of dealing with the captives, namely, putting them to death or reducing them to slavery. The latter, as the milder of these alternatives, was recognised and greatly mitigated by the Mosaic law. But when Christianity came, whose first evangel was peace on earth, the

shall be scourged: they shall not be put to death, because she was not free.

**21** And <sup>2</sup>he shall bring his trespass offering unto the Lord, unto the door of the tabernacle of the congregation, *even* a ram for a trespass offering. **22** And the priest shall make an atonement for him with the ram of the trespass offering before the Lord for his sin which he

*for man*. — <sup>4</sup> Or, *they*. — <sup>5</sup> Heb. *there shall be a scourging*. — *z* Chap. 5. 15; 6. 6.

death blow was given to war and slavery, its hideous progeny. **Betrothed to a husband** — Rather, *to a man*, probably a fellow-servant. Unfaithfulness in a free betrothed woman was a capital offence. • Deut. xxii, 23, 24. **Not...redeemed** — The rabbins specify four modes of redemption: 1.) by money, 2.) by a ticket of freedom, 3.) by testamentary disposition, or, 4.) by an act implying manumission, such as making the slave one's heir. **Freedom** — This Hebrew word, *chuph-shah*, occurs nowhere else in the Bible. It probably signifies "free papers," or a certificate of freedom. **She shall be scourged** — Hebrew, *there shall be a chastisement* inflicted, evidently upon both parties. Thus read the Seventy, Vulgate, Syriac, and the Revised Version, and thus says the moral sense of universal humanity. The Authorized Version, which limits the scourging to the weaker criminal — to the tempted — and lets the tempter off with the fine of a ram, is an unpardonable blunder, and a foul blot needlessly cast upon the law of Moses. **Not free** — There was property invested in the woman, and probably in the man also, which would be destroyed by putting them to death.

**21. Trespass offering** — See 6–13, notes. Also, chap. v, Introductory. This offering was always special, as 1.) for sacrilege in ignorance, chap. v, 15, 16: 2.) for ignorant infraction of some definite prohibition, chap. v, 17–19: 3.) for fraud, concealing the truth, or perjury, chap. vi, 1–6: 4.) at the purification of a leper, chap. xiv, 12, and the polluted Nazarite, Num. vi, 12: and 5.) for the seduction of a betrothed slave. The only exception to this use of *ahsham* is in Isa. liii, 10.



hath done; and the sin which he hath done shall be forgiven him.

**23** And when ye shall come into the land, and shall have planted all manner of trees for food, then ye shall count the fruit thereof as uncircumcised: three years shall it be as uncircumcised unto you: it shall not be eaten of. **24** But in the fourth year all the fruit thereof shall be <sup>a</sup>holy <sup>a</sup>to praise the Lord *withal*. **25** And in the fifth year shall ye eat of

<sup>6</sup> Heb. *holiness of praises to the Lord*.—<sup>a</sup> Deut. 12. 17, 18; Prov. 3. 9.—<sup>b</sup> Chap. 17, 10, etc.; Deut. 12. 23.—<sup>c</sup> Deut. 18. 10, 11, 14; 1 Sam. 15.

**23. Count the fruit... as uncircumcised**—The fruit of the first three years was to be thrown away as unclean or uneatable. Some assign as the ground of this law that the fruit of these years was little in quantity and inferior in quality, and that by breaking off the fruit blossoms the growth of the trees and vines was stimulated and the future fruitfulness greatly increased. But it seems more reasonable to suppose that this requirement rests on the same grounds as the command to offer the firstborn of the flocks and the firstfruits of the harvest as a thank offering to Jehovah for his blessing upon the fruit-trees. The trees planted by the Canaanites, before the conquest by Joshua, were treated as exempt from this rule.

**24. All the fruit... shall be holy**—This offering, like the firstfruits in general, was given up entirely to Jehovah for his priests, who probably sold it to the Gentiles, since it was not lawful to eat it.

**25. That it may yield... the increase**—By the divine blessing and by plucking off the blossoms during the first three years. Says Michaelis: "The wisdom of this law is very striking. Every gardener will teach us not to let fruit-trees bear in their earliest years, but to pluck off the blossoms; and for this reason, they will thus thrive the better and bear more abundantly afterwards."

**26. Neither... use enchantment**—Literally, *Ye shall not whisper*, hence, *divine*, or *give oracles*. The magical practices against which the Hebrews are here warned were borrowed from the nations around, for they had no

the fruit thereof, that it may yield unto you the increase thereof: *I am the Lord your God*.

**26** <sup>b</sup>Ye shall not eat *any thing* with the blood: <sup>c</sup>neither shall ye use enchantment, nor observe times. **27** <sup>d</sup>Ye shall not round the corners of your heads, neither shalt thou mar the corners of thy beard. **28** Ye shall not <sup>e</sup>make any cuttings in your flesh for the dead, nor print any marks upon you: *I am the Lord*.

23; 2 Kings 17. 17; 21. 6; 2 Chron. 33. 6; Mal. 3. 5.—<sup>d</sup> Chap. 21. 5; Isa. 15. 2; Jer. 9. 26; 48. 37.—<sup>e</sup> Chap. 21. 5; Deut. 14. 1; Jer. 16. 6; 48. 37.

magic of their own. Yet from the conquest of Canaan until the destruction of Jerusalem we have constant glimpses of magic practised in secret, not only by the ignoble, but by the great. Whether or not there is any reality in the art, it is clearly incompatible with a calm and firm trust in God alone to order future events for our good. "Israel is directed to the word of revelation (Deut. xviii, 9–22) in contrast to all heathen mantic, which has searched through heaven and earth to find signs of the divine counsel, but finding no help, falls into dissolution. The exorcism of the dead, and other forms of mantic, are a horror, and astrology is a folly. Isa. xlvii, 13."—

**Oehler. Nor observe times**—Practise soothsaying by regarding the aspect of the clouds. Jeremiah (x, 2) exhorts the people not to be "dismayed at the signs of heaven," at which the heathen are "dismayed." The practice of regarding some days as lucky and others as unlucky, and of foretelling the future by seeing the new moon over the right or left shoulder, are relics of this species of divination. Keil, with certain rabbins, derives the Hebrew term from *ayin*—*an eye*; hence, literally, "to ogle, to bewitch with an evil eye."

**27. Not round the corners of your heads**—That is, cut the hair in a circle from temple to temple, as Herodotus relates that some Arabs did in honour of their god. Also, in opposition to heathen usage, the beard must be permitted to grow equally over all the lower part of the face.

**28. Cuttings in your flesh**—The excitable Oriental nations were accustomed to scratch the arms, hands, and

**29** 'Do not 'prostitute thy daughter, to cause her to be a whore; lest the land fall to whoredom, and the land become full of wickedness.

*f* Deut. 23. 17.—*g* Heb. *profane*.—*g* Verse 3; chap. 26. 2.—*h* Eccl. 5. 1.—*i* Exod. 22. 18;

face in their passionate outbursts of mourning for **the dead**. The practice was associated with idolatrous rites. See Jer. xvi, 6, xli, 5, where it was practised notwithstanding this prohibition. See chap. xxi, 5, note. **Nor print any marks**—Tattooing, almost universal with savages, is still found in Arabia. It mars that which the Creator has made perfect, and thus degrades both the work and the Workman.

**29. Do not prostitute**—The cursed thirst for gold was the motive which incited fathers to an act so unnatural. This prohibition aims at the practice which prevailed in Phenicia, Babylonia, and Syria, nations soon to be neighbours to Israel. **Full of wickedness**—Licentiousness is a sin which so corrupts the moral nature that it arouses all the evil passions and breeds all crimes. Herodias was led by evil desire to plot the beheading of John.

**30. Sanctuary**—The tabernacle, the place of Jehovah's abode among men, was revered when Israel approached in ceremonial and moral purity, bringing the required offerings in humility and penitence.

**31. Familiar spirits**—The Hebrew *ôbôth* signifies *skins* used for *bottles*, Job xxxii, 19. Its secondary meaning is the *hollow belly of conjurers*, supposed to be inflated by the spirit. Hence the *ôb* properly denotes, not the conjurer himself but the spirit which is conjured by him, and is supposed to speak in him. See the Seventy, who render it by ἐγγαστριμύθοι, *ventriloquists*. The "familiar" is not in the Hebrew; it comes from the idea that the necromancers, soothsayers, and the like had spirits or demons whom they could summon from the unseen world to wait upon them as *famuli*, servants, and execute their commands. The ventriloquists "peeped and muttered," (Isa. viii, 19, xxix, 4,) to imitate the voice of the revealing "familiar." All the descriptions of the ancient necromancy

**30** \* Ye shall keep my sabbaths, and reverence my sanctuary: I *am* the LORD.

**31** 'Regard not them that have familiar spirits, neither seek after wizards, to

chap. 20. 6, 27; Deut. 18. 10; 1 Sam. 28. 7; 1 Chron. 10. 13; Isa. 8. 19; Acts 16. 16.

are strikingly like the practices of modern spirit-circles. The sin in such consultations of the dead is the implied abandonment of God and his word as man's only and sufficient light on all questions respecting the future state, and the resort to unauthorized sources of revelation, whose utterances are repugnant to the Holy Scriptures, and frequently grossly immoral. **Wizards**—Wizard is derived from *wise* and the old English termination *ard*—a *wise man*, hence a *magician* or *sorcerer*. The Hebrew and Greek terms have the same meaning, indicating those that could by any means reveal the future. The rabbins derive the Hebrew word from a certain man-shaped beast, the bones of which the diviner held in his teeth. The Greek wizard ate certain portions of beasts supposed to be endowed with the faculty of divination. "Admitting that the terms 'witchcraft,' 'wizard,' and the like were used in their modern signification, as implying the possession of supernatural or magical powers by compact with evil spirits, it would follow, upon theocratic principles, that he who so much as pretends to exercise this power, seducing the people from their allegiance to God, would be worthy of death." The law, like that on the statute books of England against the pretence to witchcraft among the negroes of Jamaica, does not assume the real existence of any such Satanic power attainable by men, but it pronounces its penalty against him or her who assumes to exercise this nefarious art. But Sir Walter Scott observes: "The sorcery or witchcraft of the Old Testament resolves itself into a traffick-  
ing with idols and asking counsel of false deities; or, in other words, into idolatry." R. S. Poole regards it as a distinctive characteristic of the Bible that from first to last it warrants no trust in or dread of charms and incantations as capable of producing evil consequences when used against a man.

be defiled by them: I *am* the LORD your God.

**32** \*Thou shalt rise up before the hoary head, and honour the face of the old man, and †fear thy God: I *am* the LORD.

**33** And ‡if a stranger sojourn with thee in your land, ye shall not §vex him.

**34** ¶ *But* the stranger that dwelleth with you shall be unto you as one born among you, and °thou shalt love him as thyself;

for ye were strangers in the land of Egypt: I *am* the LORD your God.

**35** ¶ Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure. **36** ¶ Just balances, just °weights, a just ephah, and a just hin, shall ye have: I *am* the LORD your God, which brought you out of the land of Egypt. **37** ¶ Therefore shall ye observe all my statutes, and all my judgments, and do them: I *am* the LORD.

‡ Prov. 20, 29; 1 Tim. 5, 1. — *l* Verse 14. — *m* Exod. 22, 21; 23, 4. — § Or, oppress. — *n* Exod. 1, 48, 49. — ° Deut. 10, 19.

*p* Verse 15. — *q* Deut. 25, 13, 15; Prov. 11, 1; 16, 11; 20, 10. — *9* Heb. stones. — *r* Chap. 18, 4, 5; Deut. 4, 5, 6; 5, 1; 6, 25.

In the Psalms, the most personal of all the books of Scripture, there is no prayer to be protected against magical influences, though every other kind of evil to body or soul is mentioned. These facts prove that the modern notion of witchcraft was a superstition entirely unknown to the early Hebrews.

**32. Honour the face of the old man, and fear thy God**—Respect for age is here associated with the fear of God. The two virtues are beautifully blended in the Latin word *pietas*, signifying dutiful conduct towards one's parents and the gods. In Exod. xxii, 28, the law connects respect towards civil rulers with piety towards God. In the East age is invested with authority more than in the Western nations. Hence honour rendered to the old implies, in an eminent degree, obedience to parents, the germ of all good citizenship and of all reverence towards God. The converse is true, that contempt for the old and disobedience to parents is the germ of all lawlessness and irreverence.

**34. The stranger . . . thou shalt love**—Judaism, as Christianity in the bud, was a religion of love. The Mosaic law here sets up a safeguard against that hostility which is so natural to differences of race and religion that in the Latin tongue the word *hostis*, stranger, soon came to signify an enemy. The contempt of the Gentile as a dog, which was manifested in the time of Christ, was no part of true Judaism, but a sad degeneracy from its own law. See chap. xxiii, 22, note. The permission to exact interest on money loaned to a stranger, granted in Deut. xxiii, 20, shows that this verse is not to be un-

derstood as making absolutely no distinction between an alien and a Hebrew.

**35. Meteyard**—Measuring line or rod.

**36. Balances** are found on Egyptian monuments as early as the time of Joseph, and they are alluded to in the story of the purchase of the cave of Machpelah, Gen. xxiii, 16. Before coinage they were necessary to all payments of money. The **weights** at first were "stones," which gave to them their name in later times, when lead was used. A parallel is found in England. The weights were carried in a bag suspended from the girdle. The habit of carrying a set of large weights to buy with and of smaller to sell with, sprang up very early. Inasmuch as there was a "shekel of the sanctuary" it is probable that the standard weights and measures were sacredly kept in the tabernacle by the priests, Num. iii, 47, note. **Ephah**—This measure is the same as the *bath*, and according to Josephus it contains about eight and a half gallons; according to the rabbins less than four and a half. **Hin**—This is estimated, in like manner, at about one and a half, or at about three quarters of a gallon. Since the dealings of man with his fellow in the marts of trade constitute a school for the development and discipline of moral character, they are not matters of indifference to the holy and just One. True holiness shines out in the measuring of tape and in the weighing of sugar more convincingly than in prayer and praise and conspicuous acts of beneficence. See Matt. v. 16; and Phil. ii, 15. "A book which talks in this language is a book which ought to be carefully preserved."

## CHAPTER XX.

AND the LORD spake unto Moses, saying, **2** <sup>a</sup> Again, thou shalt say to the children of Israel, <sup>b</sup> Whosoever <sup>c</sup> he be of the children of Israel, or of the strangers that sojourn in Israel, that giveth any of his seed unto Molech; he shall surely be put to death: the people of the land shall stone him with stones. **3** And <sup>d</sup> I will set my face against that man, and will cut him off from among his people; because he hath given of his seed unto

<sup>a</sup> Chap. 13. 2.—<sup>b</sup> Chap. 18. 21; Deut. 12. 31; 19. 10; 2 Kings 17. 17; 23. 10; 2 Chron. 33. 6; Jer. 7. 31; 32. 35; Ezek. 20. 26, 31.—<sup>c</sup> Chap. 17. 10.

by the people. The Bible is not a sentimental book, dealing with abstract emotion, or confining itself to metaphysical mysteries. A religion that examines the balances and weights is a religion that may be trusted to attach a true value to praise and prayer. This is the strength of biblical doctrine.”—*Joseph Parker.*

## CHAPTER XX.

## PUNISHMENTS.

Since legislation would be a nullity without the sanction of adequate penalties, the divine Lawgiver proceeds to annex various punishments for the vices and crimes which have been already specified. We are to guard ourselves against the error of supposing that these penalties are a sufficient satisfaction for the violation of the moral law, for they do not punish sin as sin, but as crime tending to subvert and destroy human society. Under the theocracy a wicked act has a twofold aspect; first, that which is concerned with God's earthly and temporal government; and, secondly, that which is cognized by the absolute and eternal law. The penalties of this chapter refer to the first aspect.

**2. Molech**—See chap. xviii, 21. **Or of the strangers**—So cruel were the rites accompanying the worship of this idol that the pagans resident among the Israelites were forbidden to practise it, through mercy to the innocent victims and to keep the Hebrews from becoming insensible through familiarity with this horrid practice. **Shall stone him**—Stoning was the ordinary method of capital punishment. It was practised

Molech, to <sup>d</sup> defile my sanctuary, and <sup>e</sup> to profane my holy name. **4** And if the people of the land do any ways hide their eyes from the man, when he giveth of his seed unto Molech, and <sup>f</sup> kill him not; **5** Then <sup>g</sup> I will set my face against that man, and <sup>h</sup> against his family, and will cut him off, and all that <sup>i</sup> go a whoring after him, to commit whoredom with Molech, from among their people.

**6** And <sup>k</sup> the soul that turneth after such as have familiar spirits, and after

<sup>d</sup> Ezek. 5. 11; 23. 38, 39.—<sup>e</sup> Chap. 18. 21.—<sup>f</sup> Deut. 17. 2, 3, 5.—<sup>g</sup> Chap. 17. 10.—<sup>h</sup> Exod. 20. 5.—<sup>i</sup> Chap. 17. 7.—<sup>k</sup> Chap. 19. 31.

in Egypt, Exod. viii, 26, and was in vogue among the Jews in the time of Christ. Acts vii, 58. The criminal was placed on a rock or platform about twelve feet high, stripped naked, except the loins. The witnesses laid aside their outer garments, then pushed the criminal off the scaffold backwards, and then dashed a great stone upon his breast, if he was not killed by the fall, and all the people threw stones till he died.

**3. I will set my face**—Should Israel connive at this horrible abomination, and through fear or motives of base and selfish policy refuse to execute my law, “I will be my own executioner,” says Jehovah. **Defile my sanctuary**—It was not necessary to set up the service of Molech in the tabernacle in order to defile the abode of Jehovah, but any flagrant sin committed or permitted by Israel polluted the sanctuary.

**4, 5. Hide their eyes**—The Lawgiver foresees and provides for an amazing moral degeneracy and hardness of heart, when the people's conscience will be so stupified that they will let this great crime go unpunished. **Against his family**—This does not necessarily imply the guilt of the family, for ancient law viewed the family as a part of the man's personality, and inflicted suffering upon them all as if guilty. See Exod. xx, 5; and Josh. vii, 24, notes. **Whoredom**—This term is here used figuratively for idolatry. See chap. xvii, 7, note.

**6. Familiar spirits**—See chap. xix, 31, note. The tendency to resort to necromancy among the Hebrews demonstrates their belief in the existence



wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people.

7<sup>1</sup> Sanctify yourselves therefore, and be ye holy: for I *am* the LORD your God. 8<sup>2</sup> And ye shall keep my statutes, and do them: \*I *am* the LORD which sanctify you.

9<sup>3</sup> For every one that curseth his father or his mother shall be surely put to death: he hath cursed his father or his mother; \*his blood *shall be* upon him.

l Chap. 11. 44; 19. 2; 1 Pet. 1. 16.—m Chap. 19. 37.—n Exod. 31. 13; chap. 21. 8; Ezek. 37. 28.—o Exod. 21. 17; Deut. 27. 16; Prov. 20. 20; Matt. 15. 4.—p Verses 11–13, 16, 27; 2 Sam. 1. 16.

and activity of disembodied spirits, so that Sadducism is refuted in the Pentateuch. There is nothing in either of these chapters which can be quoted in proof of the reality of the sorcerer's communications with the spirits of the dead. On the statute books of England there are now laws against an imaginary crime, the pretence of power to bewitch, claimed by designing negroes in Jamaica for the purpose of controlling, terrifying, and blackmailing their superstitious countrymen. **Wizards**—See chap. xix, 31, note.

7. **Sanctify yourselves**—An important part of sanctification, which lies within the gracious ability of men, is to refrain from acts of impurity. See 1 Thess. iv, 3. But until the soul is cleansed by the Sanctifier this abstinence will cost a struggle. This is the difference between a justified soul and one entirely sanctified. "The impress of consecration to a holy God is to be stamped on the life of the Israelites in ordinances extending to all important relations and conditions; in every important affair of life the Israelite has to accomplish something demanded by God."—*Oehler*.

8. **I am the Lord which sanctify you**—Set you apart from all uncleanness and idolatry, and impart to you grace to continue in this state of separation. The sanctification of the nature by the indwelling of the Holy Ghost may have been a rare experience under the old covenant. It is promised to all believers under the spiritual dispensation.

10 And \*the man that committeth adultery with *another* man's wife, *even he* that committeth adultery with his neighbour's wife, the adulterer and the adulteress shall surely be put to death.

11 \*And the man that lieth with his father's wife hath uncovered his father's nakedness: both of them shall surely be put to death; their blood *shall be* upon them. 12 \*And if a man lie with his daughter in law, both of them shall surely be put to death: \*they have wrought confusion; their blood *shall be* upon them. 13 \*If a man also lie with

q Chap. 18. 20; Deut. 22. 22; John 8. 4, 5.—r Chap. 18. 8; Deut. 27. 21.—s Chap. 18. 15.—t Chap. 18. 23.—u Chap. 18. 22; Deut. 23. 17; see Gen. 19. 5; Judg. 19. 22.

9. **Curseth his father**—The Hebrew includes contemptuous or disrespectful words, as well as cursing. But it is not probable that petulant words in a momentary passion were sufficient to constitute a capital crime, but the defiant and repeated vilification of the parents and the rejection of their authority. **His blood . . . upon him**—This law phrase, recurring so often in the Scriptures, is first found here. It signifies that capital punishment worthily falls upon him who wilfully violates God's law. Breach of the reverence due to parents is punished in just the same way as offences against the reverence due to God.

10. **The adulterer and the adulteress**—In the Mosaic law adultery is committed only through the unchastity of a wife. A husband commits this crime only with the free wife of another. See Exod. xx, 14, note. **Put to death**—If the adulteress was another's slave, the penalty was milder, probably corporeal punishment. The allowance of polygamy implies that the wife has no such exclusive right to the husband as the husband has to the wife. In many countries the adulteress has suffered capital punishment while the adulterer has escaped with a less penalty. Since this crime destroys the family, the corner-stone of society, it deserves the severest penalty. If both parties are married persons, the crime is double adultery; if but one is under marriage vows, it is single. See Exod. xx, 14, note.

12. **Confusion**—The word *tebhel* oc-

O. T.

mankind, as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death; their blood *shall be* upon them. **14** <sup>v</sup> And if a man take a wife and her mother, it *is* wickedness: they shall be burnt with fire, both he and they; that there be no wickedness among you. **15** <sup>w</sup> And if a man lie with a beast, he shall surely be put to death; and ye shall slay the beast. **16** And if a woman approach unto any beast, and lie down thereto, thou shalt kill the woman, and the beast: they shall surely be put to death; their blood *shall be* upon them. **17** <sup>x</sup> And if a man shall take his sister, his father's daughter, or his mother's daughter, and see her nakedness, and she see his nakedness; it *is* a wicked thing; and they shall be cut off in the sight of their peo-

ple: he hath uncovered his sister's nakedness; he shall bear his iniquity. **18** <sup>y</sup> And if a man shall lie with a woman having her sickness, and shall uncover her nakedness; he hath <sup>1</sup>discovered her fountain, and she hath uncovered the fountain of her blood: and both of them shall be cut off from among their people. **19** <sup>z</sup> And thou shalt not uncover the nakedness of thy mother's sister, nor of thy father's sister; <sup>a</sup>for he uncovereth his near kin: they shall bear their iniquity. **20** <sup>b</sup> And if a man shall lie with his uncle's wife, he hath uncovered his uncle's nakedness: they shall bear their sin; they shall die childless. **21** <sup>c</sup> And if a man shall take his brother's wife, it *is* <sup>2</sup>an unclean thing: he hath uncovered his brother's nakedness; they shall be childless.

<sup>v</sup> Chap. 14. 17; Deut. 27. 23.—<sup>w</sup> Chap. 18. 21; Deut. 27. 21.—<sup>x</sup> Chap. 18. 9; Deut. 27. 22; see Gen. 20. 12.—<sup>y</sup> Chap. 18. 19; see chap. 15. 24.

<sup>1</sup> Heb. *made naked*.—<sup>z</sup> Chap. 18. 12, 13.—<sup>a</sup> Chap. 18. 6.—<sup>b</sup> Chap. 18. 14.—<sup>c</sup> Chap. 18. 16.—<sup>2</sup> Heb. *a separation*.

curs in only one other passage, chap. xviii, 23, note.

**13. An abomination**—Chap. xviii, 22, note.

**14. Burnt with fire**—The heinousness of the incest specified in this verse is emphasized by burning the dead bodies of the culprits after they had been stoned. Cremation, so common among the Greeks and Romans, was exceedingly abhorrent to the Hebrews. Burning alive is not a penalty of the Mosaic law. See Josh. vii, 15, note. Hence little confidence is to be put in the Targum of Palestine, which says, "Let them be burned with fire, with melted lead in their mouths."

**15. Lie with a beast**—See chap. xviii, 23. **Slay the beast**—The innocent instrument of the abominable act of a moral agent is put to death as a mark of Jehovah's abhorrence.

**17. Sister**—See chap. xviii, 9, 11, notes. **Wicked thing**—Properly a *disgrace*.

**18. With a woman having her sickness**—Since the Hebrew has but one term for woman and wife, this precept, with its dreadful penalty of extermination, must apply to conjugal intercourse during menstruation. This offence against purity is accounted among the crying sins of Israel, ranking with idol-worship, adultery, and violation of a father's wife. Ezek. xviii, 6; xxii, 10. **Both . . . shall be cut off**—They

shall both be put to death, though in this case the man is chiefly guilty. Any less stringent safeguard of the wife's health might have been ineffectual. It is difficult for modern moralists to adjust their ethical notions to all the requirements of the ceremonial law.

**19. They shall bear their iniquity**—Oehler thinks that this expression does not involve the death penalty. See chap. x, 17; Num. ix, 13, notes.

**20. They shall die childless**—Childlessness was at once a severe punishment in the eyes of the Hebrews, as a dishonour to a woman and the greatest misfortune to a house. It was also a protection against that physical and mental degeneracy which incest entails upon offspring. But Michaelis softens the penalty by asserting that it does not mean that God would miraculously prevent procreation, but only that the children of these parents should not be put to their account in the public registers; so that in a civil sense they would be childless. His proof is derived from Jer. xxii, 30. But the declaration of Michaelis that the offspring would be ascribed to the deceased brother does not cover the case, for *both* the wife and second husband were to die childless. Hence we cannot adopt this interpretation without bastardizing the children, which is worse than nonexistence or death in infancy.

**22** Ye shall therefore keep all my <sup>d</sup>statutes, and all my judgments, and do them: that the land, whither I bring you to dwell therein, <sup>e</sup>spew you not out. **23** <sup>f</sup>And ye shall not walk in the manners of the nation, which I cast out before you: for they committed all these things, and <sup>g</sup>therefore I abhorred them. **24** But <sup>h</sup>I have said unto you, Ye shall inherit their land, and I will give it unto you to possess it, a land that floweth with milk and honey: I *am* the Lord your God, <sup>i</sup>which have separated you from *other* people. **25** <sup>k</sup>Ye shall therefore put difference between clean beasts

and unclean, and between unclean fowls and clean: <sup>l</sup>and ye shall not make your souls abominable by beast, or by fowl, or by any manner of living thing that <sup>m</sup>creepeth on the ground, which I have separated from you as unclean. **26** And ye shall be holy unto me: <sup>n</sup>for I the Lord *am* holy, and <sup>o</sup>have severed you from *other* people, that ye should be mine.

**27** <sup>p</sup>A man also or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones; <sup>q</sup>their blood *shall* be upon them.

<sup>d</sup> Chap. 18, 26; 19, 37. — <sup>e</sup> Chap. 18, 25, 28. — <sup>f</sup> Chap. 18, 3, 24, 30. — <sup>g</sup> Chap. 18, 27; Deut. 9, 5. — <sup>h</sup> Exod. 3, 17; 6, 8. — <sup>i</sup> Verse 26; Exod. 19, 5; 33, 16; Deut. 7, 6; 14, 2; 1 Kings 8, 33.

<sup>k</sup> Chap. 11, 47; Deut. 14, 4. — <sup>l</sup> Chap. 11, 43. — <sup>m</sup> Or, *moreth*. — <sup>n</sup> Verse 7; chap. 19, 2; 1 Pet. 1, 16. — <sup>o</sup> Verse 24; Titus 2, 14. — <sup>p</sup> Exod. 22, 18; chap. 19, 31; Deut. 18, 10, 11; 1 Sam. 28, 7, 8. — <sup>q</sup> Verse 9.

**22. Spew you not out**—See chap. xviii, 25, 28, notes.

**23. Therefore I abhorred them**—

The word *kootz* signifies *to be weary of*, *to loathe*, *to be distressed*, *to abhor*; and it heightens the hatefulness of the sins of the Canaanites. How intensely repugnant to the divine mind must those actions be which awaken the emotion of abhorrence! We have no sympathy with the semi-deistic notion that God is a bare and cold intelligence, utterly devoid of sensibilities. To limit him to mere knowledge and volition is to represent him as inferior to man. If man is made in the image of God it must be that the divine prototype is possessed of the capacity of emotion.

**24. Milk and honey**—Both Grecian and Roman poets depict the highest pleasantness and fertility by an abundance of milk and honey. See Homer's *Iliad*, ix, 141; Ovid, *Mét.*, i, iii; See Josh. v, 6, note. **Separated you from other people**—This separation consisted in circumcision, a knowledge of the true God, a prohibition of idolatry, a unique sacrificial code, and the requirement to obey the moral and the levitical law, which rendered it impossible to mingle socially with the Gentiles without contracting pollution. This separation was subsequently made easier by the secluded position of the Holy Land, which was enclosed on the south and southwest by great wildernesses, on the north by the high mountains of Leb-

anon, and on the west by a seacoast having few harbours.

**25. Clean beasts**—This law may be considered both as a sanitary regulation and also a barrier between Israel and all idolatrous nations. See chap. xi, 2-8, notes. **Your souls**—The word "souls" is here used for "selves." See Isa. xlv, 2.

**26. Severed you . . . that ye should be mine**—There can be no appropriation without separation. Consecration to Christ implies a death unto sin. Oehler wisely remarks that *kadosh*, the Hebrew for the word *holy*, "where it is a designation of a divine attribute, there evidently lies in it primarily a negative element, by which it designates a state of apartness, God raising himself above all others." The connexion of thought in this verse may be thus expressed: "I am holy, and so I have separated you from among the nations to be mine." Nothing created is in itself holy, though it is innocent. Holiness in a creature always involves an act of self-determination, and an act of the divine will in the completion of a perfection of life both inwardly and outwardly. "It is certain that in the biblical conception of society a very broad distinction is made between the people of God and all other people. This again is not arbitrary; it comes out of the very nature of the separating God himself. It is only because God is different from all other gods that his people are different from all other

## CHAPTER XXI.

**AND** the LORD said unto Moses. Speak unto the priests the sons of Aaron, and say unto them, "There shall none be defiled for the dead among his people: **2** But for his kin, that is near unto him, *that is*, for his mother, and for his father,

*a* Ezekiel 44. 25. — 1 Or, *being a husband among his people, he shall not de-*

people. Monasticism is not taught by this text. Men are to move up and down in the world transacting all its usual business, and yet so to do the work of life as to exert a benign influence, and fill other men with encouragement to move in an upward direction." — *Joseph Parker.*

## CHAPTER XXI.

HOLINESS IN THE PRIESTS, chaps. xxi.—xxii, 16.

Jehovah, having given general statutes to conserve the purity of Israel, now proceeds to legislate for the priests, whose character and conduct are so intimately connected with his declarative glory. The mass of men must very largely obtain their conception of the moral character of God from the moral character of those who minister at his altars and are supposed to be in his favour. A pure religion cannot be promulgated by an impure priesthood. Hence these words were ever ringing in the ears of the sons of Aaron: "Be ye clean, that bear the vessels of the Lord." Since a man's family is in a sense a part of his personality, especially among the Hebrews, (Josh. vii, 24. note,) and reflects his character, the requirement of holiness extends to his wife and children, in which particular the offices of deacon and elder or bishop in the New Testament are strikingly similar to the Levitical priesthood. See 1 Tim. iii.

THE PRIESTS' MOURNING FOR THE DEAD, 1-6.

The call to the priesthood and the holy anointing do not make the priests less human, nor eradicate the tender sensibilities which bind man to his fellow. Yet to preserve the dignity of the office, and to impress upon the priest the idea that his chief duties are to God and

and for his son, and for his daughter, and for his brother, **3** And for his sister a virgin, that is nigh unto him, which hath had no husband; for her may he be defiled. **4** But he shall not defile himself, *being* a chief man among his people, to profane himself.

*file himself* for his wife, etc.; see Ezekiel 24. 16, 17.

not to man, he is cut off from all acts of formal mourning except for those who are closely bound to him by the ties of blood. Since bodily deformities are often the results of sin in the parent or in the individual, and are, moreover, suggestive of moral failings, dwarfs and persons maimed and crippled were to be kept from the sacred office.

1. **Be defiled**—Contract ceremonial impurity and disqualification for the priestly offices by entering the tent or house where there is a dead body. Num. xix, 14. **For the dead**—Literally, "for a soul" in the sense of "person," the word "dead" being understood. See Num. v, 2, note.

2. **His kin, that is near**—The nearness, or "remainder of flesh," includes all within the first degree of consanguinity, and a portion of the kin within the second. By a glance at the table at the end of chap. xviii it will be seen that of the second degree of consanguinity the grandparent, the grandchild, and the married sister are not to be mourned for, while all the kindred by marriage, whatever the degree, even the wife, are prohibited to the priest for mourning, if we adopt the exclusive interpretation. The case of Ezekiel, the prophet-priest, in Ezek. xxiv, 16-18, who was expressly forbidden to exhibit the customary tokens of mourning for his deceased wife, would seem to prove that the wife was not excluded in the law of priestly mourning. Keil argues that the wife is included in the near of kin from the fact that she is pronounced to be of "one flesh" with her husband. Gen. ii, 24. Yet we confess that this verse has every appearance of an exhaustive and exclusive catalogue.

4. **Being a chief man**—The exegesis of this verse is much disputed. Some, as Knobel, connect it with the preceding verses, and interpret the



**5** "They shall not make baldness upon their head, neither shall they shave off the corner of their beard, nor make any cuttings in their flesh. **6** They shall be holy unto their God, and <sup>c</sup>not profane the name of their God: for the offerings of the LORD made by fire, and <sup>d</sup>the bread of their God, they do offer: therefore they shall be holy. **7** "They shall not take a wife that is a

<sup>b</sup> Chap. 19, 27, 28; Deut. 14, 1; Ezek. 44, 20. — <sup>c</sup> Chap. 18, 21; 19, 12. — <sup>d</sup> See chap. 3, 11.

"chief man"—*baal*—to signify husband, who is expressly forbidden to mourn for his wife. Out of twenty three times, it is rendered husband six times in the Pentateuch. Others, with Keil, connect this verse with verse 7, and understand it as a general prohibition which is specialized in that verse as relating to an immoral wife or daughter. The weight of argument seems to be with Knobel. Nevertheless, Ezek. xxiv, 16-18, has been rightly adduced against this view, where it is counted strange that Ezekiel, a priest, does not mourn for his wife.

**5. Not make baldness**—This forbids the priests to shave a bald place above the forehead "between the eyes"—a practice customary in mourning for the dead, as is seen in Deut. xiv, 1, where it is forbidden to all Israelites. It was allowed to the Nazarite when his time of separation had expired. Num. vi, 18; Acts xviii, 18; xxi, 24. **Beard . . . cuttings in their flesh**—See chap. xix, 27, 28, notes. St. Paul, not without indignation, refers to this prohibition (*ὁὐ κατὰ τεμνοῦσιν*) when he stigmatizes the antichristian Jews as *τὴν κατατομήν*, the mutilation. Phil. iii, 2. In Jer. ix, 26, and xxv, 23 we have a valuable marginal reading, "having the corners of their hair polled," or "those with whiskers cropped," as descriptive of the Arabians. It seems to have been the purpose of the lawgiver to keep the Israelites distinct from other nations in their very countenances.

**6. Holy unto their God**—See chap. x, 3; xi, 44; xix, 2, notes. This denotes entire consecration to God and perfect assimilation to his moral character. **Not profane**—See xviii, 21, note. **The bread of their God**—See chap. iii, 11, note. **Therefore they**

whore, or profane; neither shall they take a woman 'put away from her husband: for he *is* holy unto his God. **8** Thou shalt sanctify him therefore; for he offereth the bread of thy God: he shall be holy unto thee: "for I the LORD, which sanctify you, *am* holy.

**9** "And the daughter of any priest, if she profane herself by playing the whore, she profaneth her father: she shall be

<sup>e</sup> Ezek. 44, 22. — <sup>f</sup> See Deut. 24, 1, 2. — <sup>g</sup> Chap. 20, 7, 8. — <sup>h</sup> Gen. 38, 24.

**shall be holy**—Holiness of service demands holiness of character. It is astonishing how much is said about holiness in this book. See Introduction, (8.)

HOLINESS IN FAMILY RELATIONS, 7-15.

**7. Whore**—A woman wilfully wanton. **Profane**—Hebrew, *profaned* or *dishonoured* in any way, whether by violence or with consent. **Put away**—A divorced woman may be perfectly virtuous, but the priest's wife, like Caesar's, must be above suspicion. He may marry a widow, unless he be a high priest. See verse 14. We call attention to the absence of all limitations as to nationality. The priest might marry a non-Israelite if not an idolater; but not a Canaanite, because of their idolatry, nor an Ammonite nor a Moabite, on account of national antipathy. Exod. xxxiv, 16; Deut. vii, 3; xxiii, 3. From verse 14 we infer that he was permitted to marry a widow, as Josephus declares. Others infer from Ezek. xliv, 22 that he could marry only the widow of a priest.

**9. Daughter of any priest**—Not only must the priest's lips keep knowledge, but he must also exemplify in his family the holy religion of which he is the appointed guardian and teacher. The special safeguard of this law may have arisen from the fact that the priest's home was less guarded than were those of other people, owing to his absence when ministering. Perhaps without this law Gentile ritualistic fornication might have been introduced. **She shall be burnt**—After being stoned her body shall be burned, in order to impress upon the people the heinousness of sin in the high places of Israel. See xx, 14, note. The fires of the divine wrath blaze with the hottest flame around the holy altars.

burnt with fire. **10** <sup>1</sup> And *he that* is the high priest among his brethren, upon whose head the anointing oil was poured, and <sup>2</sup> that is consecrated to put on the garments, <sup>3</sup> shall not uncover his head, nor rend his clothes; **11** Neither shall

he <sup>m</sup> go in to any dead body, nor defile himself for his father, or for his mother; **12** <sup>a</sup> Neither shall he go out of the sanctuary, nor profane the sanctuary of his God; for <sup>o</sup> the crown of the anointing oil of his God *is* upon him: **1**

<sup>i</sup> Exod. 29, 29, 30; chap. 8, 12; 16, 32; Num. 35, 25.—<sup>k</sup> Exod. 28, 2; chap. 16, 32.—<sup>l</sup> Chap. 10, 6.

<sup>n</sup> Num. 19, 14; see verses 1, 2.—<sup>n</sup> Chap. 10, 7.—<sup>o</sup> Exod. 28, 36; chap. 8, 9, 12, 30.

**10. High priest . . . shall not uncover his head**—Aaron was forbidden to mourn for his own sons. See chap. x, 6. This is the first occurrence of "high priest" in the Pentateuch. He is otherwise described as *the* priest, and is more precisely designated by the expression, "which was anointed with the holy oil."

**11. Neither . . . go in to any dead body**—Literally, *dead soul*. The Hebrew *nephesh* is here used in the sense of the common expression, "dead person," without meaning to say that the personality lies in the body. Rhetoricians call this metonymy. Delitzsch, in his *Biblical Psychology*, suggests that the corpse is called *nephesh* because it bears the fresh traces of the soul imprinted upon it in parting. Since the destruction of the temple the Jews have ceased, generally, to consider themselves as polluted by being in the presence of a dead body, but the touch is still polluting. "Modern times have afforded instances where persons, in their misguided affection, have pressed the cold lips of the dead, and taken thence disease which has laid them in the grave; and it is well known that the slightest wound inflicted by a dissecting instrument almost inevitably produces death. Against such sad consequences the Mosaic law most carefully guarded the Israelites. Contrary to the usages of the eastern world, where the dead were sometimes embalmed and preserved, or where the living and the dead were consumed together in the flames, the Jews were taught that death was a curse, that its presence was defiling, that the living were to be carefully separated from the dead, and that any person who touched a dead body thereby became *unclean*, and was not allowed to touch any other person or

thing until he had passed a period of separation and had been thoroughly bathed. Modern science cannot fail to recognise the utility of such restrictions; and many precious lives might have been saved by paying attention to the sanitary instructions which are embodied in the Mosaic law."—*H. L. Hastings*. The high priest must never knowingly contract ceremonial pollution. He would be rendered unclean by entering a house where there was a corpse. See verse 1, note. "He who indeed reflects the whole fulness of a holy life must be freed from all polluting fellowship with death, and not even come in contact with the corpses of his parents; his priestly rule in the sanctuary may not be interrupted by any consideration whatever of natural bonds, otherwise regarded as most holy."—*Oehler*. But Jesus, the "undefiled" High Priest of our race, touched the dead and was not defiled, because he was the Prince of Life. He was like the element of fire, which purifies other things without itself contracting impurity.

**12. Neither shall he go out of the sanctuary**—During the time spent in the service in the tabernacle, he shall not interrupt, abridge, or postpone his service for the purpose of visiting the sick, dying, or dead. No possible event could occur in the camp which could justify the neglect of Jehovah's honour. In this respect Jesus Christ was exercising the prerogative of the high priest when he said, "Let the dead bury their dead." **Crown of the anointing**—A metaphorical expression denoting the excellency of the oil, and the dignity its use conferred. It symbolized the Holy Spirit, the crowning gift of the Father to the Son at his baptism: through Christ's mediation it is bestowed upon all

am the LORD. **13** And <sup>p</sup>he shall take a wife in her virginity. **14** A widow, or a divorced woman, or profane, *or* a harlot, these shall he not take: but he shall take a virgin of his own people to wife. **15** Neither shall he profane his seed among his people: for <sup>q</sup>I the LORD do sanctify him.

**16** And the LORD spake unto Moses, saying, **17** Speak unto Aaron, saying, Whosoever *he be* of thy seed in their

<sup>r</sup> Verse 7: Ezek. 44. 22. — <sup>q</sup> Verse 8. — <sup>r</sup> Chap. 10. 3; Num. 16. 5; Psa. 65. 4.

perfect believers, as the greatest gift that man can wish or Heaven can send. 1 John ii, 20, 27. Dr. A. Clarke suggests that the regal dignity of our Lord is prefigured by this crown, his sacrificial character by his office, and his prophetic influence by his anointing. The Samaritan MS. has "crown of the excellency."

**13, 14. A wife in her virginity**—The high priest's range of choice is made narrower than the priest's by the elimination of the widows and non-Israelites. His marriage with a virgin beautifully sets forth the character of the Church of Christ espoused unto her Lord as a "chaste virgin." See 2 Cor. xi, 2. Hindoo priests can marry only virgins. This law was probably borrowed from Judaism. If the Hebrew high priest married outside of the prescribed limits, he profaned his seed, or disqualified his sons for the priesthood. This penalty was sufficient to deter the high priest, or the candidates for this office, from violation of this precept.

#### PERSONAL DISABILITIES FOR THE PRIESTHOOD, 17-24.

The arduous labours demanded of the priests required that they should be able-bodied men. Moreover, it was necessary that there should be a correspondence between the perfect physique of the priests and the unblemished victims offered to the perfect God. The incongruity of a blind man, a dwarf, or a cripple, figuring in the solemn and majestic ritual of the altar, would have exposed the service to ridicule. Since the service of the altar was minutely prescribed, neither genius nor high intellectual qualities were requisite, but an unblemished form,

generations that hath *any* blemish, let him not <sup>r</sup>approach to offer the <sup>2</sup>bread of his God. **18** For whatsoever man *he be* that hath a blemish, he shall not approach: a blind man, or a lame, or he that hath a flat nose, or any thing <sup>s</sup>superfluous, **19** Or a man that is broken-footed, or brokenhanded, **20** Or crook-backed, or <sup>3</sup>a dwarf, or that hath a blemish in his eye, or be scurvy, or scabbed, or <sup>t</sup>hath his stones broken;

<sup>2</sup> Or, *food*, chap. 3. 11. — <sup>s</sup> Chap. 22. 23. — <sup>3</sup> Or, *too slender*. — <sup>t</sup> Deut. 23. 1.

with mind enough to follow the directions of the law. Thus it is found that ceremonial religions always repress genius, while those forms of religion which depend more upon the inculcation and intellectual and spiritual apprehension of the truth give scope to the development of mental power in the office of the prophet, the teacher, and the preacher.

**18. Blemish**—The blemishes may be classified as 1.) essential physical defects, rendering the adequate performance of the service impossible, and 2.) æsthetical defects, where the powers may be unimpaired but the appearance is repulsive. Of the former are the **blind**, the **lame**, and various kinds of maimed. **A flat nose**—Fürst, following the Seventy, renders it *snub-nosed*. The Vulgate has three nasal blemishes, *si parvo, vel grandi, vel torto naso*, "if he has a small, or a huge, or a twisted nose." **Superfluous**—The original occurs elsewhere only in chap. xxii, 23, and Isa. xxviii, 20, and seems to signify limbs disproportioned in length. The Vulgate limits it to the nose. The Seventy translates it "with the ears cropped or slit." The Targum of Palestine says, "mutilated in the thigh." Keil inclines to our English rendering—any thing superfluous, as more than ten fingers or toes, or any thing beyond what is normal, such as an ill-formed bodily member.

**20. A dwarf**—This signifies one who is *lean* or *consumptive*, or having a *withered* limb. Onkelos and several versions render it *sore-eyed*. **Blemish in his eye**—Either a suppuration, dropping of the eye, or having white spots or stripes. **Scurvy, or scabbed**—These words in Hebrew are found only

**21** No man that hath a blemish of the seed of Aaron the priest shall come nigh to "offer the offerings of the LORD made by fire: he hath a blemish; he shall not come nigh to offer the bread of his God. **22** He shall eat the bread of his God, both of the "most holy, and of the "holy. **23** Only he shall not go in unto the vail, n-r come nigh unto the altar, because he hath a blemish; that "he profane not my sanctuaries: for I the LORD do sanctify them. **24** And Moses told *it* unto Aaron, and to his sons, and unto all the children of Israel.

<sup>u</sup> Verse 6. — <sup>v</sup> Chap. 2, 3, 10; 6, 17, 29; 7, 1; 24, 9; Num. 18, 9. — <sup>w</sup> Chap. 22, 10-12; Num. 18, 19. — <sup>x</sup> Verse 12.

here and in chap. xxii, 22, and the former in Deut. xxviii, 27; they may denote almost any skin disease, from leprosy to the common itch. **Stones broken**—A sort of castration, by bruising the cords of the testicles, hence "ruptured testicles." (Targ. Onk.)

**22. He shall eat**—The blemishes exclude only from the activities of the priest's office, not from its emoluments. Hence no injustice was suffered. **Of the most holy**—See chap. ii, 3, note.

#### CONCLUDING NOTES.

(1.) Manhood, or more precisely the twentieth year, is reputed in Jewish tradition to be the term before which none might act as priest. But there is no age limit in the law. It is supposed that the priests are included in the law of the Levites, which debars from service until thirty years of age. See Num. iv, 3; Luke iii, 23, notes.

(2.) Deformed sons of Aaron, according to Josephus, were found inside the railing which divided the court of the priests from that of the people, wearing the common dress, performing subordinate services, and receiving the portions which were their due in virtue of their descent. Not all Aaronites, even when possessed of the legal qualifications, were really priests in office. Benaiiah was a military general. See 2 Sam. viii, 18; xx, 23; 1 Kings ii, 25; 1 Chron. xxvii, 5.

#### CHAPTER XXII.

##### HOLINESS IN THE PRIESTS.

This chapter instructs the priests to treat the people's offerings with the

#### CHAPTER XXII.

**AND** the LORD spake unto Moses, saying, **¶** Speak unto Aaron and to his sons, that they "separate themselves from the holy things of the children of Israel, and that they "profane not my holy name *in those things* which they "hallow unto me: I am the LORD. **3** Say unto them, Whosoever *he be* of all your seed among your generations, that goeth unto the holy things, which the children of Israel hallow unto the LORD, "having his uncleanness upon him, that soul shall be cut off from my presence:

<sup>a</sup> Numbers 6, 3. — <sup>b</sup> Chapter 18, 21. — <sup>c</sup> Exodus 28, 38; Numbers 18, 32; Deuteronomy 15, 19. — <sup>d</sup> Chapter 7, 20.

reverence becoming the holy things, (1-16,) and it defines perfect sacrificial animals, (17-28,) closing with a reiteration of some former precepts relating to sacrifices, (29-33.) As Israel was being schooled in holiness, on account of its calling to be a holy nation, it was especially incumbent on the priests to prove themselves the sanctified servants of the Lord, first for the sake of the holy Jehovah, and secondly for the sake of a faultless example unto the people.

#### REVERENCE FOR HOLY THINGS, 1-16.

**2. Separate themselves**—They were to abstain from treating the **holy things**, or offerings of the people, as things unconsecrated and common. By appropriating what was sacred to Jehovah, without the warrant of an express command, like that requiring them to eat the most holy things, (chap. ii, 3, note,) they would **profane** his **holy name**, or degrade his majesty, and tarnish his purity in the eyes of the people.

**3. That soul shall be cut off**—The wilful approach to the altar to discharge the functions of the priest's office, while conscious of ceremonial impurity, evinced such irreverence and disobedience as to call down either the severe punishment of death, by some sudden stroke, or exclusion from the sacred office, as some understand, **from my presence**. The latter opinion is strengthened by 2 Chron. xxvi, 21, while the former is strongly confirmed by verse 9.



**I am the LORD.** 4 What man soever of the seed of Aaron *is* a leper, or hath *a* <sup>1</sup>running issue; he shall not eat of the holy things, <sup>2</sup>until he be clean. And <sup>3</sup>whoso toucheth any thing *that is* unclean *by* the dead, or <sup>4</sup>a man whose seed goeth from him; 5 Or <sup>5</sup>whosoever toucheth any creeping thing, whereby he may be made unclean, or <sup>6</sup>a man of whom he may take uncleanness, whatsoever uncleanness he hath; 6 The soul which hath touched any such shall be unclean until even, and shall not eat of the holy things, unless he <sup>7</sup>wash his flesh with water. 7 And when the sun is down, he shall be clean, and shall afterward eat of the holy things: because <sup>8</sup>it is his food. 8 <sup>9</sup>That which dieth of itself, or is torn *with beasts*, he shall not eat to defile himself therewith; *I am the*

**LORD.** 9 They shall therefore keep mine ordinance, <sup>10</sup>lest they bear sin for it, and die therefore, if they profane it: *I the LORD do sanctify them.* 10 <sup>11</sup>There shall no stranger eat *of* the holy thing: a sojourner of the priest, or a hired servant, shall not eat *of* the holy thing. 11 But if the priest buy *any* soul <sup>12</sup>with his money, he shall eat of it, and he that is born in his house: <sup>13</sup>they shall eat of his meat. 12 If the priest's daughter also be *married* unto <sup>14</sup>a stranger, she may not eat of an offering of the holy things. 13 But if the priest's daughter be a widow, or divorced, and have no child, and is <sup>15</sup>returned unto her father's house, <sup>16</sup>as in her youth, she shall eat of her father's meat: but there shall no stranger eat thereof.

14 <sup>17</sup>And if a man eat *of* the holy

<sup>e</sup> Chap. 15. 2. — <sup>1</sup> Heb. *running of the reins.*  
<sup>f</sup> Chap. 14. 2; 15. 13. — <sup>g</sup> Num. 19. 11, 22. —  
<sup>h</sup> Chap. 15. 16. — <sup>i</sup> Chap. 11. 24, 43, 44. — <sup>k</sup> Chap. 15. 7, 19. — <sup>l</sup> Chap. 15. 5; Heb. 19. 2. — <sup>m</sup> Chap. 21. 22; Num. 18. 11, 13. — <sup>n</sup> Exod. 22. 31; chap. 17.

15; Ezek. 44. 31. — <sup>o</sup> Exod. 28. 43; Num. 18. 12, 32.  
<sup>p</sup> See 1 Sam. 21. 6. — <sup>2</sup> Heb. *with the purchase of his money.* — <sup>q</sup> Num. 18. 11, 13. —  
<sup>3</sup> Heb. *a man a stranger.* — <sup>r</sup> Gen. 38. 11. —  
<sup>s</sup> Chap. 10. 14; Num. 18. 11, 19. — <sup>t</sup> Chap. 5. 15, 16.

4. **A leper**—Leprosy was a ceremonial defilement which excluded even the laymen from the camp; much more would it disqualify a priest for the tabernacle. See chaps. xiii and xiv, notes. **A running issue**—This was probably limited to the gonorrhea. See xv, 2, note. **Unclean by the dead**—See chap. xxi, 1, note. **Seed goeth from him**—See chap. xv, 16, note.

5. **Any creeping thing**—See chap. xi, 29–47, notes.

7. **When the sun is down**—The divine mercy is seen in the narrow period during which the priest is disqualified from eating the holy and the most holy things. Since these were his prescribed food, a long uncleanness would be a long fasting.

8. **Dieth of itself**—This is prohibited on ceremonial grounds, because the blood is in the veins, and on sanitary grounds, because the blood corrupts and poisons the flesh.

9. **Lest they bear sin**—That is, the punishment of sin. See chap. x, 17; Num. ix, 13, notes. In the Levitical law, the boundary between ceremonial and moral impurity is very narrow. Acts xxi, 25.

10. **No stranger**—The non-Levite Hebrew is included in this term. See Num. i, 51, note. **A sojourner of the**

**priest**—This excludes the foreigner temporarily residing with the priest and his **hired servant** of another nation.

11. **If the priest buy any soul**—That is, person. A mild form of servitude was allowed as a mitigation of the usages of war in those times. Otherwise the Hebrews would have slain all their captives taken in war. **They shall eat of his meat**—Since these constitute a permanent part of his family, they are permitted to eat the sacred things, but not the most holy. This partially relieves the difficulty of Colenso respecting the capacity of the priests to eat all the sacrifices assigned to them. See chap. vi, concluding notes.

12. **Married unto a stranger**—As above, the stranger is a non-Levite. The daughter of the priest, in this case, passes from a priestly into a common family, where she remains if she has children, even though a **widow** or **divorced**. If the family is broken up, and she is left childless, it becomes the duty of her father to support her as if she had remained a virgin. Since the daughter of a priest was not an heiress of landed estates, her marriage with a non-Levite is not prohibited by Num. xxxvi, 8, which applies only to heiresses.

thing unwittingly, then he shall put the fifth *part* thereof unto it, and shall give *it* unto the priest with the holy thing.

**15** And "they shall not profane the holy things of the children of Israel, which they offer unto the Lord: **16** Or "suffer them "to bear the iniquity of trespass, when they eat their holy things: for *l* the Lord do sanctify them.

**17** And the Lord spake unto Moses, saying, **18** Speak unto Aaron, and to his sons, and unto all the children of Israel, and say unto them, "Whatsoever *he be* of the house of Israel, or of the strangers in Israel, that will offer his oblation for all his vows, and for all his freewill offerings, which they will offer unto the Lord for a burnt offering; **19** \* *Ye shall offer* at your own will a male without blemish, of the beeves, of

the sheep, or of the goats. **20** \* *But* whatsoever hath a blemish, *that* shall ye not offer: for it shall not be acceptable for you. **21** And "whosoever offereth a sacrifice of peace offerings unto the Lord "to accomplish *his* vow, or a freewill offering in beeves or "sheep, it shall be perfect to be accepted; there shall be no blemish therein. **22** "Blind, or broken, or maimed, or having a wen, or scurvy, or scabbed, ye shall not offer these unto the Lord, nor make "an offering by fire of them upon the altar unto the Lord. **23** Either a bullock or a "lamb that hath any thing "superfluous or lacking in his parts, that mayest thou offer *for* a freewill offering; but for a vow it shall not be accepted. **24** Ye shall not offer unto the Lord that which is bruised, or crushed, or broken, or cut;

*u* Num. 18. 31. — *4* Or, *lade themselves with the iniquity of trespass in their eating.* —

*v* Verse 9. — *20* Chap. 1. 2, 3, 10; Num. 15. 14. — *x* Chap. 1. 3. — *y* Deut. 15. 21; 17. 1; Mal. 1. 8, 14; Eph. 5. 27; Heb. 9. 14; 1 Pet. 1. 19.

*z* Chap. 3. 1, 6. — *a* Chap. 7. 16; Num. 15. 3, 8; Deut. 13. 21, 23; Ps. 61. 8; 65. 1; Eccles. 5. 4, 5. — *5* Or, *goats.* — *b* Verse 20; Mal. 1. 8. — *c* Chap. 1. 9, 13; 3. 3, 5. — *6* Or, *kid.* — *d* Chap. 21. 18.

**14-16. Unwittingly**—See chap. iv, 2, note. **The fifth part**—To inspire caution in dealing with holy things, the innocent offender was liable to a fine, the amount of which was to be estimated by the priest, who was to value the thing eaten and then add a fifth. **Not profane**—The priests are required not to allow improper persons to eat the holy things, and thus cause the people **to bear the iniquity of trespass**. It may be that the priests are intended instead of the people, for the Hebrew is ambiguous. See chap. x, 17; Num. ix, 13, notes.

#### ACCEPTABLE SACRIFICES, 17-28.

**18. Strangers in Israel**—For their religious privileges, see chap. i, 2, note. For their civil rights, see chap. xxiii, note. **Vows**—There are exigencies in the history of every man when he is impelled to make religious resolutions. For the character of the sacrifices prescribed for the release from the vow, and also for the freewill offerings, see chapter vii, 11, 16, notes. **Burnt offering**—See chapters i and vi, 9, notes.

**19. At your own will**—The better translation is, *for your acceptance*, or, as the R. V., "that ye may be accepted." See chap. i, 3, note, and xxiii, 11, in the

original. **Without blemish**—See chap. i, 3, note, also verses 22-24, 27.

**21. Peace offerings**—See chapters. iii and vii, 11-21, notes. **Sheep**—Properly, *small cattle*, sheep and goats. See chap. i, 10. **It shall be perfect to be accepted**—God can demand nothing less without degrading his own majesty and fostering the selfishness of the worshipper. Hence this law is found among all nations that sacrifice victims to their gods. Herodotus records that the Egyptian priests carefully examined the animals brought for sacrifice. It was a law of Solon that none but select victims were to be sacrificed. These were distinguished by a mark. See Virgil's *Georgics*, iii, 157, and iv, 550, and *Æneid*, iv, 57. The spiritual lesson is of great importance. See Matt. v, 48; Rom. xii, 1, notes; Heb. x, 22.

**22. Having a wen**—Ulcerous, having an abscess or issue.

**23. A freewill offering**—Since this is a gift, and not a debt, an animal having a member too many or too few may be used. This is the significance of **superfluous**. See chap. xxi, 18, note.

**24. Bruised, crushed, broken, or cut**—Here are four ways of castrating animals. Such victims are plainly prohibited for sacrifice, since they are not

neither shall ye make *any offering thereof* in your land. **25** Neither <sup>e</sup>from a stranger's hand shall ye offer <sup>f</sup>the bread of your God of any of these: because their <sup>g</sup>corruption *is* in them, and blemishes *be* in them; they shall not be accepted for you.

**26** And the Lord spake unto Moses, saying. **27** <sup>h</sup>When a bullock, or a sheep, or a goat, is brought forth, then it shall be seven days under the dam; and from the eighth day and thenceforth it shall be accepted for an offering made by fire unto the Lord. **28** And *whether it be*

cow or <sup>i</sup>ewe, ye shall not kill it <sup>j</sup>and her young both in one day. **29** And when ye will <sup>k</sup>offer a sacrifice of thanksgiving unto the Lord, offer *it* at your own will. **30** On the same day it shall be eaten up; ye shall leave <sup>l</sup>none of it until the morrow: I *am* the Lord. **31** <sup>m</sup>Therefore shall ye keep my commandments, and do them: I *am* the Lord. **32** <sup>n</sup>Neither shall ye profane my holy name; but <sup>o</sup>I will be hallowed among the children of Israel: I *am* the Lord which <sup>p</sup>hallow you,

<sup>e</sup> Num. 15, 15, 16. — <sup>f</sup> Chap. 21, 6, 17. — <sup>g</sup> Mal. 1, 14. — <sup>h</sup> Exod. 22, 30. — <sup>i</sup> Or, *she goat*. — <sup>j</sup> Deut. 22, 6. — <sup>k</sup> Chap. 7, 12; Psa. 107, 22; 116, 17;

Amos 4, 5. — <sup>l</sup> Chap. 7, 15. — <sup>m</sup> Chap. 19, 37; Num. 15, 40; Deut. 4, 40. — <sup>n</sup> Chap. 18, 21. — <sup>o</sup> Chap. 10, 3; Matt. 6, 9; Luke 11, 2. — <sup>p</sup> Chap. 20, 8.

perfect. **Neither shall ye make (such) in your land**—This is evidently the meaning of this passage, instead of that given in the Authorized Version. The R. V. has “neither shall ye do thus in your land.” Josephus (*Ant.* iv, 8, § 40) says, “It is not lawful to geld either men or any other animals.” He regards such as of “a monstrous nature.”

**25. Neither from a stranger's hand**—These blemished victims, whether from Israelites or foreigners, could not be acceptable to Jehovah.

**27. From the eighth day . . . accepted**—Both men and animals were unclean till the eighth day, when the child must be sealed to the Lord by circumcision, and the clean animal might be offered on the altar. The age limit was necessary, since in most sacrifices a portion was to be eaten. In many civilized states the killing for the market of a calf less than four weeks old is prohibited.

**28. In one day**—This prohibition regards both the natural affection of the brute and the tender sentiments of man's better nature. It is akin to that command which forbids “to seethe a kid in his mother's milk.” The principle has higher applications.

MISCELLANEOUS PRECEPTS REITERATED, 29–33.

**29. A sacrifice of thanksgiving** See chap. vii. 12–15, notes. **At your own will**—For your own acceptance. See verse 19, note.

**30. On the same day it shall be eaten**—Murphy wisely remarks: “Thanksgiving and parsimony do not

go well together. To reserve any part of the thankoffering when there may be hungry mouths ready to partake of it would savour more of parsimony than of praise.” **I am the Lord**—The bountiful Giver ordains a thankoffering, to be conducted in harmony with his character. “Freely ye have received, freely give.”

**31. Keep my commandments**—We keep the commandment of God by obeying it, his word by believing it, and his promise by appropriating it. These various commands of the Levitical ritual constituted the probation of the Israelites.

**32. I will be hallowed**—“Reverence is the very basis of lofty character, and is the guarantee of the purity of society. When our worship falls, our conduct will go down along with it. The loftier the prayer, the tenderer will be the common speech of the day. If the children of God do not hallow him, the enemy never will. God, so to say, depends upon the loyalty of his own people for his position (reputation) in the world.”—*Joseph Parker*. I will be regarded in your hearts, and treated in your worship, as infinitely glorious and perfectly holy. A threefold motive is applied. First, the sovereignty of Jehovah, the author of the covenant and the God of salvation. Secondly, **which hallow you**—The calling of Israel from polytheism to monotheism, the giving of God's holy law on Sinai, and the revelation of his own holy character as a model, were strong incentives to obedience and purity. In addition to these motives there follows a third.

**33** <sup>a</sup> That brought you out of the land of

*q* Exod. 6. 7; chap. 11. 45;

**33. That brought you out of. . . Egypt**—The interposition of Jehovah as the emancipator of Israel from the burdens and bonds of Pharaoh was a weighty reason for holiness of life. Moral obligations are impressively seen when the relations out of which they spring are exhibited to the mind. The deliverance of the justified soul from the guilt of sin affords a strong motive for "perfecting holiness in the fear of God." Israel was not commanded to be holy till the yoke of Egypt was broken.

#### CONCLUDING NOTES.

(1.) Since this chapter contains the last directions respecting sacrifices found in this book, it is appropriate to append some general remarks, showing first the difference between Hebrew and pagan sacrifices, and secondly, the significance of the Hebrew sacrifices. 1.) There is no mention of any thing preceding the slaying of the animal, except that it be of a proper age and without blemish. It was not brought decked with garlands, nor sprinkled with barley-cakes and salt, nor was wine poured upon its horns, nor was a lock of hair taken from its forehead to be cast into the fire on the altar. 2.) Nothing is said about inspecting the entrails for ascertaining the future, which was a principal object in all heathen sacrifices. 3.) All the altar-ritual is dignified, impressive, and worthy of its divine origin; indicating the sinfulness of man, the holiness of God, and the necessity of an atonement to bring man into harmony with his Maker, and to raise him to that spiritual excellence and happiness for which he was created. These sacrifices and oblations were admirably adapted to enlighten the minds of the Jews and to prepare them to appreciate "the Lamb of God which taketh away the sins of the world." In respect to all that relates to the expiation of sin, the words of Jerome are not too strong, "Almost every syllable in this book breathes a spiritual sacrament." The best comment on the Levitical sac-

Egypt, to be your God: *I am the Lord.*

19. 36; 25. 38; Num. 15. 41.

rifices is the epistle to the Hebrews. 4.) The scriptural conception of the effect of sacrifices upon the object of worship is totally different from that of any pagan cultus. The Homeric gods smell the savour of the burning hecatombs, and are pleased and placated. True that at a later date Jehovah declares that he has no pleasure in burnt offerings, (Psa. li, 16,) but that was because of the insincerity and wickedness of the offerers. Says Epiphanius: "The people sacrificed, not because God would be pleased with the act, but because such an inveterate habit of sacrificing had been acquired in Egypt, and Jehovah, by temporary indulgence, would allure them away from idolatrous worship." Chrysostom gives the following statement of the origin of Hebrew sacrifices: "God, in his care for the salvation of men, allowed such forms to be used in his own worship as had been employed in the worship of idols; those only which were of a positively sinful character being excluded. It was intended by this to lead men by a gradual progress to a purer and less carnal form of worship." Says Theophylact: "God allowed them to sacrifice to himself, lest, if they were forbidden to do so, they should sacrifice to idols." Thus also Justin Martyr and Tertullian. For strictures on *Bæhr*, see Num. xv, concluding note. 5.) Much objection has been made to the similarity of the Levitical ritual to that of the Egyptians, as if it was derogatory to Jehovah to employ any thing used by them. "It is altogether a natural supposition that a man like Moses, learned in all the wisdom of the Egyptians, and whose task it was to digest a religious system for a people who, like the Israelites, had lived for centuries in Egypt, would adopt spontaneously a form of language by which those whom he wished to instruct could be reached most readily and effectively. Nor is it at all strange that he should not only use the same form of language in general, but should, besides, when trying to express, as he must



often have had occasion to do, the same ideas, have had recourse to the same symbols as were employed by the Egyptians. There is nothing, necessarily, any more objectionable in this than there is in printing the Scriptures by the use of the same press and types as are employed in printing the vilest books."—*Bib. Sacra*.

(2.) THE SIGNIFICANCE OF SACRIFICES.

1.) THE VICARIOUS THEORY. — The Mosaic sacrifices typify Christ's death, and have exclusive reference to God. They were not designed merely to express the feelings of the worshippers, but to affect the mind of Jehovah, being vicarious punishments, and intended to accomplish the same purposes that real punishments have in view.—*Outram*.

2.) THEORY OF RESTORED FELLOWSHIP.—The blood of the offered animal is its life, which is offered on the altar in the place of the life of the worshipper, not as an expiation for sin, but as a surrender of selfishness, the principle of sin, thus removing sin and restoring fellowship with God.—*Bähr*. "One (way set before the Jews) was the way of sacrifice, by which expiation and atonement were to be made; and which was to be a type and sign of the slaying and offering up of the carnal will, the carnal nature, to God."—*Archdeacon Hare*.

3.) FEDERAL THEORY.—Sacrifices are not expiations but federal rites, or festive observances, shared in at once by Jehovah and by men in token of friendship, either such as had never been broken or such as had been restored.—*Dr. Sykes*.

4.) GIFT THEORY.—It becomes those who, like men, have received many and great benefits from their Creator, to present him some of his own gifts in return, as an expression of gratitude and acknowledgment of dependence. Thus pious men endeavour to recommend themselves to the offended Deity.—*Portall and Taylor*.

5.) UNITARIAN THEORY. — Sacrifices owe their efficacy to the purity of the feeling which they represent, and not to any element of expiation. The faith required was not a faith in God, nor in any future Redeemer, but simply faith

in himself—his distinct recognition of his own inward rectitude.—*F. D. Maurice*.

6.) THE EVANGELICAL THEORY extends the vicarious theory of Outram, and makes the sacrifice *satisfactory* to the justice of God as a moral Governor, and to all moral intelligences, and *influential* with man; thus removing all barriers God-ward and man-ward which were obstructing reconciliation.

(3.) In explanation of the variety of sacrifices, we quote from *Sikes*: "The fact is, that our perceptions do not grasp realities, but forms. If, therefore, what is seen is to be described, we must have many representations even of the same object; and this not only because it may be viewed on different sides, but because the amount of what is seen, even on the same side, will depend on the light and capacity of the beholder. He who made us knew this and provided for it. Hence in type and figure we have view after view of Him who was to come, not only because his offices and perfections were many, but also because we were weak and needed such a revelation. Thus in the single relation of offering, Christ is seen as burnt offering, peace offering, and sin offering, each but a different view of the same offering. In the self-same act of dying on the cross, our Lord was at the same moment a sweet-savour offering, willingly offering to God a perfect obedience, and also a sin offering, penally bearing the judgment due to sin, and as such made a curse for us."

(4.) In the nature and order of the three great feasts we have emblems of the three stages of salvation. The feast of unleavened bread prefigures the forgiveness of sins through "the Lamb of God that taketh away the sin of the world." The feast of weeks, the end of the grain harvest, fifty days after the Passover, symbolizes Christ as the source of spiritual life through the Pentecostal gift in consequence of the atonement. The feast of tabernacles is typical of the repose, the gladness, the gratitude, and the enjoyment of souls still dwelling on earth, entirely sanctified and filled with the Spirit, but it more especially foreshadows the realization of all spiritual blessings in heav-

## CHAPTER XXIII.

AND the LORD spake unto Moses, saying, **2** Speak unto the children of Israel, and say unto them, *Concerning* <sup>a</sup> the feasts of the LORD, which ye shall <sup>b</sup> proclaim to be holy convocations, *even these are my feasts.* **3** <sup>c</sup> Six days shall work be done: but the seventh day *is* the sabbath of rest, a holy convo-

<sup>a</sup> Verses 4, 37. — <sup>b</sup> Exod. 31, 5; 2 Kings 10, 20; Psa. 81, 3. — <sup>c</sup> Exod. 20, 9; 23, 12; 31, 15; 34, 21; chap. 19, 3; Deut. 5, 13; Luke 13, 14.

only places after the harvest of the earth has been completed.

## CHAPTER XXIII.

## HOLINESS IN DAYS — FESTIVALS INSTITUTED.

## INTRODUCTORY NOTE.

Time, as a priceless gift of God, is subject to his claims. In addition to the seventh day he set apart other times to be observed by the Israelites for the threefold purpose of preserving a knowledge of the great facts on which their religion was based, of the maintenance of the feeling of national unity, and of developing their religious sentiments. These are the passover, in memory of the miraculous deliverance from Egypt; and two festivals which plainly have an agricultural significance—the feast of firstfruits, variously styled the feast of wheat-harvest, of weeks, or pentecost, and the feast of ingathering, called also the feast of tabernacles. It is supposed that the feast of pentecost commemorates the giving of the law, which was given just fifty days after the exode; but no Scripture proof can be cited for this opinion. Great wisdom is manifest in the times selected for the three great national gatherings. The passover was just before the harvest, pentecost between the grain harvest and the vintage, and the feast of tabernacles was called the ingathering because, like the national thanksgiving in the United States, it occurred after all the products of the soil were garnered. Two important events subsequent to the Mosaic era gave rise to two additional feasts, namely, Purim, (Esth. ix, 20,) celebrating the providential deliverance of the Jews from the massacre plotted by Haman, and the Dedication, (1 Macc. iv, 56), commemorating

cation; ye shall do no work *therein*: it *is* the sabbath of the LORD in all your dwellings.

**4** <sup>d</sup> These are the feasts of the LORD, *even* holy convocations, which ye shall proclaim in their seasons. **5** <sup>e</sup> In the fourteenth day of the first month at *even is* the LORD's passover. **6** And on the fifteenth day of the same month

<sup>d</sup> Exod. 23, 14; verses 2, 37. — <sup>e</sup> Exod. 12, 6, 14, 18; 13, 8, 10; 23, 15; 34, 18; Num. 9, 2, 3; 28, 16, 17; Deut. 16, 1-8; Josh. 5, 10.

the renewal of the temple worship after the three years' profanation by Antiochus Epiphanes.

## THE FEASTS OF THE LORD, 1, 2.

These festivals of Jehovah were by no means secular banquets, but religious assemblies convened at an appointed time and place.

**2. Holy convocations**—The people were required to convene for no worldly end, but to worship Jehovah in the manner which he appointed. The term "convocation" is invariably applied to meetings of a religious character. With one exception (Isa. i, 13) the term is peculiar to the Pentateuch.

## THE SABBATH.

**3. The seventh day is the sabbath**—See notes on Exod. xvi, 23; xx, 8-11. **Ye shall do no work**—Except in obedience to the higher law of brotherly kindness, (Exod. xxiii, 4; Deut. xxii, 1-4,) and of compassion to the brute creature, (Matt. xii, 11,) commonly called works of necessity and of mercy.

## THE PASSOVER, 4-8.

**5. First month**—This was called *Abib* previous to the Babylonish captivity, and *Nisan* afterward. The passover and the exode from Egypt were events of so great importance that the Israelites were instructed to reckon the ecclesiastical year from that point of time. Exod. xii, 2. The months were lunar, and began at the announcement of the new moon. The cycle of religious feasts, commencing with the passover, depended not simply on the month, but on the moon; the fourteenth of Nisan was coincident with the full moon. **The Lord's passover**—Because the Lord passed by the blood-

is the feast of unleavened bread unto the LORD: seven days ye must eat unleavened bread. **7** In the first day ye shall have a holy convocation: ye shall do no servile work therein. **8** But ye shall offer an offering made by fire unto the LORD seven days: in the seventh day is a holy convocation: ye shall do no servile work therein.

<sup>f</sup>Exod. 12. 16; Num. 28. 18, 25. — <sup>g</sup>Exod. 23. 16; 34. 22, 26; Num. 15. 2, 18; Deut. 16. 9; Josh. 3. 15.

stained doors of the Hebrews when he smote the firstborn of Egypt. Exod. xii, 6.

#### 6. The feast of unleavened bread

—The unleavened bread in this feast was not sacrificial, (chap. ii, 4,) but monumental. Leaven was not prohibited because it was corrupt in its nature and symbolical of depravity, (Matt. xvi, 6,) but because it was not in harmony with the historical fact commemorated by this feast—the hasty flight from Egypt. See on Exod. xii, 34.

**7. No servile work**—Literally, *no service of husbandry*, no manual toil. The law always speaks of the days of holy convocation as sabbaths. But labour incident to the festivities, such as the building of booths, was lawful. In addition to the fifty-two sabbaths, the day of atonement was the only day when all kinds of labor was forbidden. On the other six days of holy convocation certain acts not called servile labour might be performed. Too many days of absolute rest are detrimental to the moral tone of a people, and are apt to degenerate from holy days to holidays. God made no such mistake.

**8. Offering made by fire**—See note on chap. i, 9. **The seventh day**—This is not the seventh day of the week but of the feast, which, since it must begin on a fixed day of the month, might fall on any day of the week. Hence there might be three days of holy convocation in the pass-over week, one of which would be the creation or decalogue sabbath, and the other two the feast sabbaths, the first and seventh days.

#### SHEAF OF FIRSTFRUITS, 9-14.

#### 10. When ye... come into the land

—This verse plainly indicates a state

**9** And the LORD spake unto Moses, saying, **10** Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a <sup>1</sup>sheaf of <sup>2</sup>the firstfruits of your harvest unto the priest: **11** And he shall wave the sheaf before the LORD, to be ac-

—<sup>1</sup>Or, *handful*. Heb. *omer*. — <sup>2</sup>h Rom. 11, 16; 1 Cor. 15. 20; Rev. 14. 4. — <sup>i</sup>Exod. 29. 24.

of expectancy suited to a sojourning people looking forward to a permanent home. It shows that the Levitical code was given in the wilderness, and was not a fabrication of a later period. **Ye shall bring a sheaf**—This command is not addressed to each tiller of the soil, but to the whole nation. It was the custom for a deputation of the Sanhedrim to go forth into some field near Jerusalem on the eve of the festival and tie the standing stalks of grain in bunches, and then cut enough for a sheaf with great formality, and, in the most public manner, carry it to the temple, and give it to the priest to be waved before the Lord. It was threshed, winnowed, bruised, roasted, mixed with oil, sprinkled with frankincense, waved by the priest in all directions, and eaten by ceremonially pure priests, after a handful had been thrown on the altar-fire. Then the harvesting might lawfully be done. Josephus tells us that the sheaf was barley. Barley ripens about the middle of April; wheat ripens in Palestine two or three weeks later. (Robin-son's *Palestine*, ii, 263, 278.) **Firstfruits... unto the priest**—The revenue from this source was nearly two per cent. of the entire produce of the field. See note on chap. ii, 14. The sheaf was only a representative of the forthcoming abundance of firstfruits of all kinds. The pious Hebrew could not relish any thing which he did not share with Jehovah. He was thought of first. His portion was offered first. How this rebukes the hurried Bible-reading, the hasty prayers, the doled-out ministerial support, and the reluctant and niggardly beneficence of many professed Christians with whom self is first and Christ is last!

cepted for you: on the morrow after the sabbath the priest shall wave it. **12** And ye shall offer that day when ye wave the sheaf a he lamb without blemish of the first year for a burnt offering unto the Lord. **13** And the meat offering thereof *shall be* two tenth deals of fine flour mingled with oil, an offering made by fire unto the Lord for a sweet savour: and the drink offering

thereof *shall be* of wine, the fourth part of a hin. **14** And ye shall eat neither bread, nor parched corn, nor green ears, until the selfsame day that ye have brought an offering unto your God: *it shall be* a statute for ever throughout your generations in all your dwellings.

**15** And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the

Exod. 2. 14-16.—/ Exod.

31. 22; chap. 25. 8; Deut. 16. 9.

**11. The morrow after the sabbath**—After the first day of holy convocation. Hence the waving of the sheaf, according to Josephus, was on the sixteenth of Nisan.

**12. A burnt offering**—Since the sheaf-waving has all the elements of a bread offering, it must be the concomitant of the more important whole burnt offering. The typical cleansing from sin by the blood of the lamb must precede the presentation of that offering which symbolizes the fruits of holiness, the accompaniments of regeneration.

**13. Two tenth deals**—There is no word "deals" in the Hebrew, but simply "two tenths." The unit of measure is understood to be an ephah, two tenths of which, two omers, was about six quarts. The ordinary bread or meat offering consisted of only half this quantity. Exod. xxix, 40; Num. xxviii, 9, 13. It was doubled on this occasion in order to signalize this oblation. **A sweet savour**—See chap. i, 9.

**Drink offering**—This consisted of wine, which was not poured upon the burning victim, as among the Greeks and Romans, but was a libation poured about the altar. (Josephus' *Antiquities*, iii, 9, 4.) Wine is emblematical of joy. When poured out after the whole burnt offering is laid on the altar, it beautifully typifies the abounding gladness of the soul wholly consecrated to Christ in possession of that comforting grace and full assurance inspired by the Holy Spirit, the promised Comforter. St. Paul, on the eve of martyrdom, signifies his joy by the words ἡδὴ σπένδομαι, "I am already being poured out as a drink offering."

**The fourth part of a hin**—The hin contained five quarts.

**14. Parched corn... green ears**—These, being fried, are still eaten with relish by the Arabs now dwelling in Palestine. See note on Ruth ii, 14. Abstinence from the fruits of the earth till thanks have been rendered to the bountiful Giver in the form of an offering of firstfruits was a practice quite prevalent among the pagan nations. Pliny says of the ancient Romans, "They did not so much as taste of their corn and wine till the priests had offered the firstfruits." **A statute for ever.** See note on chap. iii, 17.

THE FEAST OF PENTECOST, 15-21.

**15. From the morrow after the sabbath**—There are two explanations of this sabbath. "The small minority" of writers, among whom Professor Murphy ranks himself, believe that the sabbath of the decalogue is intended. The majority, with whom we concur, understand it to be the day of holy convocation, the fifteenth of Nisan, irrespective of the day of the week on which it fell. Hence the morrow was the sixteenth. For this opinion we have the testimony of Josephus, (*Antiquities*, iii, 10, 5,) and the fact that the passover was on a fixed day of the month in which the sabbath of the decalogue is movable. If the morrow after the sabbath was the sixteenth, and the day of holy convocation was on the fifteenth, as we infer from verses 6 and 7, the identity of these days is inevitable. Professor Murphy assumes without proof that the first day of verse 7 is different from the fifteenth of verse 6. That other days than the seventh are called sabbaths is proved by verse 32, and chap. xvi, 31, where the day of atonement is so styled. For additional arguments see Concluding Note, (2.) The Sev-



wave offering; seven sabbaths shall be complete: **16** Even unto the morrow after the seventh sabbath shall ye number <sup>m</sup>fifty days; and ye shall offer <sup>n</sup>a new meat offering unto the Lord. **17** Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be baked with leaven; *they are* <sup>o</sup>the firstfruits unto the Lord. **18** And ye shall offer with the bread seven lambs without blemish of the first year,

<sup>m</sup> Acts 2. 1. — <sup>n</sup> Num. 28. 26. — <sup>o</sup> Exod. 23. 16, 19; 23. 29; 34. 22, 26; Num. 15. 17-21; 23. 26;

enty, Josephus, Philo, and the Talmud, understand that the first passover day is called a sabbath, and that it is identical with the morrow after the passover in Josh. v, 11. See note. **Seven sabbaths shall be complete**—The Syriac version has seven *weeks*, in which the Seventy, Gesenius, Fürst, and Kiel concur. The New Testament continues this translation in the Greek, in Matt. xxviii, 1, and Mark xvi, 2.

**16. Morrow after the seventh sabbath**—This is the morrow after the seventh week. Hence the feast beginning with this day was called the feast of weeks, until the use of the version of the Seventy had familiarized the Jews with the word πεντηκοστή, *pentecost*, *fiftieth*. It is called pentecost first in the Apocrypha, (Tobit ii, 1,) and always in the New Testament. It is to be noticed that it was just fifty days after the exode that the law was given on Sinai. The Scriptures nowhere say that this feast is in commemoration of that important event. For the opinions of Jewish and Christian writers, see note on Acts ii, 1. **A new meat offering**—This is mentioned before the burnt offering, to give prominence to the agricultural reference of this festival, significantly called "the firstfruits of the wheat-harvest." Ex. xxxiv, 22.

**17. Ye shall bring out... two wave loaves**—The words *out of your habitations* do not imply that the offering is individual. Two wave loaves were required of the whole nation, and not of each family. The size of these loaves may be inferred from the fact that they consisted of six quarts of flour, and were leavened. Three ordinary loaves were required

and one young bullock, and two rams: they shall be *for* a burnt offering unto the Lord, with their meat offering, and their drink offerings, *even* an offering made by fire, of sweet savour unto the Lord. **19** Then ye shall sacrifice <sup>p</sup>one kid of the goats for a sin offering, and two lambs of the first year for a sacrifice of <sup>q</sup>peace offerings. **20** And the priest shall wave them with the bread of the firstfruits *for* a wave offering before the Lord, with the two lambs: <sup>r</sup>they shall

Deut. 26. 1. — <sup>p</sup> Chap. 4. 23, 28; Num. 28. 30. — <sup>q</sup> Chap. 3. 1. — <sup>r</sup> Num. 18. 12; Deut. 18. 4.

for a meal for one person. Luke xi, 5. For the manner and significance of *waving*, see note on chap. vii, 30. **Fine flour**—See note on chap. ii, 1. **With leaven**—Leaven was prohibited only in fire offerings, (chap. ii, 11,) and in the bread to be eaten during the passover week. Exod. xii, 15. It was required in the peace offering. See note on chap. vii, 13. Hence Amos, in his mention of leaven, does not ironically reproach the character of the sacrifices, but the senseless idols to which they were offered. Amos iv, 5.

**18. Seven lambs**—For the significance of this number, see note on chap. iv, 6. The ten victims for <sup>n</sup> burnt offering required in this feast is the *maximum* number in the great festivals, at the new moons, the great day of atonement, and the feast of trumpets. For the whole number annually slain for public offerings, see Concluding Note on chap. i.

**19. Kid of the goats**—A better rendering is, a *shaggy he-goat*. The same word describes Esau as *hairy*, Gen. xxvii, 11; the king of Grecia as a *rough* goat, Dan. viii, 21; and is translated *satyr* in Isa. xlii, 21, and *devil* in Lev. xvii, 7. Its usual rendering in this book is *goat*. **Sin offering**—See notes on chaps. iv and v. **Peace offerings**—See notes on chaps. iii, and vii, 11-21.

**20. The priest shall wave them**—Only the peace offering was waved, the sin offering for the people was burned without the camp. Chap. iv, 21. "The passover represents death; the wave-sheaf and the wave-loaves symbolize life. The Messiah is Priest, King, and Prophet. As Priest, he is the Lamb of God which taketh away the sin of the

be holy to the LORD for the priest. **21** And ye shall proclaim on the self-same day, *that it may be a holy convocation unto you: ye shall do no servile work therein: it shall be a statute for ever in all your dwellings throughout your generations.*

**22** And <sup>s</sup>when ye reap the harvest

<sup>s</sup> Chap. 19, 9.

world. As King, he is the wave-sheaf, 'the firstfruits from the dead.' This has peculiar force when we remember that he rose on the first day of the week, and the very day of the wave-sheaf being offered. As Prophet, when the day of pentecost was fully come, he sent the promise of the Father, the Spirit of truth and of utterance upon the disciples, the full harvest of their waiting and praying, the bread of eternal life for their hungering souls. In this brief period of seven times seven days there is a typical epitome of the history of salvation."—*Murphy*. **Holy to the Lord**—The offerings pronounced holy were the perquisites of the priests; those declared most holy must be eaten by them. See Concluding Note (1) on chap. vi.

#### THE LAW OF CHARITY, 22.

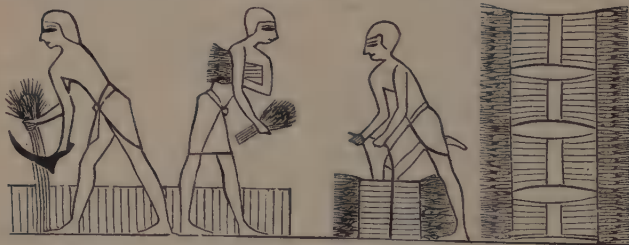
**22. The corners of thy field**—This provision for the poor was more ample than the Authorized Version shows.

of your land, thou shalt not make clean riddance of the corners of thy field when thou reapest, 'neither shalt thou gather any gleanings of thy harvest: thou shalt leave them unto the poor, and to the stranger: I *am* the LORD your God.'

**23** And the LORD spake unto Moses,

<sup>t</sup> Deut. 24, 19.

unselfish love, the very essence of Judaism and Christianity, was carefully enjoined upon the Israelites. **The stranger**—This term signifies about the same as our expression "naturalized foreigner," inasmuch as it implies a certain political *status* in the country in which he resides. The civil rights of the stranger were not very accurately defined. That he was eligible to all civil offices except that of king we infer from Deut. xvii, 15, on the principle that the prohibition of the greater is not a prohibition of the less. In chap. xxv, 23, Jehovah says to his people, "The land is mine; for ye are strangers and sojourners with me." This plainly implies that the stranger could not be a landowner. This fact will account for his poverty. The landless, as a class, must ever be on the borders of starvation. The origin of these "aliens to the covenant" is evident. They were the remnant of the Canaanites, "the mixed multitude" which accompa-



EGYPTIAN HARVESTERS AT WORK.

The *borders* of the field were to be left. How wide a border, was to be determined by the owner, thus affording scope for the exercise of his benevolent affections, or for the manifestation of avarice. In Deut. xxiv, 19, the overlooked sheaf is mercifully set apart for the needy gleaners. Thus the spirit of

nied Israel from Egypt, captives taken in war, political refugees, fugitive slaves, hired servants, and merchants. The census of them in Solomon's time gave a return of one hundred and fifty-three thousand six hundred males, about a tenth of the whole population. 2 Chron. ii, 17. They were required not to in-

saying, **24** Speak unto the children of Israel, saying, In the "seventh month, in the first *day* of the month, shall ye have a sabbath, "a memorial of blowing of trumpets, a holy convocation. **25** Ye shall do no servile work *therein*: but ye shall offer an offering made by fire unto the Lord.

**26** And the Lord spake unto Moses,

*u* Num. 29. 1.—*v* Chap. 25. 9.

fringe any fundamental law of the State, such as relates to the sabbath, the hallowed Name, food during passover, marriage laws, worship of Moloch, and eating blood. They could offer sin offerings, and enjoy the blessings of the day of atonement. The enactments of the Mosaic law respecting resident aliens were conceived in a spirit of liberality which is not surpassed by any of the most enlightened Christian nations of modern times.

#### THE FEAST OF TRUMPETS, 23-25.

**24. Seventh month**—The beginning of this month must be signalized in order to accord with that symbolism of number which distinguishes the seventh day and the seventh year. Hence we have a sabbatical month as well as a sabbatical year. The seventh month closed the cycle of the annual festivals. It also contained the most important day of the year—the day of atonement—in which all the sins and uncleanness of the people were typically wiped away in the access of the high priest to the mercyseat with the blood of atonement. This month also contained the feast of tabernacles, which commenced five days afterwards, affording an antepast of the blessedness of communion with Christ and his saints. **The first day . . . a sabbath**—This was a day of rest, a holy convocation, as also was the tenth. Neither was necessarily a decalogue sabbath, and one of them could not be, since they were ten days apart. **A memorial of blowing of trumpets**—Literally, *a memorial of shouts of joy*. According to Num. x, 10, the straight trumpet was to be sounded in the day of gladness; but tradition says that the *shophar*, cornet, or crooked trumpet, was also used. See wood-cut Josh. vi, 4. The latter produced a dull, far-

saying, **27** "Also on the tenth *day* of this seventh month *there shall be* a day of atonement: it shall be a holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the Lord. **28** And ye shall do no work in that same day: for it is a day of atonement, to make an atonement for you before the Lord your

*to* Chap. 16. 30; Num. 29. 7.

reaching tone. There are various opinions respecting the significance of this trumpet-blast—as that it was designed to be an alarm-signal to call the people to prepare for the coming day of atonement, as we have intimation in Joel ii, 15; or to emphasize the coming in of the sabbatical month; or to commemorate the giving of the law; or to re-echo the shout of the sons of God over the newborn world; or, as is the common opinion of Jews and Christians, to hail the beginning of the civil year, the feast of Tisri. In the year of jubilee it was the prelude to that glad sound which, on the day of atonement of the fiftieth year, announced the advent of "that great year of grace under the old covenant." The rabbies fancied that on this new year's day all men passed before God in judgment, as a flock of sheep pass, one by one, before their shepherd.

**25. An offering**—In addition to the daily sacrifices and the eleven victims which signalized every new moon, (Num. xxviii, 11-15,) ten other victims were offered—a repetition of the ordinary monthly offering, excepting one bullock. Num. xxix, 1-6. Thus twenty-three animals were offered on this day.

#### DAY OF EXPIATIONS, 26-32.

**27. A day of atonement**—The *Yôm Kôpher*, as it is called by Jews to day, is fully described in chap. xvi. It is mentioned here in order to make an exhaustive enumeration of the annual religious ceremonies and assemblies. There is added in verse 32 that the period during which they should afflict their souls, or fast, was twenty-four hours, from the evening of the ninth to the evening of the tenth day. The modern Jew, on the day of atonement, fasts from sunset to sunset.

God. **29** For whatsoever soul *it be* that shall not be afflicted in that same day, <sup>a</sup>he shall be cut off from among his people. **30** And whatsoever soul *it be* that doeth any work in that same day, <sup>b</sup>the same soul will I destroy from among his people. **31** Ye shall do no manner of work: *it shall be* a statute for ever throughout your generations in all your dwellings. **32** *It shall be* unto you a sabbath of rest, and ye shall afflict your souls: in the ninth *day* of the month at even, from even unto even, shall ye celebrate your <sup>c</sup>sabbath.

**33** And the Lord spake unto Moses,

<sup>a</sup> Gen. 17. 14.—<sup>b</sup> Chap. 20. 3, 5, 6.—<sup>c</sup> 2 Heb. rest.—<sup>d</sup> Exod. 23. 16; Num. 29. 12; Deut. 16. 13; Ezra 3. 4; Neh. 8. 14; Zech. 14. 16; John 7. 2.

**29. He shall be cut off**—He shall be destroyed. Impenitence is a capital offence. When persisted in beyond a certain point there is no expiation possible.

"There is a time, we know not when,  
A point, we know not where,  
That marks the destiny of men  
For glory or despair."

#### THE FEAST OF INGATHERING, 33-44.

**34. The fifteenth day of this seventh month**—This was the seventh month of the ecclesiastical, and the first of the civil, year. It corresponds to a part of our September and a part of October. This feast was at the full moon next the autumnal equinox. **The feast of tabernacles**—Its name indicates its historical significance, impressively setting forth the fact that Israel dwelt in temporary abodes in the wilderness forty years. It is probable that in the first part of the wilderness sojourn, before tents could be provided, the people lodged in booths. But their abodes are called tents when they are referred to. Chap. xiv. 8. From its agricultural reference this feast was called the feast of the ingathering, or thanksgiving for the garnered harvest. Deut. xvi. 13-15. The sacrifices pertaining to this festival are enumerated in chap. xxix. 12-38. In the sabbatical year the public reading of the law by the priests was enjoined as a part of this festival. Deut. xxxi. 9-13. The last reference shows that women and children were expected

saying, **34** Speak unto the children of Israel, saying, <sup>a</sup>The fifteenth day of this seventh month *shall be* the feast of tabernacles *for* seven days unto the Lord. **35** On the first day *shall be* a holy convocation: ye shall do no servile work *therein*. **36** Seven days ye shall offer an offering made by fire unto the Lord; <sup>b</sup>on the eighth day shall be a holy convocation unto you, and ye shall offer an offering made by fire unto the Lord: *it is* a <sup>c</sup>solemn assembly; and ye shall do no servile work *therein*. **37** <sup>d</sup>These *are* the feasts of the Lord, which ye shall proclaim *to be* holy con-

<sup>a</sup> Num. 29. 35; Neh. 8. 18; John 7. 37.—<sup>b</sup> Deut. 16. 8; 2 Chron. 7. 9; Neh. 8. 18; Joel 2. 13.—<sup>c</sup> 3 Heb. day of restraint.—<sup>d</sup> Verses 2, 4.

to be present, and not the males only. Huts or booths formed of boards, and covered with the boughs of trees tied with willows, were afterward constructed on the annual return of this feast in every nook and corner of Jerusalem, in the courts and on the roofs of houses, in the court of the temple, in the street of the Water Gate, and in the street of the Gate of Ephraim, other streets being left open for the convenience of the public. The entire suburbs must have been one vast camp of joyful sojourners. The occasion was adapted to a cultivation of the social nature, to strengthen the bond of national unity, and to quicken the devotional feelings. Though Christianity requires no such vast assemblies of believers, yet it is found that a wonderful spiritual *momentum* comes from the massing together of a great multitude for several days of continuous religious worship.

**36. The eighth day**—Since this feast was to continue seven days, and since no mention is made of an eighth day in Deut. xvi. 13-15, we conclude that it formed no part of the festival, but was a day of rest, as is declared in verse 37. **Ye shall offer an offering**—The number of public sacrifices offered on the first day exceeded those of any other day of the year, while private peace offerings were also more abundant. There is ground for the opinion that the number of sacrifices equalled the total number of victims offered at all the other festivals.



vocations, to offer an offering made by fire unto the Lord, a burnt offering, and a meat offering, a sacrifice, and drink offerings, every thing upon his day: **38** <sup>a</sup> Besides the sabbaths of the Lord, and besides your gifts, and besides all your vows, and besides all your free-will offerings, which ye give unto the Lord. **39** Also in the fifteenth day

of the seventh month, when ye have <sup>a</sup> gathered in the fruit of the land, ye shall keep a feast unto the Lord seven days: on the first day *shall be* a sabbath, and on the eighth day *shall be* a sabbath. **40** And ye shall take you on the first day the <sup>a</sup> boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and

<sup>d</sup> Num. 29. 39. — <sup>e</sup> Exod. 23. 16; Deut. 16. 13.

<sup>f</sup> Neh. 8. 15. — <sup>4</sup> Heb. *fruit*.

**37. Burnt offering**—See notes on chap. i. **Meat offering**—See notes on chap. ii. **A sacrifice**—This stands here for the peace offering. See notes on chap. iii. **Drink offerings**—See note on verse 13.

**38. Gifts**—Sacrificial gifts, especially heave offerings for the priests, are intended. See note on chap. vii, 14. **Vows . . . freewill offerings**—The second and third kinds of peace offerings. See notes on chap. vii, 11, 16.

**39. The first . . . and . . . eighth day a sabbath**—This is a day of rest, not necessarily the creation or decalogue sabbath on the seventh day. There was no need of a special command to hallow this day of the feast. There might be three days of rest in the eight days, two by special enactment and one by the primal sabbatic law. When the latter coincided with one of the former there were but two.

**40. The boughs of goodly trees**—Here the Authorized Version is incorrect, but the marginal reading of *fruit*, usually citron, instead of boughs, is a proper translation of the Hebrew. **Branches of palm trees**—This tree was very abundant in the Holy Land. It is remarkable for its fruitfulness and the perpetual greenness of its foliage, making it an appropriate symbol of victory and peace. John xii, 13; Rev. vii, 9. The modern Jews probably reflect the custom of their ancestors in the time of Christ, in marching in procession around the

reading desk in their synagogues, bearing palm branches and intoning the Hosanna:—

“For thy sake, O our Creator, Hosanna, (save now.)  
For thy sake, O our Redeemer, Hosanna.  
For thy sake, O our Seeker, Hosanna.”

This chant, like the priests' threefold blessing, (Num. vi, 22-27,) is strikingly suggestive of the work of the Father, Son, and Holy Spirit in human redemption. **Willows**—It was customary for each man to bring a sprig for the adorn-



PALM TREE

willows of the brook; and ye shall rejoice before the LORD your God seven days. **41** <sup>b</sup> And ye shall keep it a feast unto the LORD seven days in the year: *it shall be* a statute for ever in your generations; ye shall celebrate it in the seventh month. **42** <sup>i</sup> Ye shall dwell in booths seven days; all that are

Israelites born shall dwell in booths: **43** <sup>k</sup> That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: *I am* the LORD your God. **44** And Moses <sup>l</sup> declared unto the children of Israel the feasts of the LORD.

<sup>o</sup> Deuteronomy 16, 14, 15.—<sup>h</sup> Numbers 29, 12; Nehemiah 8, 18.

<sup>i</sup> Neh. 8, 14-16.—<sup>k</sup> Deut. 31, 13; Psa. 78, 5, 6.  
<sup>l</sup> Verse 2.

ing of the altar. **Ye shall rejoice**—Rejoicing was to continue seven days, while affliction of soul was required during only one day in the year, the day of atonement. Judaism, though a dispensation in which the law was predominant, was by no means destitute of grace. How much more joyful should Christians be who, though under the law as the rule of life, are not under it as the ground of salvation, nor as the motive to obedience, but under the delightful constraint of love to the Lawgiver, awakened in their hearts by the Holy Ghost. Rom. v, 5 and xiv, 17. The Israelite was commanded to rejoice seven days; the believer in Jesus Christ is commanded to "rejoice evermore." A sad servant betokens a severe master.

**42. Ye shall dwell in booths**—This command excludes a cloth or skin covering, according to the decisions of Jewish expounders, and every thing pertaining to the animal and mineral kingdoms. Every thing withered, or faded, or of ill savour, or unclean, was also prohibited. The booths must be fresh and fragrant, in correspondence with the gladness of their tenants. The first part of October, when this feast was celebrated, the weather in Palestine is neither hot nor cold, nor subject to storms, but admirably adapted to outdoor life. **All... Israelites... shall dwell**—The word "shall" is here altogether too strong a translation of the Hebrew future, which is often rendered by *may* or *can*. "To insist on the absolute universality is to become a bond-slave to the letter."

#### CONCLUDING NOTES.

(1.) In the celebration of three of these festivals, called the great feasts, all the males were to appear before the Lord at the tabernacle or in Jerusalem.

Deut. xvi, 16. This requirement, together with the prohibition of sacrifices, except in the one place chosen by Jehovah, is a key to the whole dispensation of Judaism. It shows that it was designed to be a purely local religion, confined to limits so narrow that its adherents could easily perform the great offices of the worship in person in the holy city thrice every year. Hence the system must be strictly conservative, and not aggressive and all conquering. In perfect accord with this is the absence, in the Old Testament, of all commands of a missionary character, like the great commission given by Jesus Christ to disciple all nations. The conservative character of Judaism would not of itself, if Jehovah were a mere national divinity, betoken that it was a preparation for a future world-wide system. But when we find Him styling himself "the Most High," who hath divided to the nations their inheritance, (Deut. xxxii, 8,) and solemnly affirming that there is no respect of persons with him, (2 Chron. xix, 7,) we have sufficient ground for the expectation that a universal scheme of religion will, in due time, spring up from the germ of the Jewish Church, affording to the whole human family the opportunity of acceptable worship, not in Jerusalem only, but everywhere, where men "worship the Father in spirit and in truth." John iv, 23.

(2.) The great difficulty which arises from interpreting the sabbath in verse 11 to signify the decalogue sabbath is this—it requires the year to begin invariably on the seventh day of the week in order to make the fifteenth and twenty-first of the first month fall on the sabbath. But since three hundred and sixty-five is not an exact multiple of seven, we have an odd day to dispose

## CHAPTER XXIV.

AND the Lord spake unto Moses, saying, **2** \* Command the children of Israel, that they bring unto thee

a Exod. 27. 20, 21.

of. There are only two ways out of this difficulty, either to make one week contain eight days, in violation of the decalogue and of the deep-seated respect for the seventh day in the bosom of every pious Jew, or the year must begin one day earlier every year, which in a century would carry the harvest month back to the month of seed-time, and completely confound and destroy the agricultural significance of the festivals, and their appropriateness as anniversaries of historical events. Hence the great majority of writers consider the beginnings of the festivals as movable, so that pentecost would one year in seven fall on Sunday, as it probably did in the year of the ascension of our Lord Jesus. See Alford on Acts ii, 1.

(3.) Besides their religious purpose, the great festivals must have had an important bearing on the maintenance of a feeling of national unity. This may be traced in the apprehensions of Jeroboam, (1 Kings xii, 26, 27,) and in the attempt at reformation by Hezekiah, (2 Chron. xxx, 1,) as well as in the necessity which, in later times, was felt by the Roman government of mustering a considerable military force at Jerusalem during the festivals. (Josephus, *Antiquities*, xvii, 9, 3; xvii, 10, 2. Compare Matt. xxvi, 5; Luke xiii, 1.) Another effect of these festivals Michaelis has found in the furtherance of internal commerce. They would give rise to something resembling our modern fairs. Among the Mohammedans similar festivals have had this effect.

## CHAPTER XXIV.

PURITY IN OIL AND SHOWBREAD.  
HOLINESS OF THE DIVINE NAME, AND  
SACREDNESS OF HUMAN LIFE.

Two important elements of the tabernacle ritual remain to be described—the oil for light and the showbread. Then follows a bit of sad history, like

pure oil olive beaten for the light, <sup>1</sup> to cause the lamps to burn continually. **3** Without the vail of the testimony, in the tabernacle of the congregation, shall

1 Heb. to cause to ascend.

the bit found in chapter x—a detail of a flagrant act of sin and its dreadful punishment. A brief recapitulation of the *lex talionis* closes the chapter.

THE ILLUMINATION OF THE TABERNACLE,  
1-4.

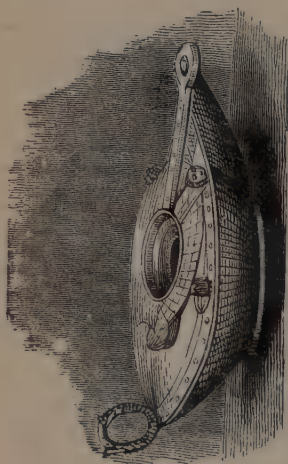
**2. Pure oil**—The best oil is made from olive berries gathered in November and December, when they have begun to change colour, but before they have become black. The berry in the more advanced state yields more oil, but of an inferior quality. **Beaten**—The beating was done in a mortar. The other modes of preparing the olive berries for the press were by grinding in a mill, and by treading. The oil was kept in jars carefully cleansed, and for use was drawn out in horns or other small vessels. Olive oil was largely exported from Palestine. **Continually**—That is, every night from twilight till sunrise. Some say that “the evening lamp,” the central one of the seven, burned perpetually, the others being extinguished during the day. Bähr says that the lights were “never all extinguished together, and that they were the perpetual symbol of all derived gifts of wisdom and holiness in man, reaching their mystical perfection when they shine in God’s sanctuary to his glory.” But of this there is no proof. Aaron is said to have trimmed the lamps every morning and lighted them every evening. The oil required for each lamp was half a log, about two wine glasses, nearly three pints for the seven.

**3, 4. Without the vail**—The outer sanctuary was one degree less awful in its holiness than the inner. With no opening to admit the light of day, it was illumined only by the golden lamp with its seven lights, one taller than the others, as the Sabbath is more sacred than the other days of the week. The vail typifies the humanity of Christ, at once concealing and manifesting the

Aaron order it from the evening unto the morning before the LORD continually: *it shall be* a statute for ever in your generations. 4 He shall order the lamps upon <sup>b</sup>the pure candlestick before the LORD continually.

<sup>b</sup> Exod. 31. 8; 39. 37.—<sup>c</sup> Exod. 25. 30.

eternal glory. The candlestick was placed on the south side of the first apartment, opposite the table of showbread, which it was intended to illumine. The inner apartment, or most holy place, was never illumined save by the outflashing of the shechinah. This beautifully symbolizes the fact, that under the dispensation of the Spirit he certifies his own presence in the believer's consciousness, needing no other light. 1 John ii, 27. **A statute forever**—So long as that dispensation continued. When the Holy Ghost descended to light up the temple of the Christian heart, the burning lamp was no longer needed in the Jewish temple. **He shall order the lamps**—This duty consisted in placing the lamps upon the candlestick in the evening and lighting them, and cleaning and filling them in the morning.



ANCIENT EGYPTIAN LAMP.

ORDINANCE OF THE SHOWBREAD, 5-9.

This had already been offered at the dedication of the tabernacle, and placed

5 And thou shalt take fine flour, and bake twelve cakes thereof: two tenth deals shall be in one cake. 6 And thou shalt set them in two rows, six on a row, <sup>d</sup>upon the pure table before the LORD. 7 And thou shalt put pure frankincense

<sup>d</sup> 1 Kings 7. 48; 2 Chron. 4. 19; 13. 11; Heb. 9. 2.

by Moses upon the table.\* Exod. xxxix, 36; xl, 23. The quantity of the material and the number of the loaves are here specified, also their arrangement on the table and the period of their renewal.

5. **Twelve cakes**—The number of the tribes of Israel. **Two tenth deals**—See chap. xxiii, 13. According to the lowest estimate, that of the rabbins, there would be ten and a half gallons required for the twelve loaves.

6. **Pure table**—It was overlaid with pure gold; the term "pure" may mean more than this, and bear something of the force which it has in Malachi i, 11. For its structure, see Exod. xxxvii, 10-16. **Before the Lord**—Not in the holy of holies, but in the first tabernacle. Exod. xl, 24; Heb. ix, 2. This throws much light upon the significance of the showbread, or "bread of the face or faces." The term "faces" denotes the presence not of the people, who were not admitted into the first tabernacle or court of the priests, but the presence of God. This view Bähr has elaborated with singular force and beauty. It is said in Exod. xxiii, 21, that God's name is in the angel of his presence, (face or faces.) The presence and the name may therefore be taken as equivalent. Both, in reference to their context, indicate the manifestation of God to his creatures. As the name stands for God himself, so the face, wherein a man's individual personality is seen, stands for the person of God. To see the face is to see the person. The bread of the face is therefore that bread through which God is seen, that is, with the participation of which the seeing of God is bound up. Whence it follows that we have not to think of bread merely as such, as the means of nourishing bodily life, but as spiritual food, as a means of appropriating and retaining that life which consists in



upon *each* row, that it may be on the bread for a memorial, *even* an offering made by fire unto the LORD. 8 \* Every sabbath he shall set it in order before the LORD continually, *being taken* from the children of Israel by an everlasting covenant. 9 And 'it shall be Aaron's and his sons'; \*and they shall eat it in the holy place: for it *is* most holy unto

<sup>e</sup> Numbers 4. 7: 1 Chronicles 9. 32; 2 Chron. 2. 4. — <sup>f</sup> 1 Samuel 21. 6; Matthew 12. 4;

seeing the face of God. *The bread of the face* on the table in the tabernacle, the symbolic heaven, is an emblem of the heavenly bread. This points to none other than Jesus Christ. "For the bread of God is he which cometh down from heaven, and giveth life unto the world." After this synopsis of Lühr's *Symbolik* we cannot forbear to add one beautiful and instructive emblem in reference to the position of the showbread, which was opposite the candlestick, (Exod. xl, 24.) that its full light might fall upon it, prefiguring the precious truth that the Holy Spirit takes of the things of Christ and shows them to the believer.

7. **Frankincense**—See chap. ii, 1, note. The frankincense used by the Jews in the temple service must not be confounded with the common frankincense of commerce, which is a product of the *Abies excelsa*. The true frankincense is a product of the *Boswellia thurifera*. It is the symbol of intercession, (Rev. viii, 3.) and it doubtless was to be burnt on the appointed altar. **A memorial**—See chap. ii, 2, note. **Made by fire**—The incense was properly a fire-made offering, but the showbread was improperly so called, since it was only fire-baked.

8. **Every sabbath**—The showbread never waxed old; it was always fresh. Through eternity Jesus will be a theme ever new, and inspiring fresh interest—"a lamb as it had been slain."

#### THE BLASPHEMER STONED, 10-23.

In the midst of the Sinaitic legislation we find an account of the arrest and punishment of a blasphemer. This unnatural and unexpected mingling of statutes and snatches of history, so dif-

ferent from the studied artifices of the forger, is a striking evidence of the authenticity of the book as a whole. See Numbers, Introduction, (1.)

10. **Son of an Israelitish woman**—The repetition of the statement that the blasphemer was the son of an Egyptian father and a Hebrew mother shows clearly the design of the author to direct attention to the dangers incident to such mixed marriages, and to raise a warning voice against them. This view is confirmed by the fact that the Bible only mentions three intermarriages with Egyptians, all of which result in evil. The second is the intermarriage of Solomon, and his consequent implication in idolatry. 1 Kings iii, 1-4; xi, 4. The third is to be found in 1 Chron. ii, 34, 35, from which tradition traces the descent of Ishmael, the murderer of Gedaliah. Jer. xli, 1, 2.

11. **Blasphemed**—The Seventy and Rashi erroneously render the original *accurately pronounced*, this being looked upon before God as a reviling of him. From this passage the rabbins, by an untenable exposition, derived their prohibition even to utter the name of Jehovah, called "the sacred tetragrammaton." The provocation to this vilification of Jehovah is not given. It is probable that the adversary of the half Israelite had taunted him on account of his Egyptian descent as a disgrace, and adding that he had no part in the God of Israel and in his covenant, and that in the heat of passion the half-breed spoke contemptuously of Jehovah, and possibly contrasted him with the gods of his father. **The name**—We admit, with the rationalistic critics, that the designation of Jehovah by "the name," is a practice of a later age. But this practice must have had a be-

Mark 2. 26; Luke 6. 4.—<sup>g</sup> Exodus 29. 33; chapter 8. 31; 21. 22.—<sup>h</sup> Verse 16.

and <sup>1</sup>cursed. And they <sup>2</sup>brought him unto Moses: (and his mother's name was Shelomith, the daughter of Dibri, of the tribe of Dan:) **12** And they <sup>1</sup>put him in ward, <sup>2</sup>that the mind of the Lord might be showed them. **13** And the Lord spake unto Moses, saying,

<sup>1</sup> Job 1. 5, 11, 22; 2. 5, 9, 10; Isa. 8. 21. — <sup>2</sup> Exod. 18. 22, 26. — <sup>1</sup> Num. 15. 34. — <sup>2</sup> Heb. *to expound unto them according to the*

**14** Bring forth him that hath cursed without the camp; and let all that heard him <sup>1</sup>lay their hands upon his head, and let all the congregation stone him. **15** And thou shalt speak unto the children of Israel, saying, Whosoever curseth his God <sup>2</sup>shall bear his sin. **16** And

*mouth of the Lord.* — *m* Exod. 18. 15, 16; Num. 27. 5; 36. 5, 6. — *n* Deut. 13. 9; 17. 7. — *o* Chap. 5. 1; 20. 17; Num. 9. 13.

ginning, and that beginning may have been in the age of the Pentateuch. This is confirmed by the fact that in ver. 16 we have the full expression, "the name of Jehovah," as evidently explanatory of the recently invented designation, "the name." Hence no satisfactory proof that this piece of history is the interpolation of a later age can be derived from this phrase. From this passage we see that the Jews of this early period may have pronounced "the name" by substituting the consonants of Adonai for those of Jehovah, so that this practice cannot be regarded as a superstition originating with Jews after the destruction of Jerusalem. "This dread," says Oehler, "sprang from the efforts of later Judaism to thrust back divinity to an unapproachable distance, and everywhere to put something between divinity and man." The translation of Jehovah, by Κύριος, Lord, 250 years before Christ, confirms this statement. It is a strong incidental proof of the supreme godhead of Christ that he is called "the Name." See R. V., Acts v, 41; 3 John 7. **Shelomith**—A sad misnomer, for it signifies *peacefulness*. It is quite a common name in the Old Testament. Nothing more is known of this woman, who stands pilloried in history as the mother of a blasphemer.

**12. In ward**—In prison, or under guard. **The mind of the Lord**—Literally, as the R. V., "*To declare distinctly unto them according to the mouth of the Lord.*" It would seem that this was the first violation of the third commandment.

**14. Lay their hands upon his head**—For the significance of this ceremony, in the case of a victim for the altar, see chap. i, 4, note. In this particular case, the witnesses who heard

the blasphemy were required to cast off the guilt which they had involuntarily contracted by transferring it to the head of the sinner. By laying their hands upon his head they gave back the infection which they had received. In later ages it was a Jewish practice, when a person heard blasphemy, to lay his hand on the offender's head to symbolize his sole responsibility for the guilt, and to rise up and tear his robe, which might never again be mended. See Matt. xxvi, 65, note. **Let all the congregation stone him**—Says Baumgarten: "According to the sentence of Jehovah, the whole congregation was to be regarded as participating in the crime of the individual, because every one was a living member of the whole. For this reason the punishment was committed to the whole congregation, who gave back to the criminal its share of the guilt by leading him out of the camp and putting him to death. Thus they wiped off sin from Israel." By this requirement of "all the congregation," we are taught that for the efficient execution of laws against immoralities there must be strong public sentiment in favour of such law behind the officers of justice. The divine method, which puts a stone into every man's hand to cast at the criminal, also effectually protects the witnesses. When any community has a righteous abhorrence of drunkenness, licentiousness, profanity, and other vices, sufficient to move a large majority of the citizens personally to assist in their suppression, these foul blots will be almost entirely wiped away from that community. The practice of stoning for blasphemy was continued till the martyrdom of Stephen.

**15. Shall bear his sin**—See chap. x, 17; Num. ix, 13, notes.

he that <sup>p</sup>blasphemeth the name of the LORD, he shall surely be put to death, and all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name of the LORD, shall be put to death.

17 <sup>a</sup>And he that <sup>a</sup>killeth any man shall surely be put to death. 18 <sup>a</sup>And he that killeth a beast shall make it good; <sup>a</sup>beast for beast. 19 And if a man cause a blemish in his neighbour; as <sup>a</sup>he hath done, so shall it be done to him; 20 Breach for breach, eye for

eye, tooth for tooth: as he hath caused a blemish in a man, so shall it be done to him *again*. 21 <sup>a</sup>And he that killeth a beast, he shall restore it: <sup>a</sup>and he that killeth a man, he shall be put to death. 22 Ye shall have <sup>a</sup>one manner of law, as well for the stranger, as for one of your own country: for I *am* the LORD your God.

23 And Moses spake to the children of Israel, <sup>a</sup>that they should bring forth him that had cursed out of the camp, and stone him with stones: and the children of Israel did as the LORD commanded Moses.

<sup>p</sup> 1 Kings 21, 10, 13; Psa. 74, 10, 18; Matt. 12, 31; Mark 3, 28; Jame. 2, 7. — <sup>q</sup> Exod. 21, 12; Num. 35, 31; Deut. 19, 11, 12 — <sup>s</sup> Heb. *smiteth the life of a man*. — <sup>r</sup> Verse 21.

4 Heb. *life for life*. — <sup>s</sup> Exod. 21, 24; Deut. 19, 21; Matt. 5, 38; 7, 2. — <sup>t</sup> Ver. 18; Exod. 21, 33. — <sup>u</sup> Verse 17. — <sup>v</sup> Exod. 12, 49; chap. 19, 34; Num. 15, 16. — <sup>w</sup> Verse 14.

### THE LAW OF RETALIATION, 17-23.

17. **Killeth any man**—*Smiteth the life of a man*, whether bond or free. It is obvious that murder by any other means, as by poison, is included under the phrase "smiteth the life." **Put to death**—The reason for regarding murder as a capital offence is because it is an act of the highest sacrilege, an outrage on the likeness of God in man. Human life is incomparably the most sacred thing on earth. Hence its destruction demands, as its penalty, the life of the murderer. To suffer a murder to go unavenged was regarded by both Jews and Greeks as a pollution of the land. Num. xxxv, 31; *Œdipus Tyrannus*, 100. No punishment is mentioned for attempted suicide; no guilt attached to one who killed a burglar at night in the act, (Exod. xxii, 2, 3,) or a slave who died of rigorous treatment a few days after his punishment. Exod. xxi, 20, 21. The execution of this sentence is expressly committed to the *goel*, the avenger of blood, after the verdict of guilt had been rendered by the proper tribunal, with at least two agreeing witnesses. Num. xxxv, 19-30. In regal times the sovereign assumed the execution of justice on the murderer as well as the right of pardon. 2 Sam. xiii, 39.

18. **Beast for beast**—Rather, *life for life*. This is even-handed justice. 19. **Breach for breach**—Broken limb for broken limb. This punishment is included in that of life for life, as a part is included in the whole. In those

primitive times it was a stronger restraint from crime than the modern penalty of a term of imprisonment with good food and healthful labour. The law of retaliation is for the guidance of the judge, and not a provision for the injured person to practice private revenge. It was this perversion of the law which Christ condemns, and not legal punishments enjoined by a magistrate. See Matt. v, 37-39, notes. Society is conserved by law, and law by penalties. There is mercy in this code, inasmuch as it protects the criminal against too severe punishment through the heat of popular indignation or the malice of a hostile party, as that of the priests and scribes against Jesus Christ. There may be injustice done by fixed penalties, but we are convinced that without them there is a liability of doing greater wrong.

22. **One manner of law**—The Hebrew is more definite and concise—one *mishpat*, verdict or judgment. Thus the amenability of foreigners to all the penalties of the Hebrew criminal law is emphasized with the utmost distinctness. **The stranger**—Since many strangers were slaves, it follows from verse 17 that the wilful murder of a slave entailed the same punishment as in the case of a freeman.

### CONCLUDING NOTE.

#### CAPITAL PUNISHMENT.

Is the divine requirement of life for life still in force? Jesus Christ did not repeal the law of Moses, or any

## CHAPTER XXV.

**AND** the LORD spake unto Moses in mount Sinai, saying, **2** Speak unto the children of Israel, and say unto

1 Heb. *rest*.—*a* Exod. 23, 10; see

part of it, as a civil regulation, while he condemned the prevalent perversion of its principles to the purposes of private selfishness, licentiousness, malice, and revenge. He rebuked the bad morality of the Pharisees, which they saw fit to propound in the words of Moses, but contrary to his spirit. It is important to observe that in this law of like for like, containing under a mutable form the changeless principles of even-handed justice, the specification of "life for life," as it stands in Mosaism, always stands first. See verses 17–20; Exod. xxi, 23–25; Deut. xix, 21. Why, then, if our Lord meant to abrogate the law, did he not begin with its principal and leading title? Because it could hardly be perverted to the purposes of private revenge, hedged in as it was by all the cautious limitations of the Mosaic code. Jesus declares that he who shall say to his brother "Thou fool!" shall be in danger of the fire of gehenna, that is, of being burnt in the valley of Hinnom—the most awful punishment which a Jew could imagine.

St. Paul did not understand that the law of capital punishment was repealed when he declared that the magistrate held not the sword in vain, but was a terror to evil-doers. What Christ, the legislator greater than Moses, has not repealed, modern sentimentalism will never permanently overthrow; though it is unquestionable that there is a strong tendency at present towards an indiscriminate philanthropy, and a religion divested of those stern features which the representations of the New Testament imply as certainly as do the more express declarations of the Old. The fact that the opposition to the death penalty for murder universally allies itself with the rejection of the eternal punishment of all who obey not Christ, is an argument of no small weight in favour of its present binding force, since errors, like truths, grow in clusters.

them, When ye come into the land which I give you, then shall the land keep <sup>a</sup>a sabbath unto the LORD. **3** Six years thou shalt sow thy field, and six

chap. 26. 34, 35; 2 Chron. 36. 21.

## CHAPTER XXV.

## HOLINESS APPLIED TO YEARS.

The distinction between the sabbatical days and years seems to be that the latter were in no way connected with religious observances, but were secular in their character. For this reason they were not described in chap. xxiii among the great religious festivals, since they aim at moral rather than spiritual ends. Extraordinary facilities for acquiring a knowledge of the law were afforded, inasmuch as the whole law was to be read every sabbatical year to the people assembled at the feast of tabernacles. The spirit of this law is the same as that of the weekly sabbath. Both have a good effect in limiting the rights and checking the accumulation of property; the one puts God's claims on time, and the other on property. In the estimation of political economists the entire wealth of the world is equal to seven harvests. This law subtracts a sum equal to the entire wealth of the nation once in every forty-nine years. Ewald observes that verses 17–22 should be read immediately after verse 7, since they are germane to the sabbatical year and not to the jubilee. In this assertion Ewald is slightly in error. See verse 21, note. Thus the chapter comprises two themes—the sabbatical year, 1–7 and 17–22, and the jubilee, 8–16 and 23–55. The bearing of the jubilee on lands dedicated to Jehovah is stated as a supplement in chap. xxvii, 16–25. The laws of this chapter were delivered proleptically, as were all pertaining to agriculture.

## THE SABBATICAL YEAR, 1–7.

**2. The land keep a sabbath**—Literally, *rest a sabbath*. The soil was to lie untilled. Hence this law was not applicable to Israel's wilderness life, where there was no tillage. We are not to be restricted to the literalism of the text, and to insist that the first



years thou shalt prune thy vineyard, and gather in the fruit thereof; **4** But in the seventh year shall be a sabbath of rest unto the land, a sabbath for the Lord: thou shalt neither sow thy field, nor prune thy vineyard. **5** <sup>o</sup> That which growth of its own accord of thy harvest thou shalt not reap, neither gather the grapes <sup>2</sup> of thy vine undressed; *for it is*

2 Kings 19, 29.

year in Canaan must be sabbatical. The land was not properly given till it was conquered. Hence the best Jewish authorities teach that this law became obligatory fourteen years after the first entrance into the Promised Land, seven years being consumed in the conquest, and seven more in the allotment.

**3. Vineyard**—Garden-land or fruit-land. *Keren*, literally a noble plantation, includes both oliveyards and vineyards. Deut. xxiv, 20, 21, and Judges xv, 5, notes.

**4. A sabbath for the Lord**—This was Jehovah's sabbath, because it rested solely on his authority, and not because it was to be devoted to acts of worship, sacrifices, and holy convocations. The ground of this requirement is not revealed. It may have been for the benefit of the soil, which uninterrupted cultivation with little manuring would have exhausted, or it may have had regard to moral ends only. **Neither sow thy field**—It is evident that the sabbatical year must have been contemporaneous with the civil year, when the land was cleared of the crops. The sacred year, beginning seven months earlier, would have been inconvenient to observe as a sabbatical year, inasmuch as there must have been either sowing or reaping, else there would be a loss of the crops of two years.

**5. Vine undressed**—Hebrew, *consecrated* or *Nazarite*, because he left his hair unshorn. Num. vi, 5. The Roman poets speak of the *viridis coma*, the green hair of the vine. **Shalt not reap**—This prohibits reaping to garner or to sell, but not for immediate eating. It will be observed that in verses 3–5 all labor is not forbidden, but only that which is strictly agricultural. Mechanical pursuits, such as tool-making, carpentry, the manufacture of cloth and of

a year of rest unto the land. **6** And the sabbath of the land shall be meat for you; for thee, and for thy servant, and for thy maid, and for thy hired servant, and for thy stranger that sojourneth with thee, **7** And for thy cattle, and for the beast that *are* in thy land, shall all the increase thereof be meat.

**8** And thou shalt number seven sab-

2 Heb. of thy separation.

clothing, and the making and repair of furniture, were admissible, as well as certain semi-agricultural labors, as ditching, fence-building, terrace-making, sheep-shearing, care of bees and flocks, to which may be added hunting, fishing, and trafficking.

**6. The sabbath of the land**—The spontaneous products of the soil during the sabbatical year **shall be meat**, or common food, for all classes indiscriminately, lords and servants, natives and foreigners, rich and poor, cattle and game. The assignment of the produce of this year to the poor in Exodus xxiii, 11, does not exclude the landowner from equal participation also. The quantity of this self-sown harvest is sometimes fiftyfold, according to Strabo, when the previous harvest was over ripe and there was not careful gleanings. This may have been the designed character of the sixth harvest. **Thy stranger**—The *thoshabh* is one who lives permanently in the country, but without the rights of a citizen; different from a *gēr*, who may live there for a time.

#### THE YEAR OF JUBILEE, 8–55.

Twice in each century occurred a year of renewal and restoration, in which all lands which had been alienated reverted to the families of those to whom they had been originally allotted by Joshua; all bondmen of Hebrew blood were liberated, and, according to Josephus, all debts due from one Israelite to another were remitted, as were all debts due from one Israelite to another in the sabbatical year, (Deut. xv, 1, 2,) an item omitted in the full account of the jubilee by Philo, and positively negated by Maimonides and the Mishna, though the reference of the latter to the jubilee is denied by

baths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years. **9** Then shalt thou cause the trumpet <sup>3</sup> of the jubilee

<sup>3</sup> Heb. *loud of sound*. — c Chap. 23, 24, 27.

Kitto's *Cyclopaedia*. There were no special sacrifices appointed, nor even the reading of the law to the people, as in the sabbatical year. It is impossible for us to conceive the general outburst of joy that gladdened all the land when the bondmen tasted again the sweets of liberty, and returned to their ancestral possessions, their families, and the graves of their sires. "In vain would sleep invite them to repose—their hearts would be too full to feel the lassitude of nature; and the night would be spent in gratitude and praise. What a lively emblem of the Gospel of Christ, which is peculiarly addressed to the poor!"—*Bush*. There is no mention of the jubilee in the book of Deuteronomy, and the only other reference to it in the Pentateuch is quite incidental, in the appeal of the tribe of Manasseh for some legal enactment against the alienation of their lands by heiresses marrying out of their tribe. Num. xxxvi, 4.

**8. Seven sabbaths of years**—The jubilee occurred immediately after the seventh sabbatical year. Hence, as will be seen in verse 11, there were two successive years in which the land kept a sabbath. Ewald and others quote Isa. xxxvii, 30 in proof of the jubilee succeeding the sabbath year, from which reference Gesenius dissents.

**9. Cause the trumpet of the jubilee to sound**—Literally, thou shalt cause a horn of loud clangor to pass through the land: R. V., "Send abroad the loud trumpet." The trumpets used in the proclamation of the jubilee appear to have been curved horns, not the long, straight trumpets represented on the arch of Titus, (see illustration, Num. iv, 7, note,) and which, according to Hengstenberg, are the only ones represented in Egyptian sculptures and paintings. See Josh. vi, 4, note. **Day of atonement**—See chap. xvi. It does

not seem likely that this great fast was disturbed by the joyful sound which, probably, burst forth in the afternoon when the high priest had concluded the solemn services of atonement. This view gives a deep significance to the jubilee, as a type of that era of gospel grace which follows the propitiatory death of the Lamb of God, the great sin offering. To avoid the incongruity of the jubilee and the great national fast on the same day, Hupfield would emend the text, so as to make the jubilee occur ten days earlier, at the feast of trumpets. See chap. xxiii, 24, note. According to Maimonides the interval of eight days between the feast of trumpets and the jubilee was a sort of saturnalia or carnival to all servants. On the tenth day the great Sanhedrin directed the trumpets to be sounded, and at that instant the bondmen became free and the lands reverted to their original owners. **All your land**—We are not to suppose that one trumpet passed from place to place, sounding through all the land, but many trumpets were simultaneously sounded by the priests in all their cities, in accordance with Num. x, 8. All the Jewish writers assert that trumpets were sounded extensively all over the land—in the mountains, in the streets, and at nearly every door—when the signal was given by the proper authorities, called the "House of Judgment," or the Great Sanhedrin. The design was to reach the ear of every Hebrew who had alienated his inheritance or divested himself of liberty.

d Isa. 61, 2; 63, 4; Jer. 34, 8, 15, 17; Luke 4, 19.

**10. The fiftieth year** was to be set apart for specific purposes, to be not only a year of rest but of release and restoration. To obviate the difficulty of two successive years of rest for the soil and idleness for the people, much ingenuity has been exhibited in trying to prove that the fiftieth means the forty-ninth! We prefer to let a

throughout *all* the land unto all the inhabitants thereof: it shall be a jubilee unto you; <sup>e</sup>and ye shall return every man unto his possession, and ye shall return every man unto his family. **11** A jubilee shall that fiftieth year be unto you: <sup>f</sup>ye shall not sow, neither reap that which groweth of itself in it, nor gather *the grapes* in it of thy vine undressed. **12** For it *is* the jubilee; it shall be holy unto you: <sup>g</sup>ye shall eat the increase thereof out of the field. **13** <sup>h</sup>In the year of this jubilee ye shall return every man unto his possession. **14** And if

<sup>e</sup> Ver. 13; Num. 36. 4. — <sup>f</sup> Ver. 5. — <sup>g</sup> Vers. 6, 7. — <sup>h</sup> Ver. 10; chap. 27. 24; Num. 36. 4.

clear, unequivocal statement, involving no inconsistency nor physical impossibility, stand as written by Moses. Thus the jubilee was strictly a pentecostal year, holding the same relation to the preceding seven sabbatical years as the pentecost day did to the seven sabbath days; substantially the same formula is used in each case. See chap. xxiii, 15, 16. **Proclaim liberty . . . unto all**—Not to all Hebrews only, but “to all sitting in her,” that is, in the land. The only exception may have been those sold for theft, but even this class is not excepted in the law. See concluding note, (2.) **Jubilee**—The term *yobhēl*, primarily signifies a ram or ram’s horn, and secondarily, a cry of joy, as if from the verb *yabhēl*, *to shout joyfully*. Others derive it from the causative form of the same verb, with the signification *to make go*, hence, *to restore*. We cannot speak with certainty on this obscure question. See Josh. vi, 4, note. **His possession**—The land originally allotted to his ancestor by Joshua and the land commission. See Num. xxxiv, 17–28; Josh. xiv, 1, notes. **His family**—From this he may have been separated either by selling himself, on account of poverty, (verses 39, 47), or by being sold by judicial decree to compensate for a theft. Exod. xxii, 2, 3.

**11. Ye shall not sow, neither reap**—This prohibition makes the fiftieth year sabbatic, like the forty-ninth: the land being untilled two successive years. The sustenance of the people in this case is provided for by the three-fold productiveness of the last secu-

thou sell aught unto thy neighbour, or buyest *aught* of thy neighbour’s hand, <sup>i</sup>ye shall not oppress one another: **15** <sup>j</sup>According to the number of years after the jubilee thou shalt buy of thy neighbour, *and* according unto the number of years of the fruits he shall sell unto thee: **16** According to the multitude of years thou shalt increase the price thereof, and according to the fewness of years thou shalt diminish the price of it: for *according* to the number *of the years* of the fruits doth he sell unto thee. **17** <sup>k</sup>Ye shall not therefore

<sup>i</sup> Ver. 17; chap. 19. 13; 1 Sam. 12. 3, 4; Mic. 2. 2; 1 Cor. 6. 8. — <sup>j</sup> Chap. 27. 18, 23. — <sup>k</sup> Ver. 14.

lar year. See verse 21. **Nor gather the grapes**—It is probable that this applied only to the fields, and not to the gardens attached to the houses.

**12. Ye shall eat the increase**—See verse 6, note.

RULES FOR THE SALE OF LAND, 14–17.

**14. If thou sell aught**—This relates to real estate. **Ye shall not oppress**—R. V., *not wrong one another*. The capitalist shall not make his brother’s necessity his opportunity to drive a sharp bargain and buy his field “for a song,” but he shall observe the following sliding scale in reference to the approach of the next jubilee.

**15. The number of years of the fruits**—The price of the usufruct of the land, not of the fee simple, was calculated on the years of tillage, exclusive of the years of rest, which would deprive the purchaser of a number of crops before the jubilee. Josephus describes the terms on which the buyer resigned the field in the year of jubilee to the original proprietor. The former produced a statement of the value of the crops and of his expenses. If the expenses exceeded in value the income, the balance was paid by the proprietor before the field was restored. But if the balance was on the other side, the proprietor simply took back the field, and the purchaser retained the profit. This arrangement would remove the objection to permanent improvements on the part of the purchaser, while it kept estates from deterioration.

oppress one another; <sup>m</sup> but thou shalt fear thy God: for I *am* the Lord your God.

**18** <sup>n</sup> Wherefore ye shall do my statutes, and keep my judgments, and do them; <sup>o</sup> and ye shall dwell in the land in safety. **19** And the land shall yield her fruit, and <sup>p</sup> ye shall eat your fill, and dwell therein in safety. **20** And if ye shall say, <sup>q</sup> What shall we eat the seventh

year? behold, <sup>r</sup> we shall not sow, nor gather in our increase: **21** Then I will <sup>s</sup> command my blessing upon you in the sixth year, and it shall bring forth fruit for three years. **22** <sup>t</sup> And ye shall sow the eighth year, and eat <sup>u</sup> yet of <sup>v</sup> old fruit until the ninth year; until her fruits come in ye shall eat <sup>w</sup> of the old store.

**23** The land shall not be sold <sup>x</sup> for ever: for <sup>y</sup> the land *is* mine; for ye *are*

<sup>m</sup> Verse 43; chap. 19. 14, 32. — <sup>n</sup> Chap. 19. 37. — <sup>o</sup> Chap. 26. 5; Deut. 12. 10; Psal. 4. 8; Prov. 1. 33; Jer. 23. 6. — <sup>p</sup> Chap. 26. 5; Ezek. 34. 25, 27, 28. — <sup>q</sup> Matt. 6. 25, 31. — <sup>r</sup> Verses 4, 5.

<sup>s</sup> See Exod. 16. 29; Deut. 28. 8. — <sup>t</sup> 2 Kings 19. 29. — <sup>u</sup> Josh. 5. 11, 12. — <sup>v</sup> Or, *to be quite cut off*. — <sup>w</sup> Heb. *for cutting off*. — <sup>x</sup> Deut. 32. 43; 2 Chron. 7. 20; Psal. 55. 1; Joel 2. 18; 3. 2.

**17. Thou shalt fear thy God**—The Hebrew religion was eminently ethical as well as devotional; it was designed for the market and the forum, to preside over trade and social intercourse, to restrain avarice and protect poverty. This element of Mosaism is incorporated by Jesus Christ into his Gospel in the golden rule. **For I am the Lord**—This is the perpetual watchword of the old covenant, and the ground of its obligation.

#### ADDITIONAL LEGISLATION RESPECTING THE SABBATICAL YEAR, 18–22.

These verses should be read in connexion with vers. 1–7, since they chiefly relate to the same topic. They seem to be misplaced in their present position, amid precepts relating to the jubilee, though they are not in reality. The purport of verses 18 and 19 is, that safety and temporal prosperity in the land of promise hinge on obedience to the declared will of Jehovah.

**20. What shall we eat the seventh year**—This question is kindly anticipated and answered by God, lest the strain upon their faith might be too great if the people were left with no special promise. He knoweth our frame.

**21. Fruit for three years**—The fact that three years are here provided for instead of two, which the sabbath year required, is evidence that the jubilee succeeds the seventh sabbath year and is not identical with it, as some suppose. No merely human legislator would have ventured to enact a law forbidding seed sowing from the sixth to the eighth year, and harvesting from the sixth to the ninth year,

omitting two successive harvests and thereby sinking two sevenths of the entire national wealth. Nor would any people have received such a law except on an unwavering faith in its divine origin. We regard obedience to this law the highest proof of Moses's divine legation. The evident provision here made for the year of jubilee accounts for the apparent but not real displacement of this paragraph. We have only two passages of Scripture where this promise is alluded to, namely, 2 Kings xix, 29, Isa. xxxvii, 30.

#### THE JUBILEE YEAR CONTINUED—THE REDEMPTION OF LAND, 23–28.

**23. The land shall not be sold for ever**—The usufruct only could be sold. In their deeds of conveyance the phrase “to him and to his heirs forever” had no place. After an equal allotment of the land at the start this is a merciful safeguard against oppressive monopolies, and a provision to secure to the family a perpetual inheritance. To effect the restoration of all lands twice each century to the family to which it was originally allotted by Joshua required the utmost care in the preservation of the genealogical records of every tribe and family. By this means evidence was afforded of the exact lineage of the Messiah in fulfilment of the prophecies, evidence which has been unavailable to every Jew since the destruction of these records in the destruction of Jerusalem. **For the land is mine**—Jehovah held the fee simple of Canaan. Hence he is justified in the ejection of non-paying tenants, first the Canaanites, then the Israelites. For further justification of



\*strangers and sojourners with me. **24** And in all the land of your possession ye shall grant a redemption for the land.

**25** \*If thy brother be waxen poor, and hath sold away *some* of his possession, and if <sup>7</sup>any of his kin come to redeem it, then shall he redeem that which his brother sold. **26** And if the man have none to redeem it, and <sup>6</sup>himself be able to redeem it; **27** Then <sup>2</sup>let him count the years of the sale thereof, and restore the overplus unto the man to whom he sold it; that he may return unto his possession. **28** But if he be not able to restore *it* to him, then that which is sold shall remain in the hand

of him that hath bought it until the year of jubilee: \*and in the jubilee it shall go out, and he shall return unto his possession. **29** And if a man sell a dwellinghouse in a walled city, then he may redeem it within a whole year after it is sold; *within* a full year may he redeem it. **30** And if it be not redeemed within the space of a full year, then the house that *is* in the walled city shall be established for ever to him that bought it throughout his generations: it shall not go out in the jubilee. **31** But the houses of the villages which have no wall round about them shall be counted as the fields of the country: <sup>7</sup>they may be redeemed, and they shall go out in the jubilee.

<sup>2</sup> 1 Chron. 29. 15: Psa. 39. 12; 119. 19; 1 Pet. 2. 11.—<sup>3</sup> Ruth 2. 20; 4. 6.—<sup>4</sup> See Ruth 3. 2, 9, 12; Jer. 32. 7, 8.—<sup>5</sup> Heb. *his hand hath*

*attained and found sufficiency*, chap. 5. 7.—<sup>6</sup> 2 Verses 50-52.—<sup>a</sup> Verse 13.—<sup>7</sup> Heb. *re demption belongeth unto it*.

the extermination of the Canaanites, see Josh. vi, 21, note. **For ye are strangers**—This implies that foreigners, resident in the land, could not acquire even a temporary title to the soil. See chap. xxiii, 22, note.

**24. Ye shall grant a redemption**—The original proprietor, or his next of kin (*goël*, one who redeems,) could at any time recover the possession of an alienated field by paying for its redemption according to an equitable rule, or sliding scale, graduated by the number of years before the jubilee.

**25. Any of his kin**—Kranold observes that there is no record of the *goël* ever exercising his right till after the death of him who sold the field. But this does not disprove his right to redeem it during the life of the impoverished seller. "The person sustaining this office was a lively figure of Christ, who assumed our nature that he might be our *kinsman-redeemer*, bone of our bone and flesh of our flesh, and in reference to whom it is said, 'The Redeemer shall come out of Zion' He has by his sufferings and death *brought back* to man that *inheritance* which had been forfeited by sin."—*Bush*. How this deepens the significance of those words of Isaiah, the evangelical prophet, quoted by our Saviour in the synagogue in Nazareth, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the cap-

tives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. This day is this Scripture fulfilled in your ears."

**27. Count the years**—The fruit-bearing years. Thus a possession sold in the twentieth year before the jubilee would have seventeen fruit-bearing years. If redeemed in the tenth year there are eight such years, which the redeemer must pay for in equity as **the overplus**.

#### THE REDEMPTION OF HOUSES, 29-34.

**29. A dwellinghouse in a walled city**—The redemption of this is limited to a year, after which it belongs to the purchaser forever, undisturbed by the jubilee. Such property used for mercantile purposes is of special value to the merchant who has built up a lucrative trade therein. Again, city property is liable to greater fluctuations in value in fifty years than country estates, and it is just that the present holder should have the benefit of the increased valuation. The fact that city property was permanently alienable would tend to keep the poor from flocking to the great cities, twice each century, to starve in poverty and to fester in vice. "This provision was made to encourage strangers and proselytes to come and settle among them. Though they could not purchase *land* in Canaan, yet they might purchase houses in walled cities, which would be most con-

**32** Notwithstanding <sup>b</sup> the cities of the Levites, and the houses of the cities of their possession, may the Levites redeem at any time. **33** And if <sup>a</sup> a man purchase of the Levites, then the house that was sold, and the city of his possession, <sup>c</sup> shall go out in the year of jubilee: for the houses of the cities of the Levites are their possession among the children of Israel. **34** But <sup>d</sup> the field of the suburbs of their cities may not be

<sup>b</sup> See Num. 35, 2; Josh. 21, 2, etc.—<sup>a</sup> Or, one of the Levites redeem them.—<sup>c</sup> Ver. 28.—<sup>d</sup> See Acts 1, 36, 37.—<sup>e</sup> Heb. *his hand faileth*.—<sup>e</sup> Deut. 1, 7, 8; Psal. 37, 26; 41, 1; 112, 5, 9; Prov.

sold; for it is their perpetual possession.

**35** And if thy brother be waxen poor, and <sup>e</sup> fallen in decay with thee; then thou shalt <sup>e</sup> relieve him: *yea, though he be a stranger, or a sojourner; that he may live with thee.* **36** Take thou no usury of him, or increase; but <sup>f</sup> fear thy God; that thy brother may live with thee. **37** Thou shalt not give him thy money upon usury, nor lend him thy victuals

14, 31; Luke 6, 35; Acts 11, 29; Rom. 12, 10; 1 John 3, 17.—<sup>10</sup> Heb. *strengthen*.—<sup>f</sup> Exod. 22, 2; Deut. 23, 19; Neh. 5, 7; Psal. 15, 5; Prov. 28, 8; Ezek. 18, 8, 13, 17; 22, 12.—<sup>g</sup> Ver. 17; Neh. 5, 9.

venient for them who were supposed to live by trade.”—*Bush*. It is the opinion of some that this law applied only to such cities as were walled in the days of Joshua, and conquered by him. This would exclude Jerusalem.

**32. The Levites may redeem**—Here is the first hint of the mode of maintaining the Levites in cities. This exception to the statute concerning walled cities is grounded on the fact that the Levites, if their houses could be irredeemably sold, might become utterly homeless, since they had no landed inheritance, but only city houses. Jehovah is not honored by a mendicant ministry.

**33. And if a man purchase of the Levites**—The Hebrew is “redeem” instead of “purchase.” Ewald, with others, inserts a negative from the Vulgate, which makes better sense—“*si redemptio non fuerint, in jubileo revertentur ad dominos*.” If the houses shall not have been redeemed, they shall revert to their owners in the jubilee.

**34. The field of the suburbs**—The extent of these is given in Num. xxxv, 4, 5, which see.

MERCY TO THE POOR ENJOINED, 35–43.

**35. Thy brother**—Of the seed of Abraham. **Thou shalt relieve him**—The singular number here seems to signify an individual obligation to relieve the poor, though systematic relief by the commonwealth is by no means excluded. **That he may live**—Bare existence is not here intended, but a happy life. This explains the significance of the terms “life” and “eternal life.” The more abundant life which

Jesus Christ came to inspire in the believer, (John x, 10, note,) is fulness of joy. The annihilationists, whose fundamental error is that immortality is a gift of grace and not inherent in human nature, take their first false step in their definition of life as mere animate being, and not a blissful existence.

**36. Take no usury**—This word in the original signifies interest on money loaned, but in modern English it has come to designate excessive interest, either formally illegal or at least oppressive. When our Authorized Version was made, the term *usury* was the exact equivalent of the Hebrew *neshek*, *interest*. **Thy brother**—The prohibition of interest extended only to a brother Hebrew. At first only the poor Hebrew was exempted from interest, (Exod. xxii, 25,) but Jahn thinks that it was found difficult to define the term *poor person*; hence the prohibition was extended to all Hebrews, so that henceforth interest could be taken only of foreigners. Deut. xxiii, 20. We cannot agree with Davidson, that this would limit their commerce with other nations, and thus conserve their religious faith. This prohibition was flagrantly transgressed by Hebrew capitalists after the return from the captivity, when one per cent. per month was exacted from their brethren. See Neh. v, 11, in which “the hundredth” is one per cent. a month, a ruinous rate.

**37. Victuals**—In Deut. xxiii, 19, there is added the prohibition of “usury of anything that is lent upon usury.” Thus in all the means of life the poor are mercifully guarded against the oppression of avarice.

for increase. **38** <sup>b</sup> *I am the Lord your God, which brought you forth out of the land of Egypt, to give you the land of Canaan, and to be your God.*

*h* Chap. 22, 32, 33. — *i* Exod. 21, 2; Deut. 15, 12; 1 Kings 9, 22; 2 Kings 4, 1; Neh. 5, 5; Jer. 34, 14.

**38. I am the Lord**—In this verse there are four reasons for obedience: 1.) Their peculiar relationship to Jehovah; 2.) Their deliverance from Egypt; 3.) The promise of Canaan; and 4.) The continued future regards of God.

**39. Be sold**—This is more correctly rendered reflexively, **SELL HIMSELF**. Ewald maintains that the reflexive and not the passive was the primary force of the niphal form of the Hebrew. See Gesen. *Thes.*, p. 787. There is granted here no authority for the creditor to seize the debtor and sell him into slavery. He may enter into voluntary servitude under the pressure of poverty, but not of debt. The instances in 2 Kings iv, 1 and Neh. v, 5 were outrages of the Mosaic law, and the case in Matt. xviii, 25 is a parable founded on Roman usages. Isa. 1, 1, applies to one already a slave. The only cases of the legal involuntary sale of a Hebrew are for theft, (Exod. xxii, 1, 3,) and of a daughter for the matrimonial estate. Exod. xxi, 7–11. According to Jewish writers, it was not lawful for a Hebrew to sell himself except in extreme poverty. Says Maimonides: "A man might not sell himself to lay up the money which was given for him; nor to buy goods, nor to pay his debts, but merely that he might get bread to eat. Neither was it lawful for him to sell himself as long as he had so much as a garment left."

**Bondsman**—The Hebrew is, *thou shalt not impose upon him the service of a servant*. This language has no word to signify distinctively what we mean by slave, bondman, or bondservant. Many glaring misstatements have proceeded from the false assumption that all the servitude in the Old Testament

was slavery, and that the word עֶבֶד, *servant*, wherever it occurs, means slave. It is to be regretted that our English translators did not use the term *apprenticed servant of all work* as dis-

**39** And <sup>i</sup> if thy brother *that dwelleth* by thee be waxen poor, and be sold unto thee; thou shalt not <sup>h</sup> compel him to serve as a bondservant: **40** *But as a*

*11* Heb. *serveth himself with him with the service*, etc., ver. 46; Exod. 1, 14; Jer. 25, 14; 27, 7; 30, 8.

inctive from the servant, like a mechanic hired to do specific work by the day or year. The Israelites were *oppressed servants* in Egypt, but never bondmen or slaves, the property of the Egyptians. The Septuagint frequently and more accurately uses *παῖς* where the English Version uses *bondsman*. The poor Hebrew who contracted to serve until the jubilee must be exempted from the rough work of the apprenticed non-Hebrew servant of all work. In Exod. xxi, 2, Deut. xv, 12, the Hebrew servant is to go out free after serving six years, while in Leviticus he is to serve till the year of jubilee. These apparent discrepancies harmonize in this way, "His servitude would cease at the end of the six years or at the end of the jubilee period, *whichever was nearest*. For example, a man sold under ordinary circumstances must serve six full years; but a man sold in the forty-sixth, would go out in the fiftieth year of the jubilee period, thus serving less than six years' time."—*Haley*. This is the rabbinic view. We cannot agree with Ewald and others that we have here legal provisions of different dates; that after emancipation in the seventh year had fallen out of use through the avarice of the masters, the later legislation in the interest of the oppressor extended the service to the fiftieth year; "which would indeed," says Oehler, "have been a very sorry surrogate, since numberless servants did not survive to the year of jubilee." The first legislation in Exodus harmonizes with the last in Deuteronomy, both limiting the service to six years. Saalschütz, who thinks "this is getting over the difficulty in a superficial way," harmonizes the discrepancy in these two classes of laws by "the pretty clear intimations contained in them that they treat of entirely *different classes of persons*." 1.) Hebrew servants *born in a state of servitude*. 2.) Impoverished Israelites, free landholders, who are never called

hired servant, and as a sojourner, he shall be with thee, and shall serve thee unto the year of jubilee: **41** And then shall he depart from thee, both he and his children <sup>k</sup> with him, and shall return unto his own family, and <sup>l</sup> unto the possession of his fathers shall he return. **42** For they are <sup>m</sup> my servants, which

<sup>k</sup> Exod. 21. 3. — <sup>l</sup> Verse 28. — <sup>m</sup> Verse 55; Rom. 6. 22; 1 Cor. 7. 23. — <sup>n</sup> 12 Heb. *with the sale of a bondman.*

servants, but brethren. See verses 39 and 47. These, having sold their lands till the jubilee, are allowed, as a favour to them, to borrow money on the pledge of a long term of service, extending to the jubilee. But in the case of the purchase of a *servant* already in bondage, on the contrary, his master set his price in view of the requirement to release him at the end of six years. See *Bib. Sac.*, Jan., 1862.

**41. Unto the possession of his fathers**—These words afford a key to the difficulty which we have just discussed. The release here spoken of is that which restores the servant to his landed inheritance. This in no way is in conflict with the release of servants occurring every seventh year after their respective terms of six years, a release unattended by the restoration of their ancestral lands.

**42. For they are my servants**—Their first allegiance is to me. I have the prior claim to their service, which is inconsistent with chattelism. **They shall not be sold as bondmen**—Literally, "they shall not sell themselves the selling of a servant," that is, as a servant is sold.

**43. Not rule . . . with rigour**—Literally, *thou shalt not tread on him*. The rabbins specified a variety of duties as coming under these general precepts; as compensation for personal injury, exemption from such menial duties as unbinding the master's sandals or carrying him on a litter, while he was shielded from serious abusive words. The master was also obliged to maintain the servant's wife and children, though, if they were free, he could exact no work from them. At the end of his term of service the master was forbidden "to let him go away empty."

I brought forth out of the land of Egypt: they shall not be sold <sup>n</sup> as bondmen. **43** <sup>a</sup>Thou shalt not rule over him <sup>o</sup> with rigour; but <sup>p</sup> shalt fear thy God. **44** Both thy bondmen, and thy bondmaids, which thou shalt have, *shall be* of the heathen that are round about you; of them shall ye buy bondmen and bond-

<sup>n</sup> Eph. 6. 9; Col. 4. 1. — <sup>o</sup> Verse 46; Exod. 1. 13. — <sup>p</sup> Verse 17; Exod. 1. 17, 21; Deut. 15. 18; Mal. 3. 5.

Deut. xv, 13, 14. **Fear thy God**—Genuine piety always bears good will towards man as its first fruit. Acts xvi, 33; Eph. vi, 9.

#### NON-HEBREW SERVANTS, 44-46.

**44. Of the heathen . . . shall ye buy bondmen**—Literally, *man-servants and maid-servants*. The "shall" is not mandatory but permissive. "Such purchase and adoption into Hebrew families was an appointed redemption from a worse state. There could not, consequently, be any sentiment of injustice, under this revealed will of God, in regard to the purchase from heathen masters of servants possessed by them as slaves, and treated as such, since they were brought from an irresponsible, unlimited slavery into a system of guardianship, protection, religious instruction, and family and national privileges. The children of such would be circumcised, adopted, and become *sons of the house*. In no other way than by purchase could the Hebrews redeem them, even if they had started on the emancipation of the nations. If they had been forbidden to buy, and had been restricted to hired servants of their own race alone, they could not have gotten possession of heathen slaves, even to redeem them, except as runaways; and thus multitudes would have been kept in heathen bondage, who, the moment they passed into Hebrew bondage, passed into a state of comparative freedom."—*Dr. Cheever*. The Hebrew construction of these words is not "ye shall purchase of the nations," but of the servants that have come to you from among those nations. A slave-market was never known in Palestine, nor a slave-trader. **Heathen . . . round about**—These words exclude the Canaanite tribes in the land, who had



maids. **45** Moreover, of <sup>a</sup>the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that *are* with you, which they begat in your land: and they shall be your possession. **46** And <sup>r</sup>ye shall take them as an inheritance for your children after you, to inherit *them* for a

<sup>q</sup> Isa. 56. 3, 6. — <sup>r</sup> Isa. 14. 2. — 13 Heb. *ye shall serve yourselves with them*, verse 39.

been doomed to complete extermination. Deut. xx, 16–19. But since this sentence was not executed, the remnants were subjected to compulsory service. Judg. i, 28, 30, note.

**45. Children of the strangers . . . shall ye buy**—It is very natural that the institution which originated in war should be perpetuated in peace, and that the offspring of the first captives should follow the status of their parents, and that the system should embrace the children of foreigners who should offer them for sale. This often prevented the crime of infanticide, widely prevalent among the heathen. Thus was formed in the Hebrew state a sort of helot-class, mentioned especially under David (2 Chron. ii, 17, compare with 2 Sam. xx, 24, note, and Solomon, 1 Kings ix, 20, 2 Chron. viii, 7.) This class, which was employed on the public works, is estimated at one hundred and fifty-three thousand six hundred persons. As the Old Testament never mentions the importation of slaves as chattels, nor alludes to slave-markets, it is to be supposed that no slaves proper were bought in foreign lands. The Hebrews came in contact with the Phœnician slave-trade only as sufferers. Joel iii, 4–6, Amos i, 9. Among the Jews the number of servants was comparatively much smaller than the number of slaves among other nations of antiquity. In Athens the proportion of slaves to citizens at one time was as high as four to one; but among the Israelites immediately after the Babylonian captivity the servants were to the masters as one to six. Ezra ii, 64, 65; Neh. vii, 66, 67. We have reason to believe that the number subsequently decreased, the influential sect of the Pharisees in particular being opposed to the system.

possession; <sup>13</sup> they shall be your bondmen for ever: but over your brethren the children of Israel, <sup>a</sup> ye shall not rule one over another with rigour.

**47** And if a sojourner or stranger <sup>14</sup> wax rich by thee, and <sup>t</sup>thy brother *that dwelleth* by him wax poor, and sell himself unto the stranger or sojourner

<sup>s</sup> Verse 43. — 14 Heb. *his hand obtain*, etc., verse 26. — <sup>t</sup> Verses 25, 35.

**46. Take . . . as an inheritance**—Rather, *leave as an inheritance*. **Bondmen forever**—Albert Barnes thus explains this: “The permanent provision for servants was not that they were to enslave or employ their brethren, the Hebrews, but that they were to employ foreigners.” In other words, *olam*, *forever*, refers not to the persons bought and their children, but to the ordinance. But in case it did refer to persons there must be the following limitations: 1.) The law required the emancipation of a servant organically injured by the violence of the master. Exod. xxi, 26, 27. 2.) Though the ear-bored servant was to be in bondage forever, the rabbins understand that he went out free at the jubilee. Hence we see no objection to this limitation of *olam* in the case of all servants, Gentile as well as Hebrew, to the year of jubilee. It is certainly limited to the term of life, which is often less than the jubilee period. See verse 10, note.

THE HEBREW SERVANT AND THE FOREIGN MASTER, 47–55.

**47. If a stranger wax rich**—For his rights, see chap. xxiii, 22, note. The ancient Hebrew master did not have a monopoly of money-making. His servant, “the stranger,” often amassed wealth. Foreigners and servants among them were in a much more privileged condition than they are at present in the same country under Mohammedan rule. A resident foreigner was allowed to purchase any pauper Hebrew who, in his distress, offered himself for sale. But no Christian or Jew in any land beneath the scepter of Islam is allowed to own a slave of any nationality, much less a Mohammedan. The latter only can enjoy the luxury of slave-holding, with the exception of some who are permitted to

by thee, or to the stock of the stranger's family: **48** After that he is sold he may be redeemed again; one of his brethren may <sup>a</sup>redeem him: **49** Either his uncle, or his uncle's son, may redeem him, or *any* that is nigh of kin unto him of his family may redeem him; or if <sup>v</sup> he be able, he may redeem himself. **50** And he shall reckon with him that bought him from the year that he was sold to him unto the year of jubilee: and the price of his sale shall be according unto the number of years, <sup>w</sup>according to the time of a hired servant shall it be with him. **51** If *there be* yet many years *behind*, according unto them he shall give again the price of his redemption

<sup>a</sup> Neh. 5. 5.—<sup>v</sup> Verse 26.—<sup>w</sup> Job 7. 1; Isa. 16. 14; 21. 16.

hold as slaves non-Mohammedan negroes. **Stock of the stranger's family**—His heirs. The person sold might become a fixture of the household.

**48. He may be redeemed again**—At any time.

**49. Nigh of kin**—The Jews hold that the kindred of the enslaved Hebrew are bound, if in their power, to redeem him, lest he should be paganized, and we find that this was done on their return from the Babylonish captivity. Christians in the early centuries regarded themselves bound to ransom fellow-Christians in slavery. **He may redeem himself**—This indicates that the servitude was not of that rigorous kind which absorbs all the energies, and precludes all accumulation of property for the servant.

**50. Unto the year of jubilee**—We apply the same principles of interpretation here as in the note to verses 36, 40. It is unreasonable to suppose that the Hebrew master was required to lift the yoke from his brother at the end of six years or of the jubilee period, whichever was nearest, and that the heathen master, under Hebrew jurisdiction, could hold the poor Israelite in servitude forty-nine years. **The price of his sale**—Lest the master might exact an exorbitant ransom the price was fixed by an equitable law. The yearly current wages of a hired servant were to be multiplied by the number of years of service due.

**53. As a yearly hired servant**—

out of the money that he was bought for. **52** And if there remain but few years unto the year of jubilee, then he shall count with him, *and according* unto his years shall he give him again the price of his redemption. **53** *And as a yearly hired servant shall he be with him: and the other shall not rule with rigour over him in thy sight.* **54** And if he be not redeemed <sup>15</sup>in these years, then <sup>x</sup> he shall go out in the year of jubilee, *both* he, and his children with him. **55** For <sup>y</sup>unto me the children of Israel are servants; they are my servants whom I brought forth out of the land of Egypt: I *am* the Lord your God.

<sup>15</sup> Or, *by these means*.—<sup>x</sup> Verse 41; Exod. 21. 2, 3.—<sup>y</sup> Verse 42.

He shall be treated mercifully, and all his rights shall be respected as if serving for wages. It was the duty of an Israelite when he saw his brother Hebrew abused by a Jew or by a stranger to give information to the magistrate, and it was incumbent on this officer to call the oppressor to account.

**54. And his children**—No child in the land of Judea, whether Hebrew or heathen, was born to involuntary servitude because the father, or mother, or both, were servants; but every child of the house was born a member of the family, dependent on the master (not owner) for education and subsistence.

**55. They are my servants**—The term **servant** here implies property. Hence the Hebrews could never rightfully sell themselves to others as merchandise. No Hebrew had a right to enslave himself. He could only sell his labour till the jubilee. This limit was fixed as a safeguard against involuntary and unlimited slavery. "This is a remarkable expression as connected with the fact of which God is always reminding the children of Israel, namely, that he brought them out of the house of bondage and out of the land of Egypt. He appears to acquire his hold upon their confidence by continually reminding them that at one period of their history they were bondmen. Now he insists that the men whom he has brought into liberty have been brought only into another kind of servitude. This is the necessity of finite

life. Every liberty is in some sense a bondage."—*Joseph Parker.*

#### CONCLUDING NOTES.

(1.) The verdict of Jehovah against chattelism, and in favor of freedom as the natural inheritance of all men, is found in the sentence of capital punishment inflicted on him who steals and sells a man, or retains him in his hand. *Exod. xxi, 16.* This statute lays the axe at the very root of chattel slavery by destroying its very germ, "the wild and guilty phantasy of property in man." For both stealing and selling assume the fact of a property value. It is to be observed that this law is universal. Stealing a man is a crime. *Exod. xxi, 7,* is not a limitation of this universal prohibition to persons of Hebrew blood. The toleration and regulation of the system of servitude in *Mosaism* are by no means an endorsement of its abstract rightfulness, but rather a concession to the depravity of the times. "Servitude existed before Moses. It was no part of the mission of the Hebrew code to create it. Let it be forever admitted that the laws given of God through Moses cannot be held responsible for its existence. They found it existing, and proceeded, therefore, to modify it; to soften its more rigid features; to extract its carnivorous teeth; to ordain that the slave had rights which the master and the nation were bound to respect—in short, to tone down the severities of the system from unendurable slavery to very tolerable servitude."—*Cowles.*

We are certainly safe in following the inspired prophets in their interpretation of the spirit of *Mosaism*. *Isaiah* says that the acceptable fast consists in letting "the oppressed go free, and that ye break every yoke," and that the work of the Messiah will be to proclaim liberty to the captives, and the opening of the prison to them that are bound. "No candid reader of the New Testament can doubt that if the principles of Christianity were universally followed the last shackle would soon fall from the slave. Be the following facts remembered: 1.) No man ever made another originally a slave under the influence of Christian principle. No man

ever kidnapped another or sold another BECAUSE it was done in obedience to the laws of Christ. 2.) No Christian ever manumitted a slave who did not feel that in doing it he was obeying the spirit of Christianity, and who did not have a more quiet conscience on that account. 3.) No man doubts that if freedom were to prevail everywhere, and all men were to be regarded as of equal civil rights, it would be in accordance with the mind of the Redeemer. 4.) Slaves are made in violation of all the precepts of the Saviour. The work of kidnapping and selling men, women, and children, of tearing them from their homes . . . is not the work to which the Lord Jesus calls his disciples. 5.) Slavery, in fact, cannot be maintained without an incessant violation of the principles of the New Testament. To keep man in ignorance, to withhold the Bible, to render the marriage contract nugatory, or to make it subject to the will of a master, to deprive a man of the avails of his labour without his consent; to prevent parents from training up their children according to their own views of what is right, to fetter and bind the intellect as a means of continuing the system, and to make men wholly dependent on others whether they shall hear the Gospel or be permitted publicly to embrace it, is everywhere deemed essential to the existence of slavery, and is demanded by all the laws which rule over a country cursed with this institution."—*Albert Barnes.*

(2.) Among the ameliorations of their condition were admission into covenant with God, (*Deut. xxix, 10, 13,*) participation in all family and national festivals, (*Exod. xii, 43, 44, Deut. xii, 18, xvi, 10-16,*) appeal to the laws, (*Deut. i, 16, xxvii, 19,*) instruction in morals and religion, (*Deut. xxxi, 10-13, Josh. viii, 33-35, Neh. viii, 7, 8,*) exemption from labour nearly half the time; namely, every seventh day and year, twenty-two days at the three annual festivals, also on the new moon, feast of trumpets, the day of atonement, local festivals, family feasts, as marriages, circumcisions, child-weanings, sheep-shearings, and making covenants. The servant might wholly or jointly inherit his master's

estates, (Gen. xv, 3, Prov. xvii, 2,) and aspire to the hand of his daughter in marriage. 1 Chron. ii, 35. He was shielded against personal injury by the requirement to set him free when the master's smiting had knocked out a tooth or an eye. He might become naturalized, a step which sooner or later resulted in the independence of his offspring, and their complete fusion with Israel. There are no traces of prejudice among the Hebrews, as among other nations, against the servile class as inferior beings. Caste was unknown. The free spirit of Mosaism continually softened down the contrast between the condition of the master and that of the servant. Hence, in the history of the Hebrew state during fifteen centuries, there is not the first intimation of a servile war or insurrection, or dissatisfaction on the part of the servants. A great mitigation of the hardships of his condition was the right to run away from a cruel master, whether Hebrew or pagan, and to be protected in his refuge by a law not only positively forbidding his rendition, but also protecting him in his chosen abode. Deut. xxiii, 15, 16. The slave found a protecting asylum the moment he set his foot on the soil of Palestine. Hence, no better fortune could befall one destined to slavery than that he should be sold into Palestine, where the mildest lot awaited him in Hebrew servitude, the furthest possible from chattel slavery. From Abraham down there is no instance of any man or master selling a servant as merchandise. Such buying, selling, or holding, against the will of the servant, or without his voluntary contract, was an oppression threatened with the wrath of God. Amos ii, 6, and viii, 6; Joel iii, 2-8. Nor is there an instance of the purchase of a servant from a third person, or of his sale to a third person, or of his being put away from the family of the master, except as free. A daughter sold for a wife regained her freedom when defrauded of her rights. Exod. xxi, 10, 11. There were also various methods of emancipation. The rabbins specify five: 1.) Will; 2.) Money payment; 3.) Gift of free papers; 4.) Adoption; and 5.) The master dying, leaving no male heir. The

Jewish Essenes and Therapeutæ went so far as to abolish servitude in their own sects as inconsistent with the common brotherhood of mankind. The powerful sect of the Pharisees, by their hostility to the system, must have softened its asperities and limited its spread. But the grand amelioration was the system of periodical emancipation for the Hebrew every seventh and fiftieth year, and for the non-Hebrew every year of jubilee. "To one who should read this law, 'Ye shall proclaim liberty throughout all the land unto all the inhabitants thereof'—if there were no other to conflict with it, or that made it necessary to seek a different interpretation, the plain meaning of the statute would appear to be, that *all* who resided in the land, from whatever motive, or whatever were their relations or employments, were from that moment to be regarded as freemen."—*Albert Barnes*. Not an instance can be found in Mosaism where "all the inhabitants of the land" is a phrase restrictively used of the Hebrews alone.

The various regulations with reference to the rights of servants constitute one of the chief difficulties in the harmony of the books of the Pentateuch. It is respecting them in particular that Rationalism asserts that the legislation in Leviticus stands in absolute contradiction to that in Deuteronomy; forgetting that the discrepancies might all vanish if we had the vast volume of details of which the Mosaic books are only the synopsis. To the Pentateuch, as to the Gospel of John, may well be appended, "that even the world itself could not contain the books that would be written" if every one of the sayings and doings of Moses should be written.

It has been said by sceptical anti-slavery *doctrinaires* that the Old Testament is a millstone upon the neck of the slave. But a candid examination of its code of servitude proves that it is so much more humane than any other that it is almost freedom itself. Professor Goldwin Smith has given the most lucid discussion of this subject in his tract, "Does the Bible Sanction American Slavery?" He justly characterizes the Old Testament legislation as "a code of



## CHAPTER XXVI.

YE shall make you "no idols nor

α Exod. 20. 4, 5; Deut. 5. 8; 16. 22;

laws, the beneficence of which is equally unapproached by any code, and least of all by any Oriental code, not produced under the influence of Christianity." The purpose was not to transform society by a miracle. That is not God's method, which aims to limit, reform, and finally sweep away the evil usages already existing. When Moses was born slavery was universal. All wars ended either in the wholesale butchery of captured cities or in wholesale slavery. Bible servitude was of the very mildest type. It was domestic; the servant was one of the family, a companion of his master, armed for his defence (Gen. xiv, 14) and sharing his religious privileges, worshipping his God, and resting on his sabbath. Life and limb were protected by Mosaic statutes, which forbade the master's rigorous rule. The periodic interruptions of this servitude by years of jubilee and seventh year releases kept the servant from hopeless chattelism. The marriage code, though to us seemingly harsh, was merciful indeed when compared with the ordinary codes and customs of slavery. There were no slave markets in Palestine, nor auction blocks, nor bloodhounds. Kidnapping, and the surrender of the fugitive fleeing from his heathen master, were punished as crimes. The Hebrew is most emphatically commanded to be kind to the stranger, which generally means the slave, and not maltreat or oppress him. When his term of servitude ended he was not to go away empty.

## CHAPTER XXVI.

### PROMISES AND THREATENINGS AS SANCTIONS OF THE LAW AND MOTIVES TO HOLINESS.

This chapter is the fitting close of this book of the law, the twenty-seventh chapter being manifestly supplementary. In this chapter will be found outbeamings of Jehovah's nature more majestic than anywhere else in the Pentateuch, except at the giving of the decalogue

graven image, neither rear you up a standing image, neither shall ye set

27. 15; Psa. 97. 7.—1 Or, *pillar*.

on the Mount Sinai. There, his terror was displayed; but here, his "vengeance and compassion join in their divinest forms." The appeal is to the two greatest motives of the human heart—hope and fear. The union of these two great elements, the Law and the Gospel, constitutes the basis of genuine piety. The remarkable character of the revelation made in this chapter, which must have deeply affected Moses, will explain to the Hebraist the peculiarities observable in the style, especially in the threatenings—the strain and struggle in the diction, the cumulation of unusual words and modes of expression, several of which never occur again in the Old Testament, while others are only used by the prophets as quotations from this portion of the Pentateuch. "There is a marvellous and grand display of the greatness of God in the fact that he holds out before the people whom he has just delivered from the hands of the heathen and gathered round himself, the prospect of being scattered again among the heathen, and that, even before the land is taken by the Israelites, he predicts its return to desolation. These words could only be spoken by One who has the future really before his mind; who sees through the whole depth of sin, and who can destroy his own work and yet attain his end. But so much the more adorable and marvellous is the grace which, nevertheless, begins its work among such sinners and is certain of victory, notwithstanding all retarding and opposing difficulties."—*Auberlin*. After a brief reiteration of the law respecting idolatry and sabbath-keeping, (verses 1 and 2,) the sublime sanctions of the law are unfolded in promises and threatenings. Verses 3–46.

### IDOLATRY, THE SABBATH, AND THE SANCTUARY, 1, 2.

1. **Standing image**—The *matstsebah* was a pillar or statue of stone or wood. It was used in the worship of Baal. The tendency of the Hebrews toward idola-

up *any* <sup>23</sup> image of stone in your land, to bow down unto it: for I *am* the Lord your God.

<sup>2</sup> <sup>b</sup> Ye shall keep my sabbaths, and reverence my sanctuary: I *am* the Lord.

■ <sup>c</sup> If ye walk in my statutes, and keep my commandments, and do them;

<sup>2</sup> Or, *figured stone*.—<sup>3</sup> Heb. *a stone of picture*.—<sup>b</sup> Chap. 19, 30.—<sup>c</sup> Deut. 11, 13-15; 28, 1-14.—<sup>d</sup> Isa. 31, 23; Ezek. 34, 26; Joel 2, 23, 24.

try may be inferred from the vast variety of terms used in their literature to signify idols. There are twenty-one Hebrew words rendered in English by *idol* or *image*. Four of these are found in this verse. **I am the Lord**—The word “I” is emphatic in the Hebrew. Jehovah could tolerate no rival, for he alone is self-existent, eternal, supreme. The pagan god of one nation could allow the existence of another cultus in another nation: Jesus Christ was not complimented when the Roman senate decreed him a statue in the Pantheon. He must dethrone all rivals, because he is “God over all, blessed forever.”

**2. Sabbaths . . . sanctuary**—The intimate connexion between the sanctuary and the sabbath is here very beautifully expressed. It rebukes all indolent use of the sabbath at home, and the modern, fashionable, professed worship of God in roving the fields and forests, vainly attempting to look through nature up to nature's God. The God which a sinful Jew imperatively needed was best worshipped through the bleeding bird, the bleeding beast, and sprinkling priest; and the God most needed by the sinning Gentile is seen in the Lamb of God, whose Gospel is preached in our modern sanctuaries on the Lord's day. There is no sin, except idolatry, against which the Hebrews were so frequently and earnestly warned as against sabbath breaking. The sabbath was intended to be an ever-recurring symbol of the heavenly rest. To despise it is to condemn heaven itself.

BLESSINGS PROMISED TO OBEDIENCE, 3-13.

**3. Walk in my statutes**—Mosaism was not mere ritualism, but a power which directed the conduct, shaped the character, and sanctified the heart. It aimed at inward as well as outward holiness. This is the end of all God's

**4** <sup>d</sup> Then I will give you rain in due season, <sup>e</sup> and the land shall yield her increase, and the trees of the field shall yield their fruit. **5** And <sup>f</sup> your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time: and <sup>g</sup> ye shall eat your bread to

<sup>e</sup> Psa. 67, 6; 85, 12; Ezek. 31, 27; 36, 30; Zech. 8, 12.—<sup>f</sup> Amos 9, 13.—<sup>g</sup> Chap. 23, 19; Deut. 11, 15; Joel 2, 19, 26.

statutes. The original *statute* signifies that which is absolutely fixed, a decree. **Commandments** signify acts definitely pointed out. The former is used to designate codes of law, the latter, specific precepts.

**4. Rain in due season**—When the moral character of men influences the course of nature, the personality of God and his interest in human affairs are indubitably demonstrated. See verse 19, note. A God who sways his scepter over the physical world in the interest of his moral government is especially offensive to the depraved heart.

**5. Threshing**—The cereals of constant mention are wheat and barley, and more rarely rye and millet. Wheat was ripe at the pentecost, called also “the feast of harvest, the first fruits of thy labors.” The fifty days included the period of grain harvest, commencing with the offering of the first sheaf of the barley harvest in the passover, in April, and ending with that of the two first loaves made from the wheat harvest. So abundant would be the harvest that six months, from mid Nisan to mid Tisri, would be occupied in gathering the produce of the soil; first the harvesting and threshing of the grain and then *the vintage*, which would be prolonged till sowing time, about the autumnal equinox. See Amos ix, 13, note. “The threshing comes between the reaping and the treading of grapes. Reaping is done in April, May, and June, and the vintage is in September and October. Hence the harvest, according to the promise, is to be so abundant that it will take several months to tread out the grain. And here, again, actual experience suggested the language of the prophecy. In very abundant seasons I have seen the threshing actually prolonged until

the full, and <sup>b</sup> dwell in your land safely. **6** And <sup>a</sup> I will give peace in the land, and <sup>k</sup> ye shall lie down, and none shall make <sup>you</sup> afraid: and I will <sup>a</sup> rid <sup>l</sup> evil beasts out of the land, neither shall <sup>m</sup> the sword go through your land. **7** And ye shall chase your enemies, and they shall fall before you by the sword. **8** And <sup>n</sup> five of you shall chase a hun-

dred, and a hundred of you shall put ten thousand to flight: and your enemies shall fall before you by the sword. **9** For I will <sup>o</sup> have respect unto you, and <sup>p</sup> make you fruitful, and multiply you, and establish my covenant with you. **10** And ye shall eat <sup>q</sup> old store, and bring forth the old because of the new. **11** <sup>r</sup> And I will set my taber-

<sup>h</sup> Chap. 25, 18; Job 11, 18; Ezek. 34, 25, 27, 28. <sup>i</sup> 1 Chron. 22, 9; Psa. 29, 11; 147, 14; Isa. 45, 7; Hag. 2, 9. <sup>k</sup> Job 11, 19; Psa. 3, 5; 4, 8; Isa. 35, 9; Jer. 30, 10; Ezek. 34, 25; Hos. 2, 18; Zeph. 3, 13. <sup>l</sup> Heb. *cause to cease*. <sup>m</sup> 2 Kings 17, 25;

Ezek. 5, 17; 14, 15. <sup>n</sup> Ezek. 14, 17. <sup>o</sup> Deut. 32, 30; Josh. 23, 10. <sup>p</sup> Exod. 2, 25; 2 Kings 13, 23. <sup>q</sup> Gen. 17, 6, 7; Neh. 9, 24; Psa. 107, 38. <sup>r</sup> Chap. 25, 22. <sup>s</sup> Exod. 25, 8; 29, 45; Josh. 22, 19; Psa. 76, 2; Ezek. 37, 26-28; Rev. 21, 3.

October. Take the three promises together, and they spread over the entire year of the husbandman."—*Dr. W. M. Thomson.*

**6. I will give peace in the land**—If obedient to Jehovah, the Hebrews were never to suffer the horrors of a hostile invasion or of a civil war. Exemption from the latter would be a natural consequence of submission to Jehovah, the theocratic head of Israel. By his overruling providence he would dispose all surrounding nations to maintain peaceful relations with his people. Indeed, their very unity would make them too formidable to be attacked. Only nations weakened by internal strifes invite invasion.

Perpetual peace and security of life and property are inestimable blessings, which no tribe of men has yet enjoyed. **Evil beasts** were to be exterminated, not by miracle, but by the agency of the people, as the Canaanites were driven out "little by little" by God, lest the balance of natural forces should be disturbed. See Exod. xxxiii, 30.

**8. Five . . . shall chase a hundred**—So great would be the prestige of the Hebrew name that a panic would seize the myriads of their foes on the battle field when confronted by a household of Israelites. This was true of the Canaanites when the spies visited Jericho, (see Josh. ii, 9-11, note,) and of the hosts of Midian who decamped in confusion before Gideon and his select band of three hundred men. See also 2 Sam. xxiii, 8, 18; 1 Chron. xi, 18. Many are the parallel instances in Christian history in which hosts of foes to Christ have

been overcome by simple faith in him exercised by a few believers. **A hundred . . . ten thousand**—The ratio of efficiency increases with the number. Of five, each one routs twenty; of a hundred, each puts to flight a hundred. At this rate an aggressive Christianity would soon conquer the whole world. **By the sword**—They would not be delivered from foreign wars, but they would conquer the enemy in his own country, since the sword should not go through their land.

**9. I will have respect—I will favourably regard you. Multiply**—Rapid increase in population, especially with Oriental nations, is a manifest proof of the divine favour. Virtue promotes health and wealth. These conduce to a multiplication of the people, so long as luxury and its attendant vices are avoided. It is a sign of national decay when marriages and births relatively diminish. **Establish my covenant**—Confirm the covenant already made with Abraham.

**10. Eat old store**—Literally, *the old grown old*. Each crop shall be so abundant that it will last till the new is fully ripened; and so great will be the overplus in the garner that they should **bring forth the old** to make room for **the new** harvest. What a glowing picture of material prosperity is this! But still greater blessings of a spiritual nature are to follow.

**11. My tabernacle among you**—The highest possible honour and the richest source of blessings are found in the manifested and abiding presence of the gracious Jehovah in the midst of Israel, guiding their journeyings,

nacle among you: and my soul shall not abhor you. **12** And I will walk among you, and I will be your God, and ye shall be my people. **13** I am the Lord your God, which brought you

<sup>s</sup> Chap. 20. 23; Deut. 32. 19.—<sup>t</sup> 2 Cor. 6. 16.—<sup>u</sup> Exod. 6. 7; Jer. 7. 23; 11. 4; 30. 22; Ezek. 11. 20; 36.

forth out of the land of Egypt, that ye should not be their bondmen; and I have broken the bands of your yoke, and made you go upright.

**14** But if ye will not hearken unto

<sup>28.</sup>—<sup>v</sup> Chap. 25. 38, 42, 55.—<sup>w</sup> Jer. 2. 20; Ezek. 34. 27.—<sup>x</sup> Deut. 28. 13; Lam. 2. 17; Mal. 2. 2.

To man he gave an upturned face,  
And bade him scan the heavenly space,  
And view, with countenance erect,  
The firmament with stars bedecked.

“God will have no slavery of a social kind. He is against all bonds and restrictions that keep down the true aspirations of the human soul. God has always proceeded upon the principle of enlargement and the inheritance of liberty.”—*Joseph Parker.*

#### THREATENINGS AGAINST DISOBEDIENCE, 14-39.

Law is necessary to government. But we can no more have law without penalty than we can have a coin without a reverse side. Accountability implies free agents, with intelligence sufficient to apprehend the consequences of actions in the form of rewards and punishments distinctly announced beforehand. The seasonableness and the clearness of this announcement enhance the guiltiness of transgression and intensify the punishment. This graphic portrayal of the issues of disobedience leaves rebellious Israel without excuse. “This graduated advance of the judgments of God is so depicted in the following passage that four times in succession new and multiplied punishments are announced: 1) Utter barrenness in their land, that is to say, *one* heavier punishment, verses 18-20; 2) the extermination of their cattle by beasts of prey, and childlessness—*two* punishments, verses 21-22; 3) war, plague, and famine—*three* punishments, verses 23-26; 4) the destruction of all idolatrous abominations, the overthrow of their towns and holy places, the devastation of the land, and the dispersion of the people among the heathen—*four* punishments—which would bring the Israelites to the verge of destruction, verses 27-33. These divine threats embrace the whole of Israel's future.”—*Keil and Delitzsch.*

forgiving their sins, and shielding them from their enemies by his outflashing glory. Exod. xiv. 24. But still greater blessings are here prefigured for the obedient in these latter days which have seen God tabernacling in the humanity of Jesus Christ, (John i. 14, note,) “in whom,” says Paul, “ye also are builded together for a habitation of God through the Spirit.” Eph. ii. 22. Christian privilege in this life culminates in the fulfilment of this wonderful promise of Christ, “we will come unto him, and make our abode with him.” John xiv. 23. Greater only in external manifestations of glory will be the bliss of the saints in the new Jerusalem, when a great voice from heaven will say, “Behold the tabernacle of God is with men, and he will dwell with them.” Rev. xxi. 3. **Abhor**—Thrust you away.

**12. I will walk among you**—Here is implied the intimacy of delighted companionship, as Enoch walked with God. Thus Jehovah desired to walk with Israel, and thus he would have walked if the nation had cleaved unto the Lord. “Can two walk together, except they be agreed?” **And be your God**—Guidance, protection, sustenance, illumination, sanctification, present and eternal gladness and glory lie in these four short words. **Ye shall be my people**—Dignity, honour, sonship, and heirship are wrapped up in this promise. “All things are yours, and ye are Christ's, and Christ is God's.”

**13. Made you go upright**—The crushing yoke bowed the wearer to the earth, and assimilated him to the beast of burden often his yoke-fellow. Emancipation gave to him the erect form, and repeated the miracle of creation,

Os homini sublime delit, cœlumque tucri  
Jussit, et erectos ad sidera tollere vultus.

—*Ovid.*



me, and will not do all these commandments; **15** And if ye shall <sup>v</sup>despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, *but* that ye break my covenant: **16** I also will do this unto you; I will even appoint <sup>s</sup>over you <sup>t</sup>terror, <sup>c</sup>consumption, and the burning ague, that shall <sup>b</sup>consume the eyes, and

<sup>v</sup> Verse 43; 2 Kinz. 17. 15. — <sup>s</sup> 1 Heb. *upon you*. — <sup>c</sup> Deut. 28. 65-67; 32. 25; Jer. 15. 8. — <sup>a</sup> Deut. 28. 22. — <sup>b</sup> 1 Sam. 2. 34. — <sup>e</sup> Deut. 28. 33, 51; Job 31. 8; Jer. 5. 17; 12. 13; Mic. 6. 15.

#### 14. Not hearken . . . not do —

A refusal to give undivided attention and earnest heed to the law of God by the proper use of our perceptive and reflective powers is as culpable as wilful disobedience, inasmuch as it implies a disregard of the divine authority. The most solemn and frequent injunction of Christ was this, "He that hath ears to hear, let him hear." It is worthy of remark that the process of apostasy begins with sins of omission, and in the next verse ends with sins of commission.

**15. Despise my statutes**—In all deliberate rejection of God's law there is the offensive element of pride lifting itself above the divine wisdom and majesty. All wilful sin contemns Jehovah. Herein is the very essence of its turpitude. The following judgments are not for single transgressions, but for an inward contempt of all the divine commandments, breaking out in presumptuous and incorrigible rebellion against Jehovah, who had openly set his name in Israel. **Break my covenant**—The successive clauses of this verse are in the form of a climax, rising step by step till the culminating sin is reached—a violation of that solemn compact whose seal was upon the person of every male, and which was pregnant with blessings to the seed of Abraham. This would be national suicide. "O Israel, thou hast destroyed thyself."

**16. Appoint over you**—This is the very verb used to indicate that Potiphar made Joseph *overseer* in his house. Gen. xxxix, 5. They who throw off allegiance to Jehovah will fall under the dominion of the ministers of his vengeance who, as the satraps

cause sorrow of heart: and <sup>e</sup>ye shall sow your seed in vain, for your enemies shall eat it. **17** And <sup>a</sup>I will set my face against you, and <sup>e</sup>ye shall be slain before your enemies: <sup>t</sup>they that hate you shall reign over you; and <sup>s</sup>ye shall flee when none pursueth you. **18** And if ye will not yet for all this hearken unto me, then I will punish you <sup>b</sup>seven

<sup>d</sup> Chap. 17. 10. — <sup>e</sup> Deut. 28. 25; Judg. 2. 14; Jer. 19. 7. — <sup>f</sup> Psa. 106. 41. — <sup>g</sup> Verse 36; Psa. 53. 5; Prov. 28. 1. — <sup>h</sup> 1 Sam. 2. 5; Psa. 119. 164; Prov. 24. 16.

of the rejected king, shall rule these rebels with the utmost rigour till they sue for pardon and peace. **Terror**—Appalling fear, ever present by day and by night—a state of the utmost insecurity and alarm, of which the subjects of a stable and strong government in time of peace have no conception. **Consumption**—Emaciation naturally results from terror. Many a culprit, carrying a guilty secret in his bosom, has been wasted to a skeleton. **The burning ague**—Rather, *the burning of fever*. See R. V. When a tide of fire courses through the veins, the helpless victim realizes that he is under the rod of Omnipotence. **Consume the eyes**—The eye is the organ of grief. When sunken, it indicates extreme and long-continued suffering. **Sorrow of heart**—*Causing the soul to grieve*. The entire being, soul and body, shall be the vehicle of anguish. **Ye shall sow . . . in vain**—The insecurity of the people in some portions of the Holy Land, especially east of the Jordan, even now destroys the motive to activity in agriculture and turns the fertile plains into a desert.

**17. I will set my face**—By direct interposition, in addition to those ministers of his wrath, will Jehovah vindicate his broken covenant and punish his refractory people. **Ye shall flee**—So great is the contrast in war between those obedient to God and the disobedient, that instead of one chasing a thousand, a thousand godless Hebrews shall flee when not even one enemy pursues.

**18. Seven times more**—Seven typifies perfection. The chastisement will be complete. The resources of

times more for your sins. **19** And I will <sup>1</sup>break the pride of your power; and I <sup>2</sup>will make your heaven as iron, and your earth as brass: **20** And your <sup>3</sup>strength shall be spent in vain: for <sup>4</sup>your land shall not yield her increase, neither shall the trees of the land yield their fruits.

**21** And if ye walk <sup>5</sup>contrary unto me, and will not hearken unto me; I will bring seven times more plagues upon

<sup>1</sup> Isa. 25. 11; 26. 5; Ezek. 7. 24; 30. 6. — <sup>2</sup> Dent. 28. 23. — <sup>3</sup> Psa. 127. 1; Isa. 49. 4. — <sup>4</sup> m Dent. 11. 17; 28. 18; Hag. 1. 10. — <sup>5</sup> Or, *at all adventures with me*, and so ver. 24. — <sup>6</sup> n Dent. 32. 24; 2 Kings

you according to your sins. **22** <sup>a</sup>I will also send wild beasts among you, which shall rob you of your children, and destroy your cattle, and make you few in number; and <sup>b</sup>your *high* ways shall be desolate. **23** And if ye <sup>c</sup>will not be reformed by me by these things, but will walk contrary unto me; **24** <sup>d</sup>Then will I also walk contrary unto you, and will punish you yet seven times for your sins. **25** And <sup>e</sup>I will bring a

17. 25; Ezek. 5. 17; 14. 15. — <sup>a</sup> Judg. 5. 6; 2 Chron. 15. 5; Isa. 33. 8; Lam. 1. 4; Zech. 7. 14. — <sup>b</sup> Jer. 2. 30; 5. 2; Ainos 4. 6-12. — <sup>c</sup> 2 Sam. 22. 27; Psa. 18. 25. — <sup>d</sup> Ezek. 5. 17; 6. 3; 14. 17; 29. 8; 33. 2.

Jehovah are infinite, and he has the cycles of eternity for their development. **For your sins**—National sins are punished in this world, because nations do not exist after death. Individual sinners are reserved unto the day of judgment to be punished.

**19, 20. Pride of . . . power**—The conceit of national puissance, which is so unlike the spirit of dependence and humility, must be eradicated by painful methods. **Heaven as iron**—The rain promised to the obedient shall be withheld from the disobedient. See verse 4, note. **Earth as brass**—Through lack of water the fields will be as void of herbage as if metallic. They shall yield no **increase** under the divine curse, in amazing contrast to the plethoric garners promised in verses 4 and 5. In respect to spiritual good, the same contrast exists now between those who distrust and those who fully believe the promise of the Father respecting the gift of the Holy Ghost.

**21. Walk contrary unto me**—Literally, *go into encounter with me*. Sin against the divine law is collision with the divine Person. Hence pantheism, in teaching the impersonality of God, destroys the sense of the guilt of sin. **Plagues**—*Smitings*. Not merely natural consequences of disobedience, but positive inflictions. The more aggravated the sin the more severe the chastisement, though even then not equal to the demerit of their transgression. **According to your sins**—All this is spoken of temporal inflictions, else the nation had perished. See Psa. cxxx, 3.

**22. Wild beasts**—As the promise includes the extinction of destructive beasts out of the land, so the threatening includes their multiplication and their importation from surrounding countries, as the following words imply. **I will send**—Before the invention of fire arms wild beasts frequently became a great scourge by their enormous increase. **Rob you of your children**—So frequently are children destroyed by wild beasts in India that the English government in their mortality reports in the census tables have a column for the enumeration of the "wolf-eaten" children. A disturbance of "the balance of the power," by a diminution of men and an increase of wolves, would become a calamity of gigantic dimensions. **Your highways shall be desolate**—There can be no more impressive description of national decay than the disuse and desolation of the thoroughfares through which commerce and social intercourse have ceased to move their busy feet, by reason of the decrease of population, the decline of business, the perils of travel, (see Judg. v, 6, note,) and the absence of worshippers going up to the place of worship. Lam. i, 4.

**23. If ye will not be reformed**—The natural evil, or suffering, entailed in this world by moral evil, or sin, is corrective and not strictly penal. In this life it is of the nature of a purgative in its design; in the life to come it is a punishment, not for the amendment of the convict but for the conservation of the moral order of the universe, and hence a blessing when thus broadly viewed.

sword upon you, that shall avenge the quarrel of *my* covenant: and when ye are gathered together within your cities, <sup>a</sup>I will send the pestilence among you; and ye shall be delivered into the hand of the enemy. **26** <sup>a</sup>And when I have broken the staff of your bread, ten women shall bake your bread in one oven, and they shall deliver *you* your bread again by weight: and <sup>a</sup>ye shall eat, and not be satisfied. **27** And <sup>a</sup>if

ye will not for all this hearken unto me, but walk contrary unto me; **28** Then I will walk contrary unto you also <sup>a</sup>in fury; and I, even I, will chastise you seven times for your sins. **29** <sup>a</sup>And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat. **30** And <sup>a</sup>I will destroy your high places, and cut down your images, and <sup>a</sup>cast your carcasses upon the carcasses of your idols, and my soul shall <sup>a</sup>abhor

<sup>a</sup> Num. 11. 12; Deut. 28. 21; Jer. 14. 12; 24. 10; 29. 17. 18; Amos 4. 10. — <sup>a</sup> t Psa. 105. 16; Isa. 3. 1; Ezek. 4. 16; 5. 16; 14. 13. — <sup>a</sup> u Isa. 9. 20; Micah 6. 14; Hag. 1. 6. — <sup>a</sup> r Verses 21, 24. — <sup>a</sup> c Isa. 59. 18; 63. 3; 66. 15; Jer. 21. 5; Ezek. 5.

13. 15; 8. 18. — <sup>a</sup> c Deut. 28. 53; 2 Kings 6. 29; Lam. 4. 10; Ezek. 5. 10. — <sup>a</sup> y 2 Chron. 34. 3; 4. 7; Isa. 27. 9; Ezek. 6. 3-5, 6, 13. — <sup>a</sup> z 2 Kings 23. 20; 2 Chron. 34. 5. — <sup>a</sup> a Lev. 20. 23; Psa. 78. 59; 89. 38; Jer. 14. 19.

**25. Avenge the quarrel of my covenant**—Literally, *avenging the covenant of vengeance*. The R. V., "Execute the vengeance of the covenant." This was a punishment inflicted for breaking the covenant, and it was graduated, in severity, to the richness of covenant blessings forfeited by apostasy. "It may be reverently said that God does not deal carelessly with his own covenants. He does not throw them away, and take no further heed of their operation. In the sense of looking after his word and observing its issues he may be described in Old Testament language as a 'jealous God.'"—*Joseph Parker*. The Abrahamic covenant is here personified as a friend of God claiming vindication against the neglect and abuse of godless men. Sin changes the covenant of grace into the covenant of vengeance, and the love of the Saviour into "the wrath of the Lamb." Rev. vi, 16.

**26. The staff of bread**—Bread is called "the staff of life," because it is man's chief sustenance. By famine this staff is **broken**. **Ten women . . . one oven**—The oven which commonly was sufficient for the use of one woman will hold the diminutive loaves of ten. **By weight**—So severe shall be the famine that wretchedly small rations shall be weighed out by the ounce. Hunger shall be aggravated and shall **not be satisfied**. In the siege of Jerusalem by the Romans many of the rich sold all they had for one measure of wheat, and the poor gave all their possessions for a measure of barley. Then shutting them-

selves up in the inmost rooms of their house they ate it, some without grinding, others made bread, and snatched it out of the fire half-baked, in their haste to banish the gnawings of hunger. Children pulled the morsels that their fathers were eating out of their very mouths, and so did the mothers to their infants.

**28. In fury**—Heb., *in the heat of encountering*. Fury, as implying a perturbed and excited malevolence, is not predicable of Jehovah. Yet as a species of anthropomorphism, to convey in a vivid manner the intense activity of the divine justice against impenitent and defiant Israel, it is admissible. **Even I**—This seems to imply the direct interposition of the divine hand without the employment of secondary causes. "It is a fearful thing to fall into the hands of the living God."

**29. Ye shall eat the flesh of your sons**—This awful prediction was literally fulfilled in the siege of Jerusalem by Titus and the Roman army. Mary of Perea, a woman of high birth and great wealth, was so maddened by hunger that she killed, roasted, and ate one half of her sucking child. See *Josephus*, book vi, chap. iii, 4.

**30. I will destroy your high places**—These were probably artificial eminences on which idol worshippers set up the statues of their gods. **Images**—These were *sun-pillars* or *sun-statues*, standing on the altars of Baal. **Your carcasses** shall be denied decent sepulture, and shall share the shame of your dethroned idols.

you. **31** <sup>b</sup> And I will make your cities waste, and <sup>c</sup> bring your sanctuaries unto desolation, and I will not smell the sa-

<sup>b</sup> Neh. 2. 3; Jer. 4. 7; Ezek. 6. 6.—<sup>c</sup> Psa. 74. 7;

**31. I will make your cities waste**—Palestine is filled with ruined cities. Says Porter, in his *Giant Cities of Bashan*: "Every opening to the right and left revealed ruins; now a tomb in a quiet nook; now a temple in a lonely forest glade; now a shapeless and nameless heap of stones and fallen columns; and now, through a long green vista, the shattered walls and towers of an ancient city. The country is filled with ruins. In every direction to which the eye turns, in every spot on which it rests, ruins are visible—so truly, so wonderfully, have the prophecies been fulfilled. Every view we got in Bashan was an ocular demonstration of the literal fulfilment of the curse pronounced on the land by Moses more than three thousand years ago. One day I climbed a peak which commands the sea of Galilee and the Jordan valley up to the waters of Merom. I was able to distinguish, by the aid of a glass, in a region thirty miles long by ten wide, every spot celebrated in sacred history. My eye swept the sea from north to south, from east to west; not a single sail, not a solitary boat, was there. My eye swept the great Jordan valley, the little plains, the glens, the mountain sides from base to summit—not a city, not a village, not a house, not a sign of settled habitation was there, except a few huts at Magdala and the shattered houses of Tiberias. Desolation keeps unbroken sabbath in Galilee now. Nature has lavished on the country some of her choicest gifts—a rich soil, a genial climate—but the curse of Heaven has come upon it because of the sin of man." Keith, after enumerating a large number of celebrated cities in the Holy Land lying in utter desolation, exclaims: "How marvellously are the predictions of their desolation verified, when, in general, nothing but ruined ruins form the most distinguished remnants of the cities of Israel; and when the multi-

vour of your sweet odours. **32** <sup>a</sup> And I will bring the land into desolation: and your enemies which dwell therein

Lam. 1.10; Ezek. 9.6; 21.2.—<sup>d</sup> Jer. 9.11; 25.11,18.

tude of its towns are almost all left, with many a vestige to testify of their number, but without a mark to tell their name." **Your sanctuaries**—By the use of the plural number there may be an implied reference to idolatrous temples, but it is more probable that the future sanctuary cities, Bethel, Shiloh, and Jerusalem, are proleptically referred to, including the numerous synagogues scattered over the land. **I will not smell the savour**—In other words, "*I will not smell with pleasure, I will not enjoy*, the savour of your sweet odours." Only the penitent, obedient, and devout heart can please God or appropriate spiritual good. The mere mechanical performance of sacrifice and burning of incense, dis severed from the appropriate state of the moral and religious sensibilities, is a solemn mockery and abomination. See Introductory notes 7 and 8. Isa. i, 11–15.

**32. Desolation**—"When Elisha came up the defile from Jericho to Bethel, forests clothed the surrounding heights, (2 Kings ii, 24;) now there is not a tree. Vineyards then covered the terraced sides of glen and hill, from base to summit. They have all disappeared. Cities and fortresses, in the days of Israel's power, crowned every peak and studded every ridge; shapeless mounds now mark their desolated sites."—Porter. A fact still more remarkable is, the discovery of cities in Bashan with houses as perfect as if finished only yesterday, and yet without an inhabitant. Porter, from the battlements of the castle of Scalah, "counted thirty towns and villages, many of them almost as perfect as when they were built, and yet for more than five centuries there has not been a *single inhabitant in one of them*." **Your enemies . . . shall be astonished**—Not only are the Bedouins, who occasionally encamp in these cities of eastern Palestine, astonished at their utter solitude, but



shall be <sup>e</sup>astonished at it. **33** And <sup>f</sup>I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste. **34** <sup>g</sup>Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye <sup>h</sup>be in your enemies' land; <sup>i</sup>even then shall the land rest, and enjoy her sabbaths. **35** As long as it

<sup>e</sup> Deut. 28, 37; 1 Kings 9, 8; Jer. 18, 16; 19, 8; Ezek. 5, 1. — <sup>f</sup> Deut. 4, 27; 28, 64; Psa. 44, 11; Jer. 9, 16; Ezek. 12, 15; 20, 24; 22, 15; Zech. 7, 14.

“the stranger that shall come from a far land, shall (do) say when they see the plagues of that land . . . even all nations shall say, Wherefore hath the Lord done thus unto this land? What meaneth the heat of this great anger?” Deut. xxix, 22–24.

**33. I will scatter you** — This admonitory prophecy looks beyond the captivity of Israel in Babylon, its first fulfilment, to that world-wide dispersion which began at the destruction of Jerusalem and continues to this day, a miracle of national life perpetuated in spite of all opposing forces and destructive agencies, a people “scattered and peeled,” dwelling in every nation, yet resisting absorption and assimilation. “THE DISPERSION” was the general title applied to those Jews who remained in foreign countries after the return from Babylon, during the period of the second temple. Most of them were in bondage, and shut out from the full privileges of the chosen race. John vii, 35; James i, 1, notes. There are legends pointing to settlements of Jews in Arabia, Ethiopia and Abyssinia. At the beginning of the Christian era the “dispersion” was divided into three great sections — the Babylonian, the Syrian, and the Egyptian. For the breadth of the dispersion, see Acts ii, 9–11, note. Its influence on the rapid promulgation of Christianity can scarcely be overrated. The course of apostolic preaching follows, in a regular progress, the line of Jewish settlements. Thus the wickedness of Israel was overruled for the furtherance of the Gospel.

**34. Then shall the land enjoy her sabbaths** — The sabbatical years are here referred to. Probably from the

lieth desolate it shall rest; because it did not rest in your <sup>h</sup>sabbaths, when ye dwelt upon it. **36** And upon them that are left <sup>i</sup>alive of you <sup>j</sup>I will send a faintness into their hearts in the lands of their enemies; and <sup>k</sup>the sound of a <sup>l</sup>shaken leaf shall chase them; and they shall flee, as fleeing from a sword; and they shall fall when none pursueth.

<sup>g</sup> 2 Chron. 36, 21. — <sup>h</sup> Chap. 25, 2. — <sup>i</sup> Ezek. 21, 7, 12, 15. — <sup>k</sup> Verse 17; Job 15, 21; Prov. 23, 1. — <sup>l</sup> 7 Heb. *driven*.

death of Joshua to the time of the Babylonish captivity, seventy of the years of rest had been neglected. During the seventy years in Babylon the land of Canaan had a period of rest equivalent to the number of which it had been defrauded by the disobedience of the Hebrews.

**35. Because it did not rest** — The divine government has its compensations. What it does not receive as a willing offering it extorts in the form of penalty. The riches gained by unlawfully tilling the soil during these sabbatic years were wasted in the captivity, and the despised law received its due in one payment.

**36. The sound of a shaken leaf** — The Hebrew is more poetical, *the voice of a driven leaf*. “So wrong doing is never blessed. Even when men appear to succeed and to save themselves alive, their success is partial, and may only create an opportunity for further divine judgment. Do not suppose that men are successful simply because they are living. A man may have escaped the sea only to die a more terrible death on land. Marvellous are the judicial resources of God. We have an indication here of a law to whose subtle force many men can testify. Fear takes away all power, and turns the most dauntless soldier into a coward.” — *Joseph Parker*. No expression could more vividly portray the perpetual terror, the distressing alarm, of the poor captives. **In the lands of their enemies** — In the Orient, outside of the Hebrew theocracy, slaves had no civil rights. Even under Roman law the master with impunity could chop up his slaves into mince meat for his fish ponds if he should choose. After the return from

**37** And <sup>1</sup>they shall fall one upon another, as it were before a sword, when none pursueth: and <sup>m</sup>ye shall have no power to stand before your enemies.

**38** And ye shall perish among the heathen, and the land of your enemies shall eat you up. **39** And they that are left of you <sup>a</sup>shall pine away in their iniquity in your enemies' lands; and also in the iniquities of their fathers shall they pine away with them. **40** <sup>o</sup>If

they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me; **41** And *that* I also have walked contrary unto them, and have brought them into the land of their enemies; if then their <sup>p</sup>uncircumcised hearts be <sup>q</sup>humbled, and they then accept of the punishment of their iniquity: **42** Then will I <sup>r</sup>remember my covenant

<sup>l</sup> Isa. 10. 4; see Judg. 7. 22; 1 Sam. 14. 15, 16. — <sup>m</sup> Josh. 7. 12, 13; Judg. 2. 14. — <sup>n</sup> Deut. 1. 27; 24. 65; Neh. 1. 8; Jer. 3. 25; 29. 12, 13; Ezek. 4. 17; 6. 9; 20. 43; 24. 23; 33. 10; 36. 31; Hos. 5. 15; Zech. 10. 9. — <sup>o</sup> Num. 5. 7; 1 Kings 8. 33, 35, 47;

Neh. 9. 2; Prov. 8. 13; Dan. 9. 1; Luke 15. 18; 1 John 1. 9. — <sup>p</sup> See Jer. 6. 10; 9. 25, 26; Ezek. 44. 7; Acts 7. 51; Rom. 2. 29; Col. 2. 11. — <sup>q</sup> 1 Kings 21. 29; 2 Chron. 12. 6, 7, 12; 32. 26; 33. 12, 13. — <sup>r</sup> Exod. 2. 24; 6. 5; Psal. 106. 45; Ezek. 16. 60.

Babylon four different dynasties obtained the supremacy of the land of Canaan. The dominion of Persia was from 536 to 333 B. C.; of Greece, from 333 to 167 B. C.; of the Asmo-neans, from 167 to 63 B. C.; of the Herods under Rome, from 40 B. C., to 70 A. D.

**38. Ye shall perish among the heathen** — Says Josephus, in *Wars of the Jews*: "The number of those that were carried captive during this whole war was ninety-seven thousand, and the number that perished during the whole siege one million one hundred thousand, the greater part of whom were, indeed, of the same nation with the citizens of Jerusalem, but not belonging to the city itself; for they were come up from all the country to the feast of unleavened bread and were on a sudden shut up by an army." So many were led away into captivity that the slave markets of the world were glutted, and, in exact accordance with prophecy, there was no man to buy them. Dent. xxviii, 68.

**39. In the iniquities of their fathers shall they pine** — For ten points of difference between the natural consequences of the parents' sins and their punishment, see Exod. xx, 5, note.

MERCY AFTER JUDGMENTS — ISRAEL NOT UTTERLY DESTROYED, 40-46.

**40. If they shall confess** — Confession implies conviction of sin and sincere repentance. David said, "I will confess my transgressions unto the Lord; and thou forgavest the iniquity

of my sin." **And the iniquity of their fathers** — So far as they had endorsed the iniquity of their fathers, by approving and imitating it, they were in a modified sense guilty. Thus must we repent not only of our actual sins but abhor their source, the poison stung into our nature by the transgression of our first parents. By so doing we obtain, through faith in Jesus Christ, not only justification from our personal sins, but the still greater blessing of entire sanctification from that corrupt state of heart which is technically called *sin*.

**41. And that . . . I have brought** — Their captivity should be ascribed not merely to natural causes, after the style of the modern deist, but to the direct interposition of the personal God whose law had been broken. **Uncircumcised hearts** — Circumcision — "the putting away the filthiness of the flesh" — symbolizes the cleansing of the spiritual being through sanctification of the Spirit and belief of the truth. Rom. ii, 29, note. Till this is accomplished, the people of God are uncircumcised in heart, and are very often in humiliating captivity to the world. For the entire Hebrew nation was in a true and vastly important sense a typical people, whose history is full of spiritual lessons to the Christian Church. **Accept of the punishment** — Recognise its justice and their own ill desert. The Hebrew verb *râtsâh* is here used figuratively, and signifies to *pay off*, as a debt, and not, as Drs. Keil and Murphy render it, to *enjoy*.

**42. Will I remember** — Memory cannot be properly predicated of the

with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will \*remember the land. **43** 'The land also shall be left of them, and shall enjoy her sabbaths, while she lieth desolate without them: and they shall accept of the punishment of their iniquity; because, even because they <sup>u</sup>despised my judgments, and because their soul abhorred my statutes. **44** And yet for all that, when they be in the land of their enemies, <sup>v</sup>I will not cast them

away, neither will I abhor them, to destroy them utterly, and to break my covenant with them: for I *am* the LORD their God. **45** But I will <sup>w</sup>for their sakes remember the covenant of their ancestors, <sup>x</sup>whom I brought forth out of the land of Egypt <sup>y</sup>in the sight of the heathen, that I might be their God: I *am* the LORD. **46** <sup>z</sup>These *are* the statutes and judgments and laws, which the LORD made between him and the children of Israel <sup>a</sup>in mount Sinai by the hand of Moses.

<sup>s</sup> Psa. 136. 23. — <sup>t</sup> Verses 34, 35. — <sup>u</sup> Verse 15. — <sup>r</sup> Deut. 4. 31; 2 Kings 13. 23; Rom. 11. 2. — <sup>v</sup> Rom. 11. 28.

<sup>w</sup> Chap. 22. 33; 25. 38. — <sup>y</sup> Psa. 98. 2; Ezek. 20. 9, 14, 22. — <sup>z</sup> Chap. 27. 34; Deut. 6. 1; 12. 1; 33. 4; John 1. 17. — <sup>a</sup> Chap. 25. 1.

Omniscient — one with whom there is no succession of thoughts and no past nor future. He will surely bring to pass that which he has promised in the **covenant** with the patriarchs. Strictly speaking, God's covenant with Abraham respecting the greatness of his seed was quite unconditional, except circumcision, and it amounts to a promise or an act of mere favour. See Gal. iii, 15, 16, where *ἐπαγγελία*, *promise*, and *διαθήκη*, *covenant*, are used as synonymes.

**44. Neither will I abhor them, to destroy them utterly**—The purpose of Jehovah embraced the ultimate conversion to the Lord Jesus of that generation of Jews who should be on the earth when the fulness of the Gentiles has been brought to Christ. Towards this end the marvellous continuance of the Jews in their world-wide dispersion manifestly looks. See Luke xxi, 24; Rom. xi, 25, 26, notes. After the fulness of the Gentiles has been brought into the kingdom of Christ, so strong will be the faith of the Church that an era of great spiritual illumination will come, in which the seed of Abraham will be as powerfully converted as was Saul of Tarsus.

**45. The covenant of their ancestors** included certain earthly blessings of a national character, the trusteeship of the oracles of God, the adoption as his first-born, the glory, and the promises. All spiritual blessings in Christ are theirs, also, on condition of accepting him as their Messiah, and special providential care over Israel till that time. This promise is now in process

of fulfilment in a most marvellous manner. The Jews have existed as a nation without a country and without a king more than eighteen centuries, resisting absorption into the nations among which they have been scattered, and assimilation to their character and faith.

**46. In mount Sinai**—The whole Sinaitic peninsula is thus designated. It is not necessary to suppose that the whole of the ceremonial law was delivered on the summit of the mount where the decalogue was received. **By the hand of Moses**—Says Dr. Green, in his reply to W. Robertson Smith: "The Mosaic origin of the Levitical laws is abundantly declared by the formulas with which they are introduced, and which occur over and over again: The LORD spake unto Moses, or the LORD spake unto Moses and Aaron; and the formulas by which they are often followed, for example, chap. vii, 37, 38; xxiii, 44 · xxvii, 34."

#### CONCLUDING NOTE.

Kant remarks, that all the consequences arising from the transgression or observance of the divine commands are in Mosaisms limited to the present world. From this fact he infers that Judaism contains no religious belief, since we cannot conceive of a religion without faith in a future life. This is but the repetition of an old Mohammedan objection, that the Pentateuch which we now have could not have God for its author because there is not found in it any thing

which pertains to eternal realities, as paradise, gehenna, and the last judgment. Hence the suggestion that this chapter was forged by the Jews. Bishop Warburton's Reply is unsatisfactory. The substance of it is, that a religion which was not founded on the doctrine of immortality and the promise of eternal life must have been supported by the extraordinary providence of God, since, on the low level of Naturalism, civil government could not be supported without a religion teaching a future state of rewards and punishments. De Wette audaciously calls the Mosaic doctrine of retribution "a national delusion," which rendered Israel vastly unhappy by engendering a gloomy view of life and destroying the fair harmony of man with the world, in which the Greek appears so nobly. J. D. Michaelis makes a fatal concession to the destructive rationalists and deists when he justifies the omission of the doctrine of future rewards and punishments on the ground that the whole Mosaic law was merely a civil institution. A much better reason for the omission of this doctrine in its fully developed form is, the fact that there is a progressive development of religious truth in the Old Testament as in the New. Israel in the wilderness was not ripe for this advanced doctrine. The notion of God's holiness and justice must first be planted in the mind before faith in immortality could take root for any salutary purpose. Yet we find hints and germs of this doctrine of a future state of rewards and punishments scattered through the Pentateuch in the elevated position assigned to MAN, created the last and standing at the head of creation, wearing the image of God, who is a Spirit, and the object of his special care, to whom he reveals himself and styles himself their God; a relationship which is not cancelled by death, and which Christ teaches us involves the immortality of the soul. Matt. xxii, 31, 32. A hope of immortality, that is full of meaning, involving victory over death, is thus laid in the fellowship of man with God, the everliving. The imperishableness of this fellowship is felt to

be sure, because God's eternity secures the everlasting well-being of his people. "To him who has an eternal value for God an eternal existence is made sure."—*Oehler*. The translation of Enoch also clearly involves this doctrine in its germinal form, and the doctrine of temporal retribution is a manifest preparation for it. Yet it must be admitted that there is an entire omission of the eternal consequences of unforgiven sin, which the experience of the gospel ministry shows is a powerful motive to repentance. Yet the dispensation of Mosaism is good, as far as it goes, just as each day's work in the creation was pronounced good, though all was imperfect till the close of the sixth day. Says Hengstenberg: "It may be shown how a consideration of the Egyptian superstition, in which a false doctrine of immortality occupies so conspicuous a place, was first of all a motive to leave this field uncultivated, on which the best doctrine was exposed to be grossly misunderstood, and to be satisfied with laying a foundation for the true faith in immortality. It may be shown, that for the present the whole attention of the people was to be directed to temporal retribution, in order that when this had taken root, the faith in future retribution might spontaneously spring up. But the deficiencies of the Pentateuch in reference to the doctrine of immortality are not of a kind to endanger its character as a record of divine revelation." The visible and temporal judgments of the Old Testament present impressive historical proof of Jehovah's moral reign over the nations, which may be the necessary preparation of mankind to appreciate the New Testament revelation of retributions in the unseen and future world. It must be borne in mind that these are not suited to a *theocratic government* of men in this world. A temporal government must be upheld by temporal sanctions. The theocracy was national and temporal. Moses was well acquainted with the Egyptian doctrine of the immortality of the soul, and the future judgment followed by rewards and punishments, yet he did not incorpo-



## CHAPTER XXVII.

AND the LORD spake unto Moses, saying, **2** Speak unto the chil-

a Num. 6. 2; see Judg. 11.

rate them into the law since they belong to the sphere of theology rather than of legislation. It is to be noted that when Mosaism teaches that piety brings happiness and godlessness misery, this does not justify the inference that every misfortune springs from a sin and that every piece of good fortune springs from righteousness. For God sometimes shows patience towards the wicked, and spares them for the sake of the righteous, (Gen. xv, 16, xxviii, 26,) while the righteous are proved and purified by affliction, as in the history of Joseph. Earthly benefits of themselves do not make up life. The idea that a godless man possessing abundant external good things is really to be felicitated, cannot be entertained from the moral stand-point of Mosaism. Only the gracious presence of Jehovah can confer happiness. See verse 11, note. "A morality which rests on the basis of faith in the (national) elective grace and providential faithfulness of the covenant of God, and whose doctrine of good culminates in the prominence assigned to fellowship with God, cannot surely be accused of gross sensuous Eudæmonism—a false charge against the ethics of the Old Testament."—*Oehler*.

## CHAPTER XXVII.

## HOLINESS IN PROMISES—VOWS.

This chapter is supplementary in its character. The book properly ends with the promises and the threatenings, the solemn sanctions of the law recorded in chapter xxvi. Nevertheless, this chapter is not an after-thought, nor later legislation awkwardly appended to the book, but a treatise on a subject not included in the law as obligatory. No man was commanded to make a vow. It was a purely voluntary religious act. Deut. xxiii, 21. Since the element of obligation was wanting, vows could not be classified with duties, and hence they were

dren of Israel, and say unto them, "When a man shall make a singular vow, the persons *shall be* for the LORD

30, 31, 39; 1 Sam. 1, 11, 28.

fittingly reserved as a supplement to the law. Their place in the book is justified by the fact that, having been voluntarily made, their fulfilment becomes obligatory. The practice of assuming voluntary obligations to the Deity for deliverance from death or danger, and for success in war and other enterprises, is of extremely ancient date, and is a prominent feature of the ancient pagan religions. Mosaism did not originate but only regulated the practice. Vows are of three kinds. 1) Vows of consecration or devotion, *neder*; 2) Vows of refraining or abstinence, *isar* or *esar*; 3) Vows of destruction, *cherem*, the Greek *anathema*. The first class, *neder*, is the subject of this chapter, comprising persons, (2–8,) cattle, (9–13,) houses, (14–15,) and land, (16–25,) all of which are redeemable except the sacrificed animals, the first-born, (26, 27,) persons and things under the *cherem*, (28, 29,) and tithes, (30–33.)

## PERSONS THE OBJECTS OF VOWS, 2–8.

2. **A singular vow**—That is, special and extraordinary; Heb., "if any man definitely announces (R. V., 'accomplishes') a vow, souls shall be to Jehovah according to **thy estimation**." The same Hebrew verb expresses the separation of a Nazarite unto the Lord. See Num. vi, 2, note. Persons who were the objects of the vow were to be redeemed according to a scale of values fixed by Moses. "This implies, clearly enough, that whenever a person was vowed redemption was to follow according to the valuation. Otherwise what was the object of valuing them? 'Estimation' supposes either redemption or purchase. But in the case of men (Israelites) there could be no purchasing as slaves, and therefore the object of the valuing could only have been for the purpose of buying off the person vowed to the Lord, and the fulfilment of the vow could only have consisted in the payment into the sanc-

by thy estimation. **3** And thy estimation shall be of the male from twenty years old even unto sixty years old, even thy estimation shall be fifty shekels of silver, <sup>b</sup> after the shekel of the sanctuary. **4** And if it be a female, then thy estimation shall be thirty shekels. **5** And if it be from five years old even unto twenty years old, then thy estimation shall be of the male twenty shekels, and for the female ten shekels. **6** And if it be from a month old even unto five years old, then thy estimation shall be of the male five shekels of silver, and for the female thy estimation shall be

*b* Exod.

three shekels of silver. **7** And if it be from sixty years old and above; if it be a male, then thy estimation shall be fifteen shekels, and for the female ten shekels. **8** But if he be poorer than thy estimation, then he shall present himself before the priest, and the priest shall value him; according to his ability that vowed shall the priest value him. **9** And if it be a beast, whereof men bring an offering unto the Lord, all that any man giveth of such unto the Lord shall be holy. **10** He shall not alter it, nor change it, a good for a bad, or a bad for a good: and if he shall at all change

30. 13.

tuary of the price fixed by the law.”—*Keil and Delitzsch*. The theory that an unredeemed Israelite became a slave of the sanctuary cannot be sustained by 1 Sam. ii, 11, 22, 28, since Hannah did not consecrate Samuel by a simple vow, but as a Nazarite for the whole of his life. Still less pertinent to the support of this theory is 2 Sam. xv, 8, adduced by Michaelis. The valuation of persons without any thought of the relations of servitude appears further in the redemption of the first-born.

**3. Thy estimation shall be**—The following is the scale of valuation according to age and sex:

A. 1. A male from one month to five years old, 5 shekels.....	\$3 08
2. From 5 years to 20 years, 20 shekels.....	12 12
3. From 20 to 60 years, 50 shekels.....	30 28
4. Above 60 years.....	8 96
B. 1. Females from one month to 5 years old, 8 shekels.....	1 82
2. From 5 years to 20 years, 10 shekels.....	6 06
3. From 20 to 60 years, 30 shekels.....	18 17
4. Above 60 years.....	6 06

All souls are of equal value in the sight of the impartial Jehovah, but the capacity of personal service is unequal. Hence these unequal valuations of different ages and sexes. An able-bodied man's earnings being the highest, he is to be redeemed at the highest price. The service of women, as a class, must ever command less wages than men, from the fact that the average skill of women in any handicraft common to both sexes must always be less than that of men, because of the

peculiar child-bearing function breaking up the terms of service. Persons above 60 and under 20 are incompetent to render full service, if unredeemed, or to earn full wages for their own redemption. This gives some hint of the price for which the Hebrew servant sold his labour for the term of six years. “The wages of the servant are often the subject of consideration in the Scriptures, but the price of a man never.”—*Cheever*.

**8. If he be poorer than thy estimation**—If any man endeavouring to redeem himself from his vow should find the above scale of prices beyond his ability, a special estimate is to be made by the priest adjusted to the ability of the applicant. Thus the leniency of Mosaism appears.

#### ANIMALS VOWED, 9–13.

**9. A beast of the sacrificial kinds**, if unblemished, (chap. xxii, 23,) was not redeemable, but was **holy unto the Lord**. But if it was not fit for the altar, because of some blemish, it became a perquisite of the priests like the firstborn of cattle, verse 33.

**10. He shall not alter**—He shall not modify the terms of his vow by substituting any thing else than the animal vowed. **Nor change**—Another animal of the same species will not be accepted. “Whatever was consecrated to God by a vow or purpose of heart was considered from that moment as the Lord's property; to change which was impiety; to withdraw, sacrilege.”—*Bush*. God will permit no dictation

beast for beast, then it and the exchange thereof shall be holy. **11** And if *it be* any unclean beast, of which they do not offer a sacrifice unto the Lord, then he shall present the beast before the priest: **12** And the priest shall value it, whether it be good or bad: <sup>a</sup>as thou valuest it, *whom* the priest, so shall it be. **13** <sup>c</sup>But if he will at all redeem it, then he shall add a fifth *part* thereof unto thy estimation. **14** And when a man shall sanctify his house to be holy unto the Lord, then

the priest shall estimate it, whether it be good or bad: as the priest shall estimate it, so shall it stand. **15** <sup>d</sup>And if he that sanctified it will redeem his house, then he shall add the fifth *part* of the money of thy estimation unto it, and it shall be his. **16** And if a man shall sanctify unto the Lord *some part* of a field of his possession, then thy estimation shall be according to the seed thereof: <sup>e</sup>a homer of barley seed *shall be valued* at fifty shekels of silver. **17** If he sanctify his

<sup>a</sup> Hebrew, according to thy estimation, O priest, etc.

<sup>c</sup> Verses 15, 19.—<sup>d</sup> Verse 13.—<sup>e</sup> Or, the land of a homer, etc.

respecting the disposal of his own. **It and the exchange**—As a penalty for his attempted usurpation of a divine prerogative, both animals shall be holy, and tradition adds that the intermeddler was scourged besides. The tendency of this law was to discourage rash vows, and to impress both Jews and Christians with the inviolable sacredness of the object consecrated, no part of which can ever be safely recalled.

**11. Any unclean beast**—As the horse, ass, or camel; any domestic animal, the dog excepted, (Deut. xxiii, 18,) together with blemished sacrificial animals by Hebrew interpretation, might be vowed and its value as estimated by the priest paid into the priestly treasury.

**12. Good or bad**—Not blemished or unblemished, not clean or unclean, but simply *costly or cheap*.

**13. He shall add a fifth part**—As the author of the vow was free to present the animal or to redeem it, his desire to redeem it would imply that the priest had somewhat undervalued it; so twenty per cent. was added to his estimate.

#### HOUSES AND FIELDS VOWED, 14-25.

Since religious considerations may prompt a person in the greatness of his joy for his deliverance or the extremity of his distress to pledge as an offering to God the substantial interests of life, as houses and lands, the statutes must regulate the manner of executing such a vow.

**14. Sanctify his house**—Sanctification, when predicated of a thing, signifies to consecrate or set apart to a holy use. The devotion of the heart

to the Giver of all good finds expression in acts of self-denial and sacrifice, especially in divesting ourselves of worldly goods, to which we so tenaciously cling. The use of property is a touchstone of character. **As the priest shall estimate**—A delicate duty is here laid upon the priest, requiring in him not only a good judgment and an acquaintance with values, but also the qualities of impartiality and freedom from avarice, since his decision involves his own financial interests. A conscientious priest would naturally incline to an under estimate, since the money paid as the redemption of the object vowed is in reality a free will offering which might have been innocently withheld by abstaining from the vow.

**16. Some part of a field**—The words "some part," in the authorized version, are in italics for no good reason, since they exactly express the meaning of the Hebrew partitive preposition *min*—of. It is generally allowed that it was not lawful for a man, under the high pressure of religious impulse, to alienate his whole patrimony and thus pauperize his own family. **According to the seed thereof**—Since the quantity of seed usually sown upon an acre is quite uniform, this may be taken in lieu of the rods and roods of square measure. **A homer of barley**—About five and a half bushels—enough to sow two or three acres. To redeem this amount of land **fifty shekels of silver**, \$30 28, were demanded, and at this rate for any number of homers of seed. The average value of the yearly produce of this field was not estimated,

field from the year of jubilee, according to thy estimation it shall stand. **18** But if he sanctify his field after the jubilee, then the priest shall reckon unto him the money according to the years that remain, even unto the year of the jubilee, and it shall be abated from thy estimation. **19** And if he that sanctified the field will in any wise redeem it, then he shall add the fifth *part* of the money of thy estimation unto it, and it shall be assured to him. **20** And if he will not redeem the field, or if he have sold the field to another man, it shall not be redeemed any more. **21** But the field, when it goeth out in the jubilee, shall be holy unto the Lord, as a field <sup>b</sup> de-

voted; <sup>i</sup> the possession thereof shall be the priest's. **22** And if a man sanctify unto the Lord a field which he hath bought, which *is* not of the fields of <sup>k</sup> his possession; **23** Then the priest shall reckon unto him the worth of thy estimation, *even* unto the year of the jubilee: and he shall give thine estimation in that day, *as* a holy thing unto the Lord. **24** In the year of the jubilee the field shall return unto him of whom it was bought, *even* to him to whom the possession of the land *did* belong. **25** And all thy estimations shall be according to the shekel of the sanctuary: <sup>a</sup> twenty gerahs shall be the shekel.

**26** Only the <sup>30</sup> firstling of the beasts,

<sup>e</sup> Chap. 25. 15, 16. — <sup>f</sup> Verse 13. — <sup>g</sup> Chap. 25. 10, 23, 31. — <sup>h</sup> Verse 23. — <sup>i</sup> Num. 13. 14; Ezek. 44. 39. — <sup>k</sup> Chap. 25. 10, 25. — <sup>l</sup> Verse 13.

<sup>m</sup> Chap. 25. 28. — <sup>n</sup> Exod. 30. 13; Num. 3. 47; 18. 16; Ezek. 45. 12. — <sup>3</sup> Heb. *firstborn*, etc. — <sup>o</sup> Ezek. 13. 2, 12; 22. 30; Num. 15. 17; Deut. 15. 19.

but the value of the crops during the complete ante-jubilee period of forty-nine years. Hence the annual redemption was at the rate of about a shekel and a fifth, or seventy-two cents multiplied by the number of homers vowed.

**17-19. From the year of jubilee—** If the vow covered the entire ante-jubilee period, the whole fifty shekels must be paid either in one payment or in annual instalments. But if a portion of the ante-jubilee period has elapsed before the vow is made, the priest shall deduct the years already past and base his estimate on **the years that remain**. The aggregate sum varies, but the annual redemption premium is invariable for any given quantity of land. This estimate presupposes that the land was inalienable, and that only the usufruct for a limited time could be vowed, since the land reverted to its original owner or his heirs, without compensation, when the trumpet of jubilee sounded. To this general law there are two exceptions, as stated in verse 20. **Assured to him—**Or, as we would say, deeded back to him.

**20. If he will not redeem—**Since the priests were employed in the sanctuary and could not secularize themselves by cultivating patches of land scattered through the country, the land vowed lay idle or was still cultivated by its proprietor. As a penalty for his neglect to pay the redemption year by year, the land was forfeited to

the sanctuary in the jubilee. "Hence it is to be inferred that a consecrated field must have been redeemed before the jubilee unless any one manifestly wished it to be alienated."—*Clericus*.

**If he have sold—**Knobel thinks that only culpable caprice or dishonesty could have induced the proprietor to sell a field after he had vowed it to the Lord. The fact that it became irredeemable after such an act seems to favour this theory. The fault, for which the forfeiture of the field is a penalty, may have consisted in the fact that he still assumed undisputed ownership of a field which he had solemnly consecrated to the Lord, to whose rights he had done violence by the sale.

**22-24. Sanctify . . . a field . . . bought—**In the case of the vow of a field not inherited but purchased, the amount of the valuation was to be paid all at once **in that day**, that is, the day of the estimation. From this we infer that the amount of the vow of an hereditary field was paid annually if the proprietor so elected. In the jubilee the purchased field which had been vowed did not revert to the buyer, but to the hereditary owner. The reason for this law is, to prevent a patrimonial inheritance from being finally estranged from any family or tribe in Israel. See chap. xxv, 23-28, notes.

**25. Shekel of the sanctuary—**This implies that a standard of weights



which should be the LORD's firstling, no man shall sanctify it; whether *it be* ox, or sheep: it is the LORD's. 27 And if *it be* of an unclean beast, then he shall redeem *it* according to thine estimation, and shall add a fifth *part* of it thereto: or if it be not redeemed, then it shall be sold

*p* Verses 11-13.—*q* Verse 21;

was kept in the sanctuary to try and regulate all the weights in the land. Thus true religion provides things honest. For the value of the shekel see Num. iii, 47, note.

#### FIRSTLINGS AND UNCLEAN BEASTS, 26, 27.

26, 27. **The Lord's firstling**—This being already the Lord's, since the first passover in Egypt could not be the object of a vow. Exod. xiii, 1, 2. This exemption from the vow did not include the firstlings of an unclean beast which, as it was not included in the law of the firstlings, might be specially devoted to Jehovah. Verse 11, note. Since it could not be used in sacrifice, it must be sold at the priest's valuation or redeemed by adding a fifth. The valuation increased by a fifth would deter from rash vows and covetous redemptions.

#### THINGS UNDER THE BAN AND TITHES, 28-34.

28. **No devoted thing**—Nothing put under the ban to the Lord, either of property or persons, was to be redeemed or sold, because it was most holy. Chap. ii, 3, note. The Hebrew word for "devoted" is *cherem*, a much stronger term than it is translated by in our version. It differs from the *neder*, or ordinary vow, in the imprecations and execrations invoked for its nonfulfilment. There may have been other differences which are not in the Mosaic record. That this form of a vow was solemn in the highest degree, and absolutely irrevocable, and, in this respect, an exception to the vows in the preceding verses, is evident from the Hebrew particle at the beginning of the verse, *ak, nevertheless*. **Of man and beast**—"The man thus devoted was to be put to death," says Keil. But Saalschütz

according to thy estimation. 28 <sup>a</sup>Notwithstanding, no devoted thing, that a man shall devote unto the LORD of all that he hath, *both* of man and beast, and of the field of his possession, shall be sold or redeemed: every devoted thing *is* most holy unto the LORD. 29 <sup>r</sup>None

Josh. 6, 17-19.—*r* Num. 21, 2, 3.

discusses the question whether *private persons* could devote human beings to death, and rightly decides in the negative. In later times menservants and maidservants belonged to the sanctuary. Num. xxi, 47; Josh. ix, 3; 26, 27; 1 Sam. ii, 22, note. On the whole, Mosaism does not favour votive dedications, hence we find no very exact specifications respecting them. The *cherem*, or ban, denotes that which is removed from the use or abuse of men and irrecoverably devoted to God, human beings being killed, while sacrificial animals and the precious metals were either given up to the sanctuary forever or destroyed for the glory of Jehovah. See Josh. vi, 17, 21, notes. This was the punishment denounced against incorrigible idolatry. Deut. xiii, 13-18. "It follows from this, however, that the vow of banning could only be made in connexion with persons who obstinately resisted that sanctification of life which was binding upon them; and that an individual was not at liberty to devote a human being to the ban simply at his own will and pleasure, otherwise the ban might have been abused to purposes of ungodliness, and have amounted to a breach of the law, which prohibited the killing of a man, even though he were a slave. Exod. xxi, 20. The owner of cattle and fields was allowed to put them under the ban only when they had been either desecrated by idolatry or abused to unholy purposes. For there can be no doubt that the idea which lay at the foundation of the ban was that of a compulsory dedication of something which resisted or impeded sanctification, so that in all cases in which it was carried into execution by the community or the magistracy it was an act of the judicial holiness of God."—*Keil and Delitzsch*. **Most holy**—The devoted

devoted, which shall be devoted of men, shall be redeemed; *but* shall surely be put to death. **30** And <sup>a</sup>all the tithe of the land, *whether* of the seed of the land, or of the fruit of the tree, *is* the LORD's: *it is* holy unto the LORD. **31** <sup>a</sup>And if a man will at all redeem *ought* of his tithes, he shall add thereto the fifth *part* thereof. **32** And concerning the tithe of the herd, or of the flock, *even* of

whatsoever <sup>a</sup>passeth under the rod, the tenth shall be holy unto the LORD. **33** He shall not search whether it be good or bad, <sup>a</sup>neither shall he change it: and if he change it at all, then both it and the change thereof shall be holy; it shall not be redeemed. **34** <sup>a</sup>These *are* the commandments, which the LORD commanded Moses for the children of Israel in mount Sinai.

<sup>a</sup> Gen. 28. 22; Num. 18. 21, 24; 2 Chron. 31. 5, 6, 12; Neh. 13. 12; Mal. 3. 8, 10.—<sup>t</sup> Verse 13.

<sup>u</sup> See Jer. 33. 13; Ezek. 20. 37; Mic. 7. 14.—<sup>v</sup> Verse 10.—<sup>w</sup> Chap. 26. 46.

thing could be eaten by the priests only, or, if inedible, it could be employed only for the service of Jehovah. It was sacrilege for the giver to put forth his hand to retake it. He might have made the *cherem* very grudgingly and half-heartedly, but, having made it, the object was forever removed from his control. It was not the intention of the giver that made it holy, but the holiness of the Receiver. An offering once laid upon the altar from that moment belonged to the Lord. This law throws floods of light upon the subject of Christian consecration and sanctification. Having solemnly surrendered our entire being to Christ, we are henceforth to reckon ourselves dead indeed unto sin, but alive unto God as most holy sacrifices, which it would be sacrilege to take from the altar.

**29. Shall surely be put to death**—Doubtless meaning that the person so devoted should remain till death in the condition in which his devotement placed him.

**30. All the tithe**—This already was the Lord's, and could not be the object of an acceptable vow. Yet if for any reason it was desirable to redeem it, it could be done by adding a fifth. In reckoning the tithes, the firstfruits were first set aside. Chap. ii, 12, note. Out of the rest the tithes were taken for the Levites. Num. xviii, 21. Another tenth was to be eaten by the owner in Jerusalem. Deut. xii, 6, 7. Every third year it was distributed to the poor. **Of the land**—This law gave the sanction of divine authority to an ancient usage. The whole produce of the land was subjected to the tithe tribute—it was

a kind of yearly rent which the Israelites, as tenants, paid to God as owner of the land.

**32, 33. Whatsoever passeth under the rod**—As explained by the rabbins, this relates to the custom of driving the yearly increase of the flock one by one past the shepherd, who counted them with a rod stretched out over them, and marked every tenth one with vermilion or red ochre on the end of his rod, without examination **whether it be good or bad**. By this means the covetous were restrained from defrauding the Levites by selecting the poorest of the flock. See Jer. xxxiii, 13; Exek. xx, 37. The tithe is here assumed as something well known, having like the pre-Sinaitic offerings been practiced from time immemorial. Gen. xiv, 20; xxviii, 22. Hence it was not necessary to give a formal command to offer tithes to Jehovah. It is a perversion of Scripture to quote "passing under the rod" as indicating divine punishment. The sheep that pass under the rod have passed from the field into the security of the fold. They have been numbered and safely housed. The flock does not go in as a whole without regard to individuality. The Great Shepherd individualizes his flock. "He calleth his own sheep by name."

**34. The Lord commanded Moses**—Not some unknown forger in the days of the kings or after the Babylonian exile. Nevertheless we have no objection to the position of Dr. George P. Fisher, "That there was a growth in Hebrew laws; that the codes were kept open, the original rubrics being retained; that legislation was added from time to time, under the guidance of the

prophets, to suit changing circumstances, new ordinances being looked on as Mosaic, for the reason that they were conceived in the spirit, and were considered a legitimate development of, the primitive enactments." **In Mount Sinai**—Chap. xxvi, 46, note. Thus this supplementary chapter is attached to the body of the Levitical law delivered, at least in outline, at the foot of Sinai. It is fitting that its divine authorship, through the agency of Moses, should be attested in these concluding words.

#### CONCLUDING NOTE.

Whenever in human history priests have legislated respecting the financial obligations of the people they have invariably constructed their code in such a way as to drain the wealth of the country into the pockets of the sacer-

dotal class. The enormous wealth piled up in every age by the Roman Catholic hierarchy is an indisputable fact of history. An incredible amount of the wealth of England was in the coffers of the clergy in the time of Henry Fourth. This was true of Mexico till 1861, when the oppressed people threw off the priestly yoke and confiscated the vast wealth of the Church to the uses of the Republic. Since nothing like this ever occurred in Jewish history, because of the safeguards which the law set about the property, especially the lands of the people, we infer that the legislation on this subject did not originate with the priests of a later age, but with Moses himself. This is consistent with the theory of Dr. Fisher, that the codes were left open to amendment in minor details in harmony with the spirit of Mosaism.

#### CONCLUSION.

The Israelites were chosen out of the midst of an idolatrous world to receive monotheism when all the nations of the earth had lapsed into polytheism. They were elected to conserve not only the doctrine of one God, but the doctrine of his spirituality and holiness, and to maintain a religion of the highest purity inseparably linked with a perfect morality. For this purpose, in the first stages of their religious development they received not a revelation of the moral attributes of God in the abstract, but in the concrete, enshrined in symbols and ceremonies, whereby the knowledge of God might be safely kept till the time of its manifestation in a purer and more heavenly form in the dispensation of the Son and of the Holy Spirit. The peculiarity of the Hebrews did not consist in intellectual culture after the style of the Greeks, nor in the administration of civil law like the Romans, but their distinguishing characteristic was religion. Hence their frequent festivals, their constant sacrifices, their scrupulous purifications were impressive object-lessons, teaching the Divine unity and holiness. Their

wars, their heroes, and their poetry had a sacred flavour, and their national code was full of the details of public worship. Every thing in their social and family life was connected with their religion, which had not been evolved out of the Hebrew consciousness but was revealed from heaven. Their ordinary employments were suggestive of the truths thus revealed, because they were at every point touched by divinely appointed and significant ceremonies. Nor was this religious cult, like those of the Gentile world, a mysterious creed in the sole possession of a sacerdotal class, but it was the common heritage of the learned and the ignorant. It was neither a recondite philosophy which might not be communicated to the masses, nor a weak superstition sneered at by the higher classes while controlling the lower. The religion of Moses, utterly destitute of any aristocratic element, was for the use and benefit of all—the poorest peasant and the wisest rabbin.

The one object of worship focalized the thoughts of the entire nation upon Jehovah. Their feelings were not dissipated and distracted by a fantastic

mythology, where a multitude of gods with contradictory attributes claim the attention of the devout mind. There was in Mosaism no impassable gulf between morality and religion, which among other nations is the bottomless abyss of all impurity. The will and approval of Jehovah were the motive to virtue, and incentive and support of holiness wherever there was a faith in his word which raised men above their natural weakness, and gave the saints of the Old Testament, as well as of the New, victory over the world. Hence the Hebrew race occupies an entirely unique place in the history of religion. Inferior to their near neighbours, the Phœnicians, in commerce and worldly refinement, excelled by the Greeks in

art and philosophy, and by the Romans and other nations in bravery, the sons of Abraham tower above them all in religious ideas, institutions, expectations, and, above all, in a self-consciousness which can only be the fruit of boundless arrogance or of exalted privilege, betokening a supernatural call to religious leadership. Notwithstanding all that Moses has in common with all other ancient founders of religion, his personality, his institutions, and his character would remain absolutely inexplicable, unless he had been the bearer of a special DIVINE REVELATION. The Book of Leviticus, whose sole aim is the inculcation of holiness, could not have been evolved from hearts prone to sin. Like begets like.



## INTRODUCTION TO THE BOOK OF NUMBERS.

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### Name and Character.

1.) THE Hebrews were accustomed to name their books from the first word therein. Hence the fourth book of their Law was styled *Vayedabbēr*—"And he spake." They found in the fifth word a far more expressive and poetic title, *Bemidbar*—"In the wilderness." The Seventy Greek translators prefixed the title *Ἀριθμοί*, *Arithmōi*. If our English translators had preserved the law of uniformity, they would have transferred this title, as they have taken from the Greek the names of the other four books of the Pentateuch. But they have chosen to borrow, with modifications, the name *Numeri*, found in the Vulgate version.

This book is of a mixed character. History is interlaced with statutes. This commingling of legislation and marches, rebellions and battles, is strikingly human and natural. Plato may write a perfect code of laws for an ideal Republic, and Sir Thomas More may invent a scheme of impracticable rules for the citizens of his Utopia; but the best legislation for people made of flesh and blood is suggested by their actual state and necessities. Hence the legislation of this book arises when a special want occurs, like the decisions of the Supreme Court when a case is brought before it. An illustration of this is seen in the case of the daughters of Zelophehad, (chap. xxvii, 7,) who having no brother to receive the inheritance of their deceased father requested to be acknowledged his legal heirs. Their petition gives rise to the enactment of an equitable law for such cases. But the bearings of this legislation on the stability of the lot of each tribe is not seen until some of the allotments have been made, when it is discovered that, in the practical application of this law, an heiress marrying out of her tribe may carry her portion away from her own to another tribe. Hence the supplementary law on the marriage of an heiress requiring her to marry a husband within the tribe of her father. Chap. xxxvi. If the book were a fabrication, the writer would very naturally group all the laws together, and represent them all as delivered at Sinai, instead of cumbering the narrative with supplementary statutes, and furnishing ground for the imputation of after-thoughts to Jehovah.

### Author.

(2.) This book is, in reality, the fourth chapter of a larger book styled by Christians the Pentateuch, from πέντε, *five*, and τεῖχος, *a book*—"The Fivefold Book." The Jews have always regarded these books as one volume, to which they applied the name of *The Torah*—"The Law." It would therefore be more philosophical to inquire into the authorship of the *Torah* as a whole, than to isolate a chapter and limit our investigations to it alone. But as the most appropriate place for such a discussion would be introductory to the *Torah*, we refer the reader to the dissertation preliminary to the Commentary on Genesis. Our researches into the authorship of Numbers will be in reply to the following questions, namely:—

1. *Does this book contain any declaration of its authorship?* We find in chap. xxxiii the most important historical document contained in this book—a list of the encampments from Rameses to the Jordan. This valuable catalogue—a chain linking Egypt and Canaan—is in chap. xxxiii, 2 declared to have been written by Moses. But a large portion of this book is preceptory, containing statutes and ritual ordinances. Respecting these we find in the last verse of the book the statement that "these are the commandments and the judgments which the Lord commanded, by the hand of Moses, unto the children of Israel in the plains of Moab by Jordan near Jericho." This language must not be interpreted to signify that all the ceremonial and civil statutes in this book were given by Jehovah in the plains of Moab, for most of them were given in the Sinaitic Wilderness and Desert of Paran. What is more natural for us to understand was done by Moses in the plains of Moab, than the completion of his record, and its publication as the standard of appeal for the Hebrew nation in the future? This conclusion is fortified by the consideration that the minute legislation and valuable history comprised in this book would not, by a wise legislator, be intrusted to the uncertainties of oral tradition. But all doubt on this point is removed when we find in the hands of Joshua, only a few weeks afterward, a copy of the *Torah*, (Josh. i, 7, 8,) and are assured that it contains this book of Numbers, by the fact that it is his guide in the division of the Land of Canaan and the setting apart of Levitical cities. Compare Num. xxxiv, 17, xxxv, 2–15, with Josh. xiii, 14, 33, xiv, 3, 4, xviii, 7, xx, 1–9, xxi, 1–42.

2. *Could Moses have written this book?* If it could be demonstrated that he lived before the invention of writing among the Egyptians it would be a strong, though not a conclusive, argument against the Mosaic authorship, for letters might have been invented

by Moses for this very purpose. But at this point there is no ground for doubt. Papyri, or Egyptian parchments, bearing date centuries before Moses, have been recently translated through the persevering efforts of Egyptologists. See note on Exod. v, 6. That the Hebrews were acquainted with letters, we infer from the fact that the Phenicians, a Semitic race, had a literature while Greece was a country of semi-barbaric pirates preying upon the commerce of Tyre, long before Cadmus came to induct this rude people into the mysteries of the alphabet. (Ewald's *Hist. Israel*, vol. i, p. 51.) There is, therefore, not the least anachronism in this claim of Moses to authorship. Writing is distinctly mentioned in Exod. xvii, 14 as an art in which he was well instructed.

3. *Could not this book be the production of a later age?* We reply, that it could not, because, 1.) It is quoted or alluded to by most of the inspired writers from Joshua to Christ as the work of Moses. We shall have space to cite only one reference to each writer. We have already adduced Joshua's reference to Numbers. Judges xi, 15-27 is an abbreviation of chaps. xx and xxi. The law of sacrifices as observed in 1 Sam. ii, 13, is recorded in chap. xviii, 8, 9, 25, 32. David, in Psa. iv, 6, quotes a part of the priests' blessing, chap. vi, 26. Solomon, in Prov. x, 18, employs a peculiar Hebrew idiom found only in chaps. xiii, 32; xiv, 36, 37. In 1 Kings xxii, 17, chap. xxvii, 16, 17 is quoted. Of the minor prophets, Amos in chap. ii, 12, evidently refers to the law of the Nazarites, chap. vi, 1-21; and Micah in chap. vi, 4, 5, must have had the whole account of Balak and Balaam, chaps. xxii-xxiv, before him. During the captivity, and afterward, the prophets quote this book. Jeremiah, in chap. ii, 6, 7, quotes chaps. xiv, 7, 8 and xxxv, 33, 34; while Ezekiel, in chap. xx, recapitulates all the events of the wilderness, showing an accurate knowledge of this book. Jesus Christ and St. Paul every-where ascribe the Law to Moses. 2.) There was no man subsequent to Moses who combined that knowledge of the desert, and that intimate acquaintance with Egyptian customs which is evinced by Moses. 3.) The entire book points forward to the Land of Promise, and must have been written by one on the journey. Chaps. xv, 2, 18; xxxiv, 2; xxxv, 2-34. Contrary to expectation, it took several centuries to expel the Canaanites. A forger in subsequent years would not have so written as to convey the impression that the foes were to be all immediately expelled. He would have shaped his story to suit the facts. Hence we conclude that as no man later than Moses could have been the author of this book, "which, as it bears traces on its brow of Egypt and the Desert, so also must have had its origin before the occupation of Canaan." 4.) The application of Leslie's short method with

the deists would show the absolute impossibility for an impostor in the name of Moses to originate a book of laws lying as the basis of institutions already existing, and claiming to exist, by the authority of Moses, who existed in a former age.

4. *How extensively has the Mosaic authorship been admitted?* 1.) By the entire Hebrew nation during a period of more than thirty-three hundred years. 2.) By the universal Christian world down to the beginning of the eleventh century, when the first noteworthy dissent appeared. The only exception to this was the feeble scepticism of the Gnostics and some other sects, whose heresy had died with them. Their scepticism seems to have had a dogmatic rather than an historic and critical basis. (3.) By the whole Mohammedan world, embracing many erudite scholars. The authorship of no ancient book is so well attested, nor has any been so universally admitted.

5. The last question raised by modern criticism is this: *Are there not in the book itself—in its style, in its peculiar phraseology, and in the knowledge of the land of Canaan evinced by the author—difficulties too great to be harmonized with the claim of Mosaic authorship?* The answer to this question is: The style is too full of archaisms, of words obsolete in later Hebrew, to present any argument against its Mosaic authorship. Moses does display some knowledge of Canaan. The sources of this knowledge were: 1.) The traditions of the Hebrews. 2.) His Egyptian education must have included the geography of the known world, especially of Canaan, a country so near to Egypt. Recent researches in Egyptian history disclose the fact that Egypt had carried on wars in the country of "the Hittite," and had made extensive conquests there. 3.) The forty years of pre-exodus life spent by Moses in the Sinaitic Desert afforded opportunities for obtaining a knowledge of that country, toward which the Spirit of the Lord was now directing his eye. He may have traversed its whole extent. 4.) While in the wilderness he probably sent spies more frequently than the record shows.

From all these considerations our conclusion is, that there is not a word in this book which might not have been written by a writer in the age and circumstances of Moses. While it would not be in good taste for a modern writer to record his own meekness, as in chap. xii, 3, we must remember that other canons of taste prevailed in ancient Oriental nations. Moses just as readily exhibits his faults. Chap. xx, 10-12. No forger in a later age would have dared to impute sin to the great and venerated lawgiver. The statements of critics, that there are traces of distinct documents by the pre-Elohist, Elohist, and Jehovist, even if admitted, do not disprove the Mosaic authorship of the book as a whole. But having patiently examined the "higher criticism" based



on what is known as the "document" or "fragment" hypothesis, we find ourselves unable to concede even this. We find each succeeding critic destroying the theories of his predecessors, so that the "complement hypothesis" overturns the "fragment hypothesis," which in turn is superseded by the "crystallization hypothesis." So utterly discordant are these various theories, that their untenable, unscientific, and arbitrary assumptions are sufficiently refuted by printing them in parallel columns, so that their antagonisms may be seen at a glance. One is satisfied with two documents, another finds three. The microscope of a third critic finds evidence that the compiler dovetailed together extracts from seven, and a fourth critic declares that there must have been a dozen! Then the same writer modifies his theory in the successive editions of his book, till, at last, he abandons it altogether. The very extravagance of these theories, so flagrantly opposed to one another, so confidently propounded, and yet based on the most vague conjectures, have very naturally led to a reaction which may yet bring these critics back to the point whence they made their departure—Moses the sole author of the Torah, without modern interpolators or revisers. De Wette himself has changed his views with almost every successive edition of his Introduction, frankly saying, "I have often found myself constrained to alter my opinion."

"The grounds on which this distinction of documents rests are in every respect most unsatisfactory. The use of the divine names, which was the starting point in this criticism, ceases to be a criterion; and certain words and phrases, a particular manner or colouring, the narrative of miracles, are supposed to decide whether a passage belongs to the earlier or later documents."—SMITH'S *Dictionary of the Bible*.

For the assistance of those who may desire to test the "higher criticism" for themselves, we quote from the same authority a summary of the conclusions which the most erudite German Hebraists have reached in their investigations. According to De Wette, the following portions are the work of the Elohist, the writer who uses the Divine Name Elohim:—Chaps. i, 1-x, 28; xiii, 2-16, (in its original, though not in its present form;) xv; xvi, 1-11, 16-23, 24 (?); xvii; xix; xx, 1-13, 22-29; xxv-xxxi, (except perhaps xxvi, 8-11;) xxxii, 5, 28-42, (verses 1-4 uncertain;) xxxiii-xxxvi. The rest of the book is assigned to the later Editor, whom he styles the Jehovist, from his use of the Divine Name, Jehovah. Von Lengerke and Stähelin make a similar division, though they differ as to some verses, and even whole chapters. Vaihinger finds traces of three distinct documents, which he ascribes severally to the pre-Elohist, the Elohist, and the Jehovist. To the first he assigns chaps. x, 29-36; xi, 1-12, 16, (in its original form;) xx, 14-21; xxi, 1-9, 13-35; xxxii, 33-42; xxxiii, 55, 56. To

the Elohist chaps. i-x, 28; xi-xii, 16; xiii-xx, 13, 22-29; xxi, 10-12; xxii, 1; xxv-xxxi, 54; xxxii, 1-32; xxxii-xxxvi, 19. To the Jehovist chaps. xi-xii, 16; xxii, 2-xxiv, 25; xxxi, 8. The Bible shrinks from no criticism however thorough and scrutinizing. Orthodoxy is under special obligation to the rationalizing criticism, destructive of faith in its aim, but only confirmatory in its results, inasmuch as it has induced Christian scholars to dig down beneath the surface and lay open the immovable foundations of the Divine Word.

The hypothesis of Ewald, that the episode of Balaam (chaps. xx, 2-xxiv, 25) is the product of a fifth and last editor of the Pentateuch, and that Balaam's prophecies are *vaticinia ex eventu*, put into his mouth by a daring literary impostor of the time of Isaiah, we have unhesitatingly rejected. Nothing can be more improbable than that such a fabrication could by any means be interpolated into the Book of the Law, the sacred Torah, so highly venerated by the Hebrews that they would not insert a single word or letter even *to correct an obvious error of the copyist*, demonstrated to be such by the most careful examination of older copies.

### Topography and Route.

(3.) We have endeavoured to lay before our readers the latest researches in this interesting department. Although the residence of the Israelites in the wilderness was too brief to impress upon their national character those features which many centuries of association with the same natural scenery and climate may stamp upon a people, yet the Sinaitic Desert and the Wilderness of Paran, as seen to day, have all the interest to the historian and scholar that a battle-field has from its connexion with the battle, or the seat of war with the campaign. The great question which the commentator, in his topographical researches, must ever propose to himself is, whether the unchanging scenes of nature on which the sun rose this morning are fitted to be the theatre of the wonderful events located there by the sacred historian. Our interest in the locality increases in proportion as the events are dis severed from the perishable works of art, such as houses, cities, and sepulchres, and are associated only with the everlasting hills, the eternal rocks, and the ever-flowing streams. Such is the interest attaching to that desert where Israel built no houses, but dwelt in tents. Another important point for the commentator to note is, the tinge which the natural scenery has given to the poetry, and the influence it has had upon the language and *cultus*, of the Hebrew nation; yet he should be on his guard lest he exaggerate the effects of physical causes, and adopt the fatalistic philosophy of such materialists as Buckle, who so far subordinate mind to matter as to evolve even the moral and religious

character of a nation out of its soil and sky. It is remarkable that the Sinaitic Peninsula—the scene of the giving of the law, the corner-stone of the Hebrew commonwealth—did not attract more attention from that people. “After the Israelites left Mount Sinai,” says Dr. Robinson, “there is no account either in Scripture or elsewhere of its having been visited by any Jews, except by the prophet Elijah when he fled from the machinations of Jezebel. This is the more remarkable, as this region had been the seat of the revelation of the Law to which they clung so tenaciously, and because, from the splendour and terrors of the scene, the inspired Hebrew poets were wont to draw their sublimest images.” We have no very distinct notices of Sinai in early Christian literature, nor any very reliable researches until the days of Burckhardt, Ritter, and Dr. Robinson, who have been succeeded by Stanley, and a host of others of less celebrity.

One great difficulty with the desert topography arises from the fact that each traveller takes but one route, and is disposed to imagine that to be the very pathway of the Israelites, and to attach, in rectilinear succession, the list of encampments named in chap. xxxiii, 16–36. No attempt shall be made to track their course in detail. The results of the recent explorations are thus stated by Dean Stanley: “With the departure from Sinai, or at least from Hazeroth, the geographical interest of the Israelite history almost ceases, till the arrival in the table-lands of Moab, and the first beginning of the Conquest. Not only is the general course of their march wrapped in obscurity, but, even if we knew it, the events are not generally of a kind which would require any special illustration from the scenes in which they occurred. It is possible that some future traveller may discover the stations recorded in the itinerary of the thirty-third chapter of the Book of Numbers. At present no station has been ascertained with any likelihood of truth, unless we except the doubtful identification of Hazeroth with Huderâh. All that is clear is, that they marched northward from Mount Sinai, probably over the plateau Tih—which seems to be designated as ‘the Wilderness of Paran;’ then that they descended into the Arabah—designated, apparently, ‘the Wilderness of Zin;’ thence, on the refusal of the king of Edom to let them pass through his territory, they moved southward, encamped on the shores of the Gulf Akabah, at Ezion-geber, and then turned the corner of the Edomite mountains, at their southward extremity, and entered the table-lands of Moab at the torrent of the willows, ‘the Brook Zared,’ at the southern end of the Dead Sea.” It is the opinion of Palmer that “they took the route by Akabah, and did not enter the Tih by any of the passes in the southern edge of the plateau.” He is quite confident that a great portion of the encampments may yet be iden-

tified. The progress which has been made in sacred topography during the last forty years is very vividly seen when we contrast the meagre and conjectural maps accompanying the older commentaries with the topographical surveys and charts of Robinson, Ritter, Porter, Van de Velde, Kiepert, Henke, and the coloured lithographs of Stanley, equal to "a fifth Gospel—to seeing Palestine." The need of a new exegesis of the Scriptures incorporating and popularizing these valuable contributions to sacred geography is deeply felt.

### **The Chronology and Divisions of the Book.**

(4.) Although the notes of time are very scanty, yet we have sufficient to guide us in our division of the book into four parts. The events begin with the first day of the second month, the Hebrew *Zif*, the month of blossom and splendour, corresponding in those early times with our April. Twenty days elapsed before the preparations to march were all perfected, and "the cloud was taken off the tabernacle." Chap. x, 11. This period constitutes the First Part of the book. The time occupied in marching to Kadesh we have been left to infer from the few notes of time which are given, together with the events which took place, which we do as follows:—1.) They were three days in reaching their first regular camp. Chap. x, 33. At the next station, Kibroth-hattaavah, the people ate quails "even a whole month." Chap. xi, 20. At Hazeroth Miriam was judicially excluded from the camp seven days, and "the people journeyed not till Miriam was brought in." Chap. xii, 14. The spies were absent forty days. It is uncertain whether they were sent before the camp was pitched in Kadesh; but the account of their being sent follows their encampment in the Wilderness of Paran; so that the people were there at least forty days. 2.) There is an incidental hint of time in the report of the spies—"Now the time was the time of the first ripe grapes." Chap. xiii, 20. According to Dr. Robinson the first grapes ripen as early as August, and sometimes even in July. Hence we infer that they were at least three months in reaching Kadesh—the period of our Second Part. We have fixed the end of the penal wanderings at the coming of the whole congregation into the Wilderness of Zin in the first month of the fortieth year of the Exodus. Chap. xx, 1. We know that this is the fortieth year, because Aaron died soon after, on "the first day of the fifth month, in the fortieth year after the children of Israel came out of the land of Egypt." Chap. xxxiii, 38. From Josh. v, 10, we learn that the passover was kept in the plains of Jericho at the usual time of the year, which makes exactly forty years from the Exodus. Subtract the last year, which was not penal, together with the seventeen or eighteen months spent in marching to Sinai and in sojourning there and in



the journey to Kadesh, and we have about thirty-seven and a half years of penal wanderings—our Third Part. The last year, the year of victories, is our Fourth Part.

### Arithmetical Difficulties.

(5.) The destructive criticism of modern rationalists has aimed its deadliest blows at the Pentateuch, especially at the numerical statements of the Book of Numbers. We have not ignored these attacks, but have written with Bishop Colenso's "Pentateuch Critically Examined," and his recent diatribes in review of the "Speaker's Commentary" lying open before us. We do not profess to have solved every difficult problem. Something has still been left for faith. Our Lord Jesus Christ declared, on one occasion, that if men "hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." This language implies that there is in the writings of Moses, as there is assuredly in those of the Prophets, scope for faith. This could not be if every utterance of the Hebrew lawgiver were on a level with the human understanding. The pen of inspiration may have purposely left these very difficulties as tests of our faith in the Divine veracity. Still, as the Creator, who has endowed us with the capacity to believe, has also endowed us with the power of reason, and bidden us use that faculty in scrutinizing the grounds of faith, we have endeavoured to set forth some considerations which may constitute a rational basis of faith. In so doing we have called to our aid the best apologists for the authenticity of the numerical statements of Moses, among both Jewish and Christian writers. The primal error of the Colenso school of critics seems to lie in the assumption that the Spirit of God "can never inspire the utterance of half truths, or truths imperfectly expressed, or truths needing the light of other truths to make them intelligible. In short, because God is perfect, every thing that comes from him must needs be perfect also. Though all nature is a riddle, and yet comes from God; though the human mind is a riddle, and yet reflects his image; though man, in his highest illumination, can see but darkly, as through a darkened glass; yet the Divine word—because it comes from God—must have no riddles in it, no seeming contradictions, no difficulties, no opaque spots, no paradoxes, nothing that 'the unlearned and unstable can' 'wrest to their own destruction.' The Scriptures lay claim to no such inspiration."\*

\* "The Spiritual Point of View—An Answer to Bishop Colenso, by M. Mahan, D. D."

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# THE BOOK OF NUMBERS.

## AND the LORD spake unto Moses

*a* Exod. 19, 1; chap. 10, 11, 12.

### PART FIRST.

#### EVENTS INTRODUCTORY TO LEAVING SINAI.

CHAPTER X, 10.—[Time, Twenty Days.]

#### CHAPTER I.

The Census and the Levites.

GENEALOGICAL ENROLMENT AND MUSTER OF THE ADULT MALES, 1-46.

At the close of the third book of Moses the temple in the wilderness—the tabernacle—had been erected, the law of sacrifices instituted, the Aaronic priesthood inducted into their sacred office, and rules for holiness of life, and for the isolation of Israel from the Gentile world, had been ordained. At the opening of the present book the tabernacle has been standing one month. The purpose of the Sinaitic sojourn has now been accomplished, and the vast host must begin their eastward and northward march toward the Land of Promise. From childhood they had been taught to turn their eyes from the banks of the Nile towards the hills of Canaan, where Abraham, their national father, was buried. Thither had their ancestors borne, in princely procession, the embalmed body of the patriarch Jacob to find a resting place, and to that land of the covenant were the Hebrews now bearing the mortal part of Joseph, the benefactor of his father's family. But mighty foes are intrenched in that land, and other strong enemies will stand in their path to bar their entrance. Even the desert swarms with foes. War is immi-

<sup>a</sup>in the wilderness of Sinai, <sup>b</sup>in the tabernacle of the congregation, on the

*b* Exod. 25, 22.

nent. Bloody battle fields must be trodden before they can sit down in houses which they have not builded, and pluck the fruit of olive yards which they have not planted. Out of the crowd of fugitives hastening from the yoke of Egypt there must emerge a compact military organization; for though Jehovah, the God of battles, the Man of war, is leading them to victory, he purposes to employ human allies, and he wishes to put them into the condition of the highest efficiency. For the military organization a census must be taken. The census in this chapter is not an enumeration *de novo*, but rather a muster on the basis of numerical and genealogical data already in the possession of the tribes. This is shown by the accordance of the number who have paid the atonement money with the total number enrolled in this chapter as fighting men.

1. **The Lord**—JEHOVAH. The ineffable name was translated into the Greek by the Seventy by the word *Κύριος*, *Lord*. Our English translators unwisely followed the Septuagint, and adopted the appellative *Lord* for the significant, chosen, proper name *Jehovah*, the one eternal and immutable Being. We notify the reader that this is the ground of our preference of *Jehovah* to *Lord* throughout this Commentary. (See notes on Exod. iii, 14, and vi, 2.) **Spake**—Either to the ear in audible words, as is strongly suggested in Exod. xxxiii, 11, and Num. xii, 8; or by the urim and thummin, as in Exod. xxviii, 30, Num. xxvii, 21; or to the spiritual perception of Moses in such a manner as to give certainty

first day of the second month, in the second year after they were come out of

to the communication. A consideration of the three places in which Jehovah spake to him and gave him audience inclines us to the theory of uttered words as the usual mode of communication. These three places were, 1.) The mercy-seat in the most holy place, the principal abode of the oracle. Num. vii, 89. We believe that it was from the mercy-seat between the cherubim that Moses was addressed in this chapter. 2.) At the door of the tabernacle, near the altar of burnt offering. Exod. xxix, 42. 3.) Out of the cloudy pillar, Exod. xxxiii, 9; Num. xii, 5, 6; Ps. xcix, 7. **Moses**—The reader of the three preceding books has already become too well acquainted with this great man to need an introduction. His character is above eulogy, his great deeds are too numerous for recital. He is the embodiment of the Old Testament as Jesus is of the New. "The law came by Moses, but grace and truth by Jesus Christ." His agency in the religious instruction and spiritual elevation of mankind will have grateful mention in the anthems of the blood-washed throng in heaven, for they shall sing "the song of Moses and the Lamb." See Exod. ii, Introductory, (3.) **Wilderness of Sinai**—A wild and mountainous region in Arabia Petraea, between the two branching gulfs of the Red Sea. It is a heap of lofty granite rocks, with steep gorges and deep valleys, abounding in water and luxuriant vegetation in the rainy season. These valleys are then beautiful. The Israelites sojourned in that part of the desert which lies north of Mount Sinai.

"Long as the Desert of Sinai has been known to Christian pilgrims, yet it may almost be said never to have been explored before the beginning of this century. We are still at the threshold of our knowledge concerning it. The older travellers never troubled themselves to compare the general features of the desert with the indications of the sacred narrative, and therefore they missed the cardinal points of dispute. We are still, there-

fore, in the condition of discoverers; and if we are thus compelled to abstain from positive conclusions, it is a suspense which we need not be afraid to avow, and which in this instance is the less inconvenient, because the very uniformity of nature by which it is occasioned, also enables us to form an image of the general scenes, even where the particular scene is unknown; and many will feel at a distance what many, I doubt not, have felt on the spot, that in speaking of such sacred events, uncertainty is the best safeguard for reverence, and suspense, as to the exact details of form and locality, is the most fitting approach for the consideration of the presence of Him who made darkness his secret place, his pavilion round about him, with dark water and thick 'clouds to cover them.'" STANLEY'S *Sinai and Palestine*.

#### **Tabernacle of the congregation—**

Literally, the *tent of appointment*, or stated meeting, (with Jehovah.) The Septuagint calls it "the tent of witness," and the Vulgate "the tent of the covenant." The book of the Law, the witness of the covenant, was kept here. The tabernacle had been standing one month. Exod. xl, 17. To distinguish it from the more temporary tent, the dwelling of Moses during the first year of the Exodus—the ante-Sinaitic tabernacle—this second structure is called the Sinaitic tabernacle. It was constructed by Bezaleel and Aholiab after the model shown to Moses on the mount. Exod. xxvi, 30. It was a portable mansion-house and temple, the miniature of the great temple of Solomon. Its position was significant and commanding. On the east, between it and the camp under the lead of Judah, were the tents of the priests; southward, between it and the camp of Reuben, were the Kohathites placed; on the west, between it and the camp of Ephraim, the Gershonites had their abodes; and on the north, between it and the camp of Dan, was the station of the Merarites. In proportion to the wealth of the people, it was more costly and magnificent than



the land of Egypt, saying, **2** "Take ye the sum of all the congregation of the children of Israel, after their families, by the house of their fathers, with the number of *their* names, every male by

their polls; **3** From "twenty years old and upward, all that are able to go forth to war in Israel: thou and Aaron shall number them by their armies. **4** And with you there shall be a man of every

c Exod. 30. 12; 38. 26; chap. 26. 2, 63, 64; 2 Sam.

24. 2; 1 Chronicles 21. 2.—d Exodus 30. 14.

the world-renowned edifice at Jerusalem. For a minute description see Exod. xxxvi-xxxviii. **Second month**—This gives a clew to the period of time occupied by the events narrated in Leviticus, namely, one month, during the encampment at Mount Sinai.

**2. Take ye the sum**—The chief object of this enrolment was probably for the more efficient organization of the military force of the nation. It may, however, have also subserved other purposes. **After their families**—This census was more than an individual enumeration: it was a tribal and family registration, and was necessary for the efficient organization of the army. The difference between the terms "families" and **house of their fathers** is not clear. From Josh. vii, 14, (see note,) we infer that the former includes the latter, though Prof. Bush suggests that the latter is merely explanatory of the former. See Exod. vi, 13-19, note. An incidental but very important result of this family registration was the documentary provision which it afforded for tracing the lineage of the Messiah. The formation of family surnames is seen in chap. xxvi, 5-7, like the English *Join-sons*, the Scotch *Mac's*, and the Irish *O's* and *Fitz's*. **The number of their names**—Although the Hebrew for **sum** and **number** would indicate some difference, it is not clear what it is. The majority of the versions translate them as synonymous.

**3. Twenty years**—*From the son of twenty years.* This was the law ever afterwards. The word **able** does not occur in the Hebrew. If it had been written, the names of the sick and aged men would not have been enrolled, and the enumerators must have added to their functions those of surgical examiners. Exemptions from military service were established on Divine authority several years after-

wards. See Deut. xx, 5-8. There is not the least hint in the text of an upper limit to the military age. Yet Josephus asserts that this census enrolled only the fighting men between twenty and fifty years of age. It is quite probable that subsequent legislation fixed the maximum age at fifty years, and that Josephus (*Ant.*, iii, 12, 4) has carried the law back too far. For if there had been such a maximum age it would have been expressed with the minimum. Moreover, since the grand total of this military muster-roll is exactly the same as that of the poll-offering in Exod. xxxviii, 26, it would follow, according to Josephus's statement, that all above fifty years must have been exempted from the offering. Of this immunity there is no hint, either in the original command (Exod. xxx, 11-16) or in the report of its execution. Exod. xxxviii, 26. **Thou and Aaron shall number**—*Number* is not the idea of the Hebrew, but rather *review, muster, arrange*. Moses and Aaron were to constitute a board of superintendence, while the details of the census were to be attended to by a commission of twelve distinguished men, one from each tribe. These would be sufficient, for the chief labour of the census had already been performed. In arranging for the service of the newly-erected tabernacle, nine months before, it had been ordained that each person enumerated should pay half a shekel, about twenty-seven cents, atonement money, "a ransom for his soul unto the Lord." See Exod. xxx, 12. Since the atonement money had already been offered, (Exod. xxxviii, 25-28,) we infer that a census had already been taken in the tribes, or in subdivisions of tribes, and records made of the results. The office of the census board, just appointed by God, was, probably, to collect and classify those registrations which had al-

tribe; every one head of the house of his fathers. **5** And these *are* the names of the men that shall stand with you: of *the tribe of* Reuben; Elizur the son of Shedeur. **6** Of Simeon; Shelumiel the son of Zurishaddai. **7** Of Judah; Nahshon the son of Amminadab. **8** Of Issachar; Nethaneel the son of Zuar. **9** Of Zebulun; Eliab the son of Helon. **10** Of the children of Joseph: of Ephraim; Elishama the son of Ammihud: of Manasseh; Gamaliel the son of Pedahzur. **11** Of Benjamin; Abidan the son of Gideon. **12** Of Dan; Ahiezer the

e Exod. 18. 25; Josh. 22. 14; 1 Chron. 27. 1, 23.

f Chap. 2. 14. *Reuel*.

ready been made, and draw out the people into military divisions.

**5-15. These are the names**—Chosen by the Divine Executive of the Hebrew nation. Little is known of these "renowned" men. **Elishama** was grandfather of Joshua, (1 Chron. vii, 26, 27,) and **Nahshon** was brother-in-law of Aaron. Exod. vi, 23. His name occurs in the genealogy of Jesus Christ, (Matt. i, 4 and Luke iii, 32,) where it is spelled Naasson. He was the first phylarch, or captain, of Judah, and the first prince to present his offering at the dedication of the tabernacle. One general comment applies to all these chiefs. Their names appear in connexion with the census, and as phylarchs of their tribes, in chaps. ii and x; and again as liberal donors of gold, silver, incense, and animals at the dedication of the tabernacle, in chap. vii. **Deuel**—For *Reuel*. Chaps. ii, 14. Supposed to be a mistake of *resh*, for *daleth*. The weight of evidence is in favour of *Deuel*. Chaps. vii, 42, 47; x, 20.

**16. Heads of thousands in Israel**—This language sounds so much like Exod. xviii, 21 that it is probable that the assistant judges, carefully chosen by Moses at the suggestion of Jethro his father-in-law, were named by the Lord associates of Moses and Aaron in completing the registration. The Hebrew for **the renowned of the congregation** is, *the called of the congregation*, a select number, suggesting a representative body, to whom Moses often spoke when it is said that he addressed all the congregation. "The social condition of the Israelites in the

son of Aminishaddai. **13** Of Asher; Pagiel the son of Ocran. **14** Of Gad; Eliasaph the son of 'Deuel. **15** Of Naphtali; Ahira the son of Enan. **16** "These *were* the renowned of the congregation, princes of the tribes of their fathers," heads of thousands in Israel. **17** And Moses and Aaron took these men which are expressed by *their* names: **18** And they assembled all the congregation together on the first day of the second month, and they declared their <sup>1</sup>pedigrees after their families, by the house of their fathers, according to

g Chap. 7. 2; 1 Chron. 27. 16.—h Exod. 18. 21, 25.

i Ezra 2. 59; Neh. 7. 61; Heb. 7. 3.

wilderness bore a close resemblance to that of the nomad tribes of the East in the present day. The head of the tribe was an hereditary dignity, vested in the eldest son, or some other to whom the right of primogeniture was transferred, and under whom were other inferior heads, also hereditary."—*Jamieson*.

**18. Assembled all the congregation**—Here literalists like Colenso find a difficulty so insuperable as to impeach the veracity of Moses. The whole congregation, adults and children, male and female, could not have been less than two million four hundred thousand. These could not be assembled in one place for the transaction of business. Nor was there any need of such an assembly. A representative of each group of families already enrolled for the atonement money could carry his register to the census board and make his report. Or there might have been a polling place in each tribe, like city ward balloting places. The journeying of Joseph and Mary to Bethlehem, the city of David, for enrolment, might have been in accordance with the practice begun in the wilderness, of each person gathering to his own tribal centre for registration. The system of appointing a head man in each tribe, charged with the preservation of the pedigrees of the families, corresponds with the practice of the Arabs at the present day. **Assembled on the first**—Thus on the very day the order was given the people begin to obey it. True obedience is always prompt and unquestioning. **Pedigrees, families, and house of**

the number of the names, from twenty years old and upward, by their polls.

**19** As the Lord commanded Moses, so he numbered them in the wilderness of Sinai. **20** And the children of Reuben, Israel's eldest son, by their generations, after their families, by the house of their fathers, according to the number of the names, by their polls, every male from twenty years old and upward, all that were able to go forth to war; **21** Those that were numbered of them, *even* of the tribe of Reuben, *were* forty and six thousand and five hundred. **22** Of the children of Simeon, by their generations, after their families, by the house of their fathers, those that were numbered of them, according to the number of the names, by their polls, every male from twenty years old and upward, all that were able to go forth to war; **23** Those that were numbered of them, *even* of the tribe of Simeon, *were* fifty and nine thousand and three hundred. **24** Of the

their fathers indicate more than four generations in Egypt. According to the number of their names—This oft-recurring phrase in this census implies a previous enumeration. See note on verse 2. **By their polls**—Hebrew, *By their skulls*. Septuagint, *Head by head*. That is, the census is to be individual as well as family and tribal. It was not to be after the manner in which Xerxes counted his army on the plain of Doriscus, where an enclosure was made containing ten thousand men when closely packed, and filled one hundred and seventy times, showing that his army was not three times as large as that with which Moses marched through the wilderness.

**21. Those that were numbered**—That is, *mustered* or *marshalled* on the basis of the prior enumeration in Exod. xxxviii, 26, the total of which agrees with that here given. About thirty-eight years after this census another was taken on the table-lands of Moab, east of the Jordan, just before entering into Canaan. We tabulate the results for the convenience of the reader. They eloquently portray the hardships of that wilderness-life during more than a third of a century in which the people actually decreased instead of doubling their number, as they doubtless would have done even in Egyptian servitude:

children of Gad, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; **25** Those that were numbered of them, *even* of the tribe of Gad, *were* forty and five thousand six hundred and fifty. **26** Of the children of Judah, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; **27** Those that were numbered of them, *even* of the tribe of Judah, *were* three-score and fourteen thousand and six hundred. **28** Of the children of Issachar, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; **29** Those that were numbered of them,

	1st Cen. Ch. 1.	2d Cen. Ch. 26.
1. Judah.....	74,600	76,500
2. Dan .....	62,700	64,400
3. Simeon .....	59,300	22,200
4. Zebulun .....	57,400	60,500
5. Issachar .....	54,400	64,300
6. Naphtali.....	53,400	45,400
7. Reuben.....	46,500	43,730
8. Gad .....	45,650	40,500
9. Asher.....	41,500	53,400
10. Ephraim.....	40,500	32,500
11. Benjamin.....	35,400	45,600
12. Manasseh.....	32,200	52,700
Total.....	603,550	601,730

It is a corroborative proof of the correctness of this census that the totals, when arranged in the order of magnitude, correspond nearly with the order of birth of the heads of the tribes. Judah, Simeon, Dan, and Naphtali, among the six oldest, are among the six highest. The sons of Joseph—Ephraim and Manasseh—though each less than the average of the other tribes, because a generation later, yet, counted as one, rank second in the first census and first in the second census. Hence the prediction, Joseph shall be a fruitful bough, is fulfilled. Yet Dr. Adam Clarke sees "no very satisfactory reason for so great a difference" between Judah, of the first generation, and Manasseh, of the second. The real comparison is between Joseph's descendants and Judah's. There is

*even* of the tribe of Issachar, *were* fifty and four thousand and four hundred. **30** Of the children of Zebulun, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; **31** Those that were numbered of them, *even* of the tribe of Zebulun, *were* fifty and seven thousand and four hundred. **32** Of the children of Joseph, *namely*, of the children of Ephraim, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; **33** Those that were numbered of them, *even* of the tribe of Ephraim, *were* forty thousand and five hundred. **34** Of the children of Manasseh, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; **35** Those that were numbered of them, *even* of the tribe of Manasseh, *were* thirty and two thousand and two hundred. **36** Of the children of Benjamin, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; **37** Those that were numbered of them, *even* of the tribe of Benjamin, *were* thirty and five thousand and four hundred. **38** Of the children of Dan, by their generations, after their

families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; **39** Those that were numbered of them, *even* of the tribe of Dan, *were* threescore and two thousand and seven hundred. **40** Of the children of Asher, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; **41** Those that were numbered of them, *even* of the tribe of Asher, *were* forty and one thousand and five hundred. **42** Of the children of Naphtali, throughout their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; **43** Those that were numbered of them, *even* of the tribe of Naphtali, *were* fifty and three thousand and four hundred. **44** \*These *are* those that were numbered, which Moses and Aaron numbered, and the princes of Israel, *being* twelve men: each one was for the house of his fathers. **45** So were all those that were numbered of the children of Israel, by the house of their fathers, from twenty years old and upward, all that were able to go forth to war in Israel; **46** Even all they that were numbered were <sup>1</sup>six hundred thousand and three thousand and five hundred and fifty.

**47** But <sup>m</sup>the Levites after the tribe of their fathers were not numbered among

*k* Chap. 26. 64. — *l* Exod. 38. 26; 12. 37; chap. 2. 32; 26. 51.

*m* Chapter 2. 33; see chapters 3, 4; 26. 57; 1 Chronicles 6.

only a difference of nineteen hundred. It will be observed that the lowest denomination of figures is neither units nor tens, except Gad, but hundreds. This is a singular coincidence in the figures of a census. It is not reasonable to suppose such an occurrence would happen in eleven enumerations out of twelve. The explanation is, that as the chief reason for this first enumeration was the military organization of the nation, fractions of hundreds—the smallest military division—were rejected if less than fifty, and counted as even hundreds if above fifty. Or the supernumerary units may have balanced the losses from sickness or casualties, it being the purpose of the muster to exhibit the available military strength of

the Hebrews. We observe the fulfilment of two predictions as already begun in the first census: 1, That relating to the precedence of Judah, foreseen by Jacob on his dying bed two hundred years before; (Gen. xlix. 8;) and, 2, That relating to the superiority of Ephraim, the younger, to Manasseh, the elder, predicted by the same patriarch. Gen. xlviii. 19, 20. The decline in the second census was not permanent.

LEVITES EXEMPTED FROM THE CENSUS, AND ASSIGNED TO THE TABERNACLE SERVICE, 47-53.

**47. Levites. . . not numbered**—As the Levites were wholly devoted to sacred duties in the place of the firstborn, they were exempted from the payment



them. **48** For the Lord had spoken unto Moses, saying, **49** "Only thou shalt not number the tribe of Levi, neither take the sum of them among the children of Israel: **50** "But thou shalt appoint the Levites over the tabernacle of testimony, and over all the vessels thereof, and over all things that *belong* to it: they shall bear the tabernacle, and

all the vessels thereof; and they shall minister unto it, "and shall encamp round about the tabernacle. **51** "And when the tabernacle setteth forward, the Levites shall take it down; and when the tabernacle is to be pitched, the Levites shall set it up: "and the stranger that cometh nigh shall be put to death. **52** And the children of Is-

*n* Chap. 2, 33; 26, 62.—*o* Exod. 38, 21; chap. 3, 7, 8; 4, 15, 25-27, 33.

*p* Chap. 3, 23, 29, 35, 38.—*q* Chap. 10, 17, 21.  
*r* Chap. 3, 10, 38; 18, 22.

of the half-shekel atonement poll-tax, as well as from military service. Hence they were not enumerated in either the former or the present census. A special census of Levites will be found in iii, 15.

**49. Tribe of Levi**—This tribe, together with that of Simeon, because their founders had perpetrated the treacherous massacre of the Shechemites, (Gen. xxxiv. 25, 26,) were under the curse of Jacob: "I will divide them in Jacob and I scatter them in Israel." Gen. xlix, 7. Simeon was greatly reduced in number in the wilderness, and received a small portion in Canaan adjoining Judah, but was soon scattered in the cities of this stronger tribe. Levi was forbidden a portion of the Land of Promise except forty-eight cities in the other tribes, and was appointed to the charge of the tabernacle instead of the firstborn, who were sacred to Jehovah because they had been sanctified by the Lord, and spared when the destroyer slew the firstborn of the Egyptians. A branch of this family, the house of Aaron, became the priestly family, and the rest of the tribe, under the technical designation of **Levites**, were set apart to the menial services of the tabernacle, such as pitching, taking down, and transporting the sacred tent and its furniture. The curse of dispersion pronounced on Levi was thus converted into a blessing, 1,) because of the conspicuous faithfulness of Moses and Aaron, members of this tribe; and 2,) because of the commendable zeal for God of the whole tribe in the case of the golden calf. Exod. xxxii, 16. Every ancestral curse may be mitigated or changed into a blessing by the obedience of posterity to the Divine law. "But where sin abounded grace did much more abound." Rom. v, 20.

**50. Tabernacle of testimony**—In the Hebrew these words are not the same as in the first verse. They should have been translated the *dwelling*, or *abode* of the Law. See the Hebrew of Exod. xxxviii, 21. The tables of the Law—the two tables of stone—were kept in the tabernacle. Exod. xxxi, 18. **They shall bear the tabernacle**—In this service each of the three Levitical families had its separate department. The Gershonites carried the hangings and cords. They were allowed two wagons and four oxen to each. The Kohathites carried on their shoulders the ark, table of showbread, candlestick, two altars, and hangings of the holy of holies. The Merarites transported the frameboards, pillars, bars, etc., with the aid of four wagons and eight oxen. **And shall encamp round about the tabernacle**—The Gershonites on the west, the Kohathites on the south, the Merarites on the north, and the priests on the east or front. See chap. iii, 23-38. They were allowed to take no part in the services of the altar. Chap. xviii, 2-7.

**51. The stranger that cometh nigh**—Every non-Levite is prohibited from intrusion upon the sacred precincts. So, also, with respect to the priestly office, every Levite not an Aaronic priest is a stranger. The profaned censers used by Korah the Levite, and his host of princes, were made into plates for the covering of the altar, "to be a memorial (warning) unto the children of Israel, that no *stranger*, which is not of the seed of Aaron, come near to offer incense before the Lord." Chap. xvi, 36-40. **Shall be put to death**—We find no directions to the Hebrew judiciary in such a case, and no instance of the in-

rael shall pitch their tents, "every man by his own camp, and every man by his own standard, throughout their hosts. **53** 'But the Levites shall pitch

a Chap. 2, 2, 34.—t Verse 50.—u Lev. 10, 6; Chap. 8, 19; 16, 46; 18, 5; 1 Sam. 6, 19.

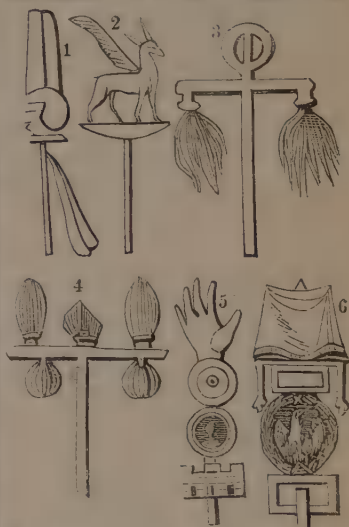
fiction of the death penalty for this sacrilege by the human magistrate, but a record of the special interposition of Jehovah in the case of Nadab and Abihu, (Lev. x, 1, 2,) supposed to have been drunk, because of the prohibition of wine immediately subjoined, (Lev. x, 8-10,) and also of Uzzah, 1 Chron. xiii, 10. Hence we infer that this crime was punished by the immediate stroke of the Divine hand only. To the objection that this punishment was too severe and too summary, we reply that it was designed to teach the holiness of God in an impressive manner. We know too little of the Divine government to criticise its acts.

**52. By his own camp**—The order of encamping will be explained in the next chapter. **By his own standard**—**דגל**, *degel*, as being conspicuous.

Standards and ensigns were requisite for preserving the order of the march and of the camp. The *degel* of the text were probably the large banners which marked the four grand divisions of the camp. They were, according to the Rabbies, wrought with embroidery, and that of Judah displayed a lion, (Gen. xlix, 9;) Reuben, a man; Ephraim, a bull, (Deut. xxxiii, 17;) and Dan, the picture of the cherubim or flying eagle. The same symbols are found in Rev. iv, 7. That standards with similar devices were in use before this date is proved by the battle pictures on ancient Egyptian monuments of standards of an umbrella or fan-like form, made of ostrich feathers or shawls. To this tradition of the Rabbies may be opposed the hostility of the Jews in subsequent ages to standards with images, such as the Roman eagles. They made this the ground of their suit to Vitellius, that he would not cross their territory, but march another way. Nevertheless to a nation of freedmen, many of whom could not read, a pictured standard might be as necessary as pictured

round about the tabernacle of testimony, that there be no "wrath upon the congregation of the children of Israel: "and the Levites shall keep the charge

v Chap. 3, 7, 8; 8, 24-26; 18, 3-5; 31, 30, 47; 1 Chron. 23, 32; 2 Chron. 13, 11.



ANCIENT BANNERS—1, 2, Egyptian; 3, 4, Persian; 5, 6, Roman.

signs, like the boar's head in the streets of London three centuries ago. The Targumists say that the tribal standards were distinguished by the colours of the precious stones in the breastplate of the high priest, and that the four great banners of the four grand divisions of the camp were tri-colours, each combining the colours of the three tribes over which it floated.

**53. That there be no wrath**—By the Levites encamped around the sacred tabernacle a strong guard was established for its protection, and a safeguard to keep the people from intrusion into the consecrated enclosure, and consequent destruction by the wrath of Jehovah. The spiritual lessons conveyed to us are, the great solemnity and self-examination with which we should approach the sacred mysteries of Christianity, the baptismal

of the tabernacle of testimony. 54 And the children of Israel did according to

all that the Lord commanded Moses, so did they.

font and the holy eucharist, "lest we eat and drink damnation, not discerning the Lord's body;" and also the carefulness and scrutiny of motives which should characterize every man who desires to enter the high vocation of the Christian ministry.

54. **So did they**—Up to this time unquestioning obedience characterized the nation. Well may the compassionate Jehovah say, "When Israel was a child, I loved him." "I remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after me in the wilderness, in a land that was not sown." Happy would Israel have been if such a record had continued! It is a principle of Divine government to bestow rewards only after proof of fidelity. The Hebrews will not be deprived of a period of trial in which to demonstrate their unshaken allegiance to the God who has led them out of the house of bondage.

#### CONCLUDING NOTES.

(1.) The accordance of the result of this census with that taken in Exod. xxxviii, 25, 26, is regarded by Colenso as a proof that the Pentateuch is "unhistorical." But from the fact that the enumeration in this chapter was made on the same day that it was ordered, (verse 18,) we infer that a new census was not taken, but only a bringing together and tribal summation of the census already made only a few weeks before. Hence the second census was only a declaration of facts already ascertained. J. D. Michaelis argues that there was but one census, and that was taken at this time, and that "Moses did not hesitate, when recording the account of the tax, to insert what were afterwards found to be the actual numbers." "We are shut up to this by the solemnity and formality with which the census in Num. i was commanded, organized, and carried out." The agreement is quite general among biblical scholars that there was but one census, some carrying its re-

sults forward to the muster, and others carrying them backward to the taxing.

(2.) Another proof that the Mosaic books are "unhistorical" is supposed to be found in the total of Israel shown by the census, which, on the ordinary principles of computation, must have been 2,400,000. But consider, first, That there is proof of a sojourn of 430 years in Egypt. See Exod. i, Concluding Notes. Secondly, It would seem very strange if Jacob, living in princely splendour like Abraham with his 318 servants, did not take a numerous retinue of dependents with him down into Egypt. These, by intermarriage and by concubinage and circumcision, may have been absorbed into Israel. Instead of 70 as the first multiplicand, there may have been a much larger number. Thirdly, Egypt was celebrated from antiquity for the fruitfulness of its inhabitants. Exod. i, 7, note. Fourthly, The Hebrews married young: Judah and Pharez at 18, and Beriah at 20. Benjamin at 32 had ten sons. Gen. xlii, 21. At 64, at the same rate of increase, he might have had 100 grandsons; at 96, 1,000 great grandsons; at 128, 10,000 great great grandsons. If he lived to be 160 his male descendants might have been 100,000, and at 192 they would have reached 1,000,000. Fifthly, Even in the shorter period of 215 years there is space for eight or nine generations. There is no need of limiting all of them to four. "Joseph saw Ephraim's children of the *third* generation; the children also of Machir, the son of Manasseh, were brought up upon Joseph's knees." Gen. l, 23. Joseph was about 34 years old when his sons were born, (Gen. xli, 46-50,) and he died at 110. Hence, in this instance, the *fourth* generation was born, and *four generations were alive together* only 75 years after the descent into Egypt. Sixthly, Not merely one generation went out at the Exode, but portions of four. Lastly, Extraordinary increase had been promised to Abraham (Gen. xv, 5) in such terms as would lead us to expect a miraculous fecundity.

## CHAPTER II.

**A**ND the LORD spake unto, Moses and unto Aaron, saying, **2** "Every man of the children of Israel shall pitch by his own standard, with the ensign of their father's house: <sup>c</sup>far off about the tabernacle of the congregation shall they pitch. **3** And on the

<sup>a</sup> Chap. 1. 52.—<sup>b</sup> Isa. 11. 10, 12; Zech. 9, 16.  
<sup>c</sup> Josh. 3. 4.—<sup>1</sup> Heb. *over against*.

## CHAPTER II.

## ORDER OF ENCAMPMENT.

## 1. The Lord spake unto Moses...

**Aaron**—We are not to suppose that Jehovah utters all the words of this chapter. Divine commands relating to the order seem to alternate with human statements of the numbers. This should be borne in mind by the reader. Jehovah relieved Moses of the delicate duty of establishing the order of the camp, and of making distinctions among his brethren by giving some the post of honour. He did what all generals claim as their prerogative, deeming it necessary to their success. He selected his own division, and subordinate commanders, and assigned each battalion its post in camp and on the march. We see no reason why Aaron should be addressed with Moses in this chapter, and Moses alone in the first. The reverse of this would have been natural, inasmuch as duties are enjoined on the Levites in the first chapter, but none in the second.

**2. Every man... standard**—See chap. i, 52, note. **Ensign**—There were banners for the subdivisions of the tribes as well as for the tribe. It would be difficult for every man to see the tribal ensign, hence smaller groups were marked by their own banners. How the ensign (Heb., *oth*) differs from the standard (Heb., *degel*) we know not. It was probably smaller. "As the Israelites were commanded to encamp, 'each by his own standard, with the ensign of their father's house,' the direction has been considered as implying that they possessed three varieties—1.) the great tribal standards; 2.) the ensigns of the subdivisions; 3.) those of families or houses."—**JAMIESON.** **Far off**—Rather, *opposite*

east side toward the rising of the sun shall they of the standard of the camp of Judah pitch throughout their armies: and <sup>d</sup>Nahshon the son of Amminadab shall be captain of the children of Judah. **4** And his host, and those that were numbered of them, were threescore and fourteen thousand and six hundred.

<sup>d</sup> Chap. 10. 14; Ruth 4. 20; 1 Chron. 2. 10; Matt 1. 4; Luke 3. 32, 33.

to the tabernacle on all sides, thus making a hollow square, with the sacred tent in the centre.

**3. On the east**—Or, *in front* of the door of the tabernacle. Nearest to the tents of Moses and Aaron and the priests, and situated toward the sunrise, was Judah's standard, planted with the first grand army corps of 186,600 soldiers, to constitute the van of the ponderous column. Issachar and Zebulun and Judah are all sons of Leah, hence there is the strongest motive for harmony. By birthright, Reuben's was the right of precedence, or the *hegemony*, as the Greeks called it; but he had forfeited it by a very flagrant crime against the peace and order of his father Jacob's house, and especially insulting to him. See Gen. xxxv, 22; and xlix, 4. His sin discrowned him, as sin will discrown every impenitent soul. **Nahshon**, the phylarch or captain of the tribe, with the captains of the other tribes, were those whom Jehovah chose to assist Moses and Aaron in the census. Chap. i, 5. It is probable that Nahshon outranked not only the two captains of his division, but all the others also, being next to Moses and his vicegerent Joshua. These are doubtless the same men who were assembled by Moses and Aaron in Exod. iv, 29, as "all the elders."

**4. Those that were numbered**—These words are simply explanatory of **his host**. The better translation would be *his host, even those of them who were mustered*. Good generalship always puts the strongest battalion in the van, to receive without faltering any sudden attack from the front, and also places a strong rear-guard for the same reason. This accounts for the position of Dan's grand division, next in strength to Judah's.



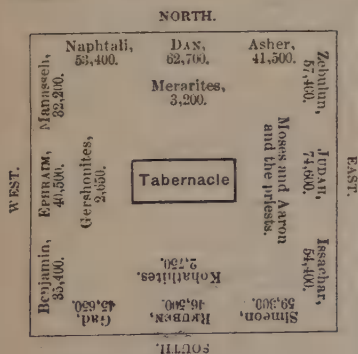
5 And those that do pitch next unto him *shall be* the tribe of Issachar: and Nethaneel the son of Zuar *shall be* captain of the children of Issachar. 6 And his host, and those that were numbered thereof, *were* fifty and four thousand and four hundred. 7 Then the tribe of Zebulun: and Eliab the son of Helon *shall be* captain of the children of Zebulun. 8 And his host, and those that were numbered thereof, *were* fifty and seven thousand and four hundred. 9 All that were numbered in the camp of Judah *were* a hundred thousand and fourscore thousand and six thousand and four hundred, throughout their armies: these shall first set forth. 10 On the south side *shall be* the standard of the camp of Reuben according to their armies: and the captain of the children of Reuben *shall be* Elizur the son of Shedeur. 11 And his host, and those that were numbered thereof, *were* forty and six

thousand and five hundred. 12 And those which pitch by him *shall be* the tribe of Simeon: and the captain of the children of Simeon *shall be* Shelumiel the son of Zurishaddai. 13 And his host, and those that were numbered of them, *were* fifty and nine thousand and three hundred. 14 Then the tribe of Gad: and the captain of the sons of Gad *shall be* Eliasaph the son of Reuel. 15 And his host, and those that were numbered of them, *were* forty and five thousand and six hundred and fifty. 16 All that were numbered in the camp of Reuben *were* a hundred thousand and fifty and one thousand and four hundred and fifty, throughout their armies: and they shall set forth in the second rank. 17 Then the tabernacle of the congregation shall set forward with the camp of the Levites in the midst of the camp: as they encamp, so shall they set forward, every man in his place by

e Chap. 10. 14.—2 Douel, chap. 1. 14; 7. 42, 47;

10. 20.—f Chap. 10. 18.—g Chap. 10. 17, 21.

5. Issachar was encamped next to Judah on one side, and Zebulun was probably on the other. By arranging them thus the standard of Judah would be in the centre of the line, and opposite to the door of the tabernacle, and very near to the marquee of Moses, the commander in chief under Jehovah. An inspection of the annexed diagram will show the post of honour for Judah.



following Rosenmüller, inclines to the opinion that these are the words of Moses, and cites grammatical authority for the use of the future for repeated or customary action—"These uniformly set forth first." But the future is more frequently used as a mild imperative. Moreover, if it was worthy of God to say any thing about the order, it was of the first importance that he should establish the question of precedence in the march, a point on which victory or defeat might turn.

10. **Camp of Reuben**—Or, *host of Reuben*. This tribe was the head of the second army corps, situated on the south of the tabernacle. Simeon, his own brother, son of Leah, and Gad, son of Zilpah, her handmaid, are members of this division. Reference to relationship was had in the entire arrangement of the camp and, finally, in some degree, in the allotment of the Promised Land.

17. **The camp of the Levites** is fully described in chap. iii, 14–39. The tabernacle itself, transported by the Gershonites and Merarites, had not its position in the column behind Reuben, but immediately in the rear of Judah, so as to be set up early for the reception of the sacred vessels and furniture, carried by the Kohathites in

9. **These shall first set forth**—Literally, *pull up* (stakes) *first*: the first to break up camp and march was to be Judah's grand division. Mr. Bush,

their standards. **18** On the west side *shall be* the standard of the camp of Ephraim according to their armies: and the captain of the sons of Ephraim *shall be* Elishama the son of Ammihud. **19** And his host, and those that were numbered of them, *were* forty thousand and five hundred. **20** And by him *shall be* the tribe of Manasseh: and the captain of the children of Manasseh *shall be* Gamaliel the son of Pedahzur. **21** And his host, and those that were numbered of them, *were* thirty and two thousand and two hundred. **22** Then

*h Chap.*

this central position in the rear of Reuben, for their better protection. See chap. x, 17.

**18. The camp of Ephraim** came next, on the west side of the tabernacle. Here the descendants of Rachel, the tribes of Joseph's two sons and the tribe of Benjamin, his favourite younger brother, reared their standard. They were near neighbours in Canaan, though the Jordan divided Manasseh. In the days of the monarchy they were intimately associated. "Before Ephraim and Benjamin and Manasseh, stir up thy strength." *Psa. lxxx, 2.*

**25. The camp of Dan... on the north** completes the square. It is composed of the tribes of Asher the son of Zilpah, and of Dan and Naphtali, sons of Bilhah, Rachel's handmaid. Dan, second in strength to Judah, guards the rear of the column. The van and the rear, the posts of danger, are strongly guarded, while the weaker tribes and the non-combatant Levites are wisely placed in the middle of the column when on the march, and the Levites in the center of the square when encamped.

#### CONCLUDING NOTE.

With respect to the area of this camp there is much difference of opinion. If it were so arranged as to be completely filled, we could approximate its area by assigning a requisite number of square feet to each person. But there was an unoccupied space between the tabernacle, with its Levitical custodians, and the sides of the quadrilateral. Since the breadth of this space is not given in the plan of the camp, we are left to

the tribe of Benjamin: and the captain of the sons of Benjamin *shall be* Abidan the son of Gideoni. **23** And his host, and those that were numbered of them, *were* thirty and five thousand and four hundred. **24** All that were numbered of the camp of Ephraim *were* a hundred thousand and eight thousand and a hundred, throughout their armies: and <sup>a</sup>they shall go forward in the third rank. **25** The standard of the camp of Dan *shall be* on the north side by their armies: and the captain of the children of Dan *shall be* Ahiezer the son

*10. 22.*

conjecture its size. The camp was probably larger relatively than the Roman military *castra*, which were always fortified. The Hebrews never fortified, and hence had not the same reason for compression. It is evident from chap. x, 2-8, that every part of the camp was to be within the sound of the silver trumpet. They could all see the brazen serpent lifted up on a pole near the tabernacle. *Chap. xxi, 9.* It is supposed that the length of the sabbath-day's journey was fixed at two thousand cubits, because this was the distance from the tabernacle to the extremities of the camp, but there is no scriptural proof of this. Nor does the statute granting to the Levites a strip of land two thousand cubits wide around their cities (*chap. xxxv, 4, 5*) prove that there was exactly this space between the tabernacle and the side of the camp. The Jewish writers do not agree, but the most common opinion among them is, that the circumference was twelve miles. Scheuchzer makes its area twelve square miles.

An inspection of Solomon's temple and its successor, with the outer and inner court, and its temple proper, *ὁ ναός*, divided into the holy and the most holy place, will show that it is but a crystallization of this fluent camp. But this typifies more than the structure reared on Mount Moriah. Its antitype, or, rather, its eternal ideal and archetype, is the "holy city, the new Jerusalem, having the glory of God, and a wall great and high, and twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the chil-

of Amnishaddai. **26** And his host, and those that were numbered of them, *were* threescore and two thousand and seven hundred. **27** And those that encamp by him *shall be* the tribe of Asher: and the captain of the children of Asher *shall be* Pagiel the son of Ocran. **28** And his host, and those that were numbered of them, *were* forty and one thousand and five hundred. **29** Then the tribe of Naphtali: and the captain of the children of Naphtali *shall be* Ahira the son of Enan. **30** And his host, and those that were numbered of them, *were* fifty and three thousand and four hundred. **31** All they that were numbered in the camp of Dan *were* a hundred thousand and fifty and seven thousand and six hundred: <sup>1</sup>they shall go hindmost with

their standards. **32** These *are* those which were numbered of the children of Israel by the house of their fathers: <sup>k</sup>all those that were numbered of the camps throughout their hosts *were* six hundred thousand and three thousand and five hundred and fifty. **33** But <sup>l</sup>the Levites were not numbered among the children of Israel; as the Lord commanded Moses. **34** And the children of Israel did according to all that the Lord commanded Moses: <sup>m</sup>so they pitched by their standards, and so they set forward, every one after their families, according to the house of their fathers.

## CHAPTER III.

**T**HESE also *are* the generations of Aaron and Moses, in the day that

*i* Chap. 10. 25.—*k* Exod. 38. 26; chap. 1. 46;

11. 21.—*l* Chap. 1. 47.—*m* Chap. 24. 2, 5, 6.

dren of Israel. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb." This is "the camp of the saints." Rev. xx, 9.

The camp in the wilderness, before reaching the table-lands of Moab, was seldom laid out in the regular manner here indicated, on account of the unevenness of the ground. But when Balaam gazed upon it from "the top of the rocks," spread out upon the plain, its symmetry and beauty extorted from his unwilling tongue these words of admiration: "How goodly are thy tents, O Jacob! and thy tabernacles, O Israel!" Could the eyes of unbelievers in modern times be anointed to see the inner, spiritual beauty of the "camp of the saints, the family of God on the earth, the Church of the firstborn written in heaven." similar exclamations of wonder and praise would burst from their lips.

## CHAPTER III.

THE SONS OF AARON CONSECRATED,  
1-4.

Because man is a religious being whose hopes and fears are constantly grasping the invisible and the immortal, his imperative religious wants require the ministry of a class of men set apart from secular cares and dedicated solely to sacred offices. Since they touch the deepest springs of human ac-

tion and national character, it can never be a matter of indifference who shall sway the influence of the priestly office. "He who would rule a nation must first conciliate its priests." Augustus did not complete the subversion of the Roman Republic until he created himself Pontifex Maximus. It is the prerogative of God to select his own priesthood. They are to be his apostles to man, and man's representatives before him. Chosen by reason of their personal fitness, they hold their sacred office only so long as that fitness shall continue. The Lord chose Aaron for the office of high priest. That there might be some always in training for the succession, he made the priesthood conditionally hereditary. When one branch of the family became hopelessly corrupt, it was either disqualified for the headship or wholly repudiated, and another branch was chosen. 1 Sam ii, 27-36.

**1. The generations**—Heb., *toldoth*—as in Gen. v, 1—the *descendants*. This term as here used indicates the Levitical families generally, because Aaron and Moses, when Jehovah spake on Sinai, were exalted to be the spiritual fathers of the tribe of Levi, of which they were members. **Of Aaron**—Aaron is placed before Moses because of his high priesthood. The generations of a person are commonly inserted in Scripture history at a "crisis when either a signal and accomplished fulfil-

the Lord spake with Moses in mount Sinai. **2** And these *are* the names of the sons of Aaron; Nadab the <sup>a</sup>first-born, and Abihu, Eleazar, and Ithamar. **3** These *are* the names of the sons of

<sup>a</sup>Exodus 6. 23.—<sup>b</sup>Exodus 28. 41; Leviticus 8.

ment of the Divine counsels is to be indicated, or a stage has been reached which establishes a basis for a fulfilment to be narrated at large in the sequel." **And Moses**—The posterity of Moses may be expected to follow, but it is not found. For this omission we find no very satisfactory explanation. Prof. Bush partially relieves the difficulty when he says that "Moses's lineage is probably included under the general name *Amramite*, verse 27, embracing all the children and grandchildren of Amram, with the exceptions only of Moses and Aaron." The sons of Moses were ranked as Levites, since their father's extraordinary office was not hereditary. Hence his sons are enumerated as Levites, (see 1 Chron. xxiii, 14,) where the family record of Moses is inserted. **In the day**—This was the register of Aaron's sons then living when Moses went up to the summit of Sinai. But two were judicially smitten by Jehovah before the awful transactions of the mount were concluded, so that at the time of the present enumeration they were not living. **Mount Sinai**—Of the Sinaitic group, the peak which bears the name of Jebel Musa, or Mount of Moses, was formerly identified by travellers as Mount Sinai. But the hypothesis that this peak is the peak from which the Decalogue was proclaimed to man must be abandoned, because the plain at its base is, in the words of Stanley, "rough, uneven, and narrow," and utterly insufficient for the vast Hebrew host who are represented as spectators of that tremendous manifestation of Divine power. Military surveys confirm this conclusion, and hence Jebel Musa, the traditional Mount Sinai, has been abandoned. At the northern extremity of the Sinaitic range is found Rás Sufsáfah, with two wadies or valleys opening from its foot, where there is space for the entire assembly of Israel to gaze

Aaron, <sup>b</sup> the priests which were anointed, <sup>c</sup> whom he consecrated to minister in the priest's office. **4** <sup>c</sup>And Nadab and Abihu died before the Lord, when they offered strange fire before the Lord,

<sup>1</sup> Heb. *whose hand he filled*.—<sup>c</sup> Lev. 10. 1; chap. 26. 61; 1 Chron. 24. 2.

upon its summit, taking the highest estimate of their number. Modern travellers are quite unanimous in the opinion that this peak is Sinai. See notes on Exod. iii, 1 and xix, 2. Dr. Robinson, who rejects the claims of Jebel Musa, says of the peak Rás Sufsáfah, which he calls Horeb: "We were surprised, as well as gratified, to find here, in the inmost recesses of these dark granite cliffs, this fine plain spread out before the mountain, because even to the present day it is a current opinion among scholars that no open space exists among these mountains; and I know not when I have felt a thrill of stronger emotion than when, in first crossing the plain, the dark precipices of Horeb rising in solemn grandeur before us, we became aware of the entire adaptedness of the scene to the purposes for which it was chosen by the Hebrew legislator."

**3. Anointed**—The anointing with oil symbolizes separation and consecration. The oil in both the Old Testament and the New typifies the grace of the Holy Spirit, "the unction from the Holy One." Zech. iv, 2-12; 1 John ii, 20, 27; Acts x, 38. See Alford's note on the ten virgins. Matt. xxv, 1-13. No man can acceptably minister at the altar of God who is not anointed with the anointing "that abideth and teacheth." **Consecrated**—Heb., *whose hands he filled*. Septuagint, *whom he perfected as to their hands*. Vulgate, *whose hands he filled and consecrated*. In giving over the priesthood to the sons of Aaron there was the ceremony of putting an offering into the hand of the candidate, (chap. viii, 27, 28,) as the Christian bishop fills, at his ordination, the hand of the candidate for the ministry of the Gospel of Christ with a copy of the Holy Scriptures.

**4. Nadab and Abihu**—The tragic end of these sacrilegious priests is detailed in full in Lev. x, 1-7, where see



in the wilderness of Sinai, and they had no children: and Eleazar and Ithamar ministered in the priest's office in the sight of Aaron their father.

*d* Chap. 8. 6;

an extended annotation. They had but just been inducted into office. As men of note, they had been taken up the mount and had seen God. Exod. xxiv, 9. A glorious manifestation of the power and mercy of God had just been given: "And the glory of Jehovah appeared unto all the people, and there came a fire out from before the Lord, and consumed upon the altar the burnt offering." The effect upon the people was to awaken the commingling emotions of joy and awe: "They shouted and fell on their faces." Amid this scene Nadab and Abihu committed a rash act of sacrilege, "and there went out fire from the Lord, and devoured them." One vengeful flash from the Shekinah "struck them dead, with their censers in their hands, with not a moment's warning. What a fearful exhibition of the truth that God's jealousy burns fiercest about his altar!" **Strange fire**—Up to this event, which occurred just after the tabernacle was set up, and hence not more than four weeks before the census of the Levites, there is no record of any regulation respecting the character of the fire to be used for burning incense. But immediately after this sad catastrophe, in Lev. xvi, 12, the command is given to take the coals of fire from the altar of burnt offerings on which it was perpetually burning. Lev. vi, 9, 13. We infer that such a command had been given before to these newly-robed priests. The fire on the altar had been enkindled by God, and it was the duty of the priests to see that it never should go out. It is probable that this fire, and this only, had been prescribed for this service, and that these sons of Aaron wilfully transgressed this requirement. Some are of the opinion that the fire was called "strange" because the incense was not prepared in accordance with the prescription, "Ye shall offer no strange incense." Exod. xxx, 9. It has also been suggested that the incense was burned in unca-

5 And the Lord spake unto Moses, saying, 6 "Bring the tribe of Levi near, and present them before Aaron the priest, that they may minister unto

18. 2.

nonical hours, and that this was the offence. **Before the Lord**—These words do not necessarily imply that they had usurped the office of their father Aaron, and had rushed into the awful sanctity of the most holy place, where Jehovah, in the cloud of the Shekinah, was enthroned between the cherubim, for the entire tabernacle was filled with the special presence of the Lord. See on Lev. i, 3. But from the prohibition of wine and strong drink to Aaron and his sons immediately following the account of the awful death of these two, we have good grounds for the inference that these priests were drunken when this impious act was committed. See Lev. x, 8-11, and note the preceding context. Drunkenness impairs the faculty of moral discernment to discriminate "between the holy and the unholy," and incapacitates to "teach all the statutes of the Lord." "I will be sanctified in them that come nigh unto me." Inebriation involves all vices and sacrileges. **Eleazar and Ithamar**—Aaron's sole surviving sons. Half the Aaronic priesthood had been cut off at a stroke, as before noticed. God can carry on his work better with a pure ministry few in number, than with a multitude of unholy men in priestly robes serving their own lusts.

#### THE LEVITES SUBORDINATED TO AARON, 5-11.

In the performance of the prescribed ritual there were many duties of a semi-sacerdotal nature, and some that were even menial. For the latter the Gibeonites were subsequently held, as a punishment for their mendacious diplomacy and as a relief to the Levites, who had been charged with all the sub-priestly duties connected with the tabernacle. Hence the propriety of a public presentation of the Levites, and a solemn charge pronounced by the high priest.

him. **7** And they shall keep his charge, and the charge of the whole congregation before the tabernacle of the congregation, to do "the service of the tabernacle. **8** And they shall keep all the instruments of the tabernacle of the congregation, and the charge of the children of Israel, to do the service of the tabernacle. **9** And 'thou shalt give the Levites unto Aaron and to his sons: they *are* wholly given unto him out of

<sup>e</sup> See chap. 1. 50; 8. 11, 15, 24, 26.—<sup>f</sup> Chap. 8. 19; 18. 6.—<sup>g</sup> Chap. 18. 7.

### 7. Charge of the . . . congregation

—As the Levites were subordinated to Aaron, it was proper that he should address them concerning their duties. As they were substituted for the firstborn of the people, the whole people were interested in their faithful discharge of their duties, and might with propriety be said to charge the Levitical body with these duties, which they themselves in the persons of their firstborn would have performed if the Levites had not been consecrated. In chap. viii, 11 Aaron is directed to "offer the Levites before the Lord for an offering of the children of Israel, that they may execute the service of the Lord." The Hebrew for **bring near**, in verse 6, is a sacrificial word, used when an offering is presented to Jehovah.

**9, 10. Wholly given**—The Hebrew repeats *nethunim*, *given*, to emphasize it. They are to be like good soldiers, not entangling themselves in secular affairs for personal aggrandizement or pleasure. As ample provision will be made for their support out of the offerings and tithes, so they are to render an undivided service to Jehovah, to Aaron, and to the congregation. The Levites, the *nethunim*, must be carefully distinguished from the *nethinim*, the condemned Gibeonites. Josh. ix, 27. **The stranger**—Non-Levite. See Chap. i, 51, note.

### THE LEVITES SUBSTITUTED FOR THE FIRSTBORN, 11-13.

On that night of wailing in Egypt, the saddest in the annals of mankind, the fifteenth of the month Nisan, when at midnight Jehovah smote all the firstborn in the land of Egypt, from

the children of Israel. **10** And thou shalt appoint Aaron and his sons, "and they shall wait on their priest's office: "and the stranger that cometh nigh shall be put to death.

**11** And the Lord spake unto Moses, saying, **12** And I, behold, 'I have taken the Levites from among the children of Israel instead of all the firstborn that openeth the matrix among the children of Israel: therefore the Levites

<sup>h</sup> Verse 33; chap. 1. 51; 16. 40.—<sup>i</sup> Verse 41; chap. 8. 16; 18. 6.

"the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon," he passed over the blood-stained doors of the Hebrews, sparing their firstborn. These he commanded Moses to "set apart unto the Lord." Exod. xiii, 12-16. For reasons not made known Jehovah relinquished this claim, and appointed the tribe of Levi to minister unto him instead of the firstborn. The substitution of adults capable of immediate service harmonizes well with the hypothesis that the phrase, "all the firstborn," is to be understood prospectively, and so includes only infants born since the Exode, and incapable till thirty years old of rendering service. Levi may have had this honour for special fidelity in times of trial, especially against the abomination of the golden calf, set up and worshipped at the foot of Mount Sinai. Exod. xxxii, 26-28. Dr. A. Clarke suggests that Levi was taken because it was the smallest tribe. This substitution accounts for the census of the tribe of Levi, the enumeration of the firstborn males, (verse 40,) and the redemption of the number in excess. Verse 47. We are not to understand that the claim on the firstborn was to be retrospective, like an *ex post facto* law, and to cover all the firstborn of all ages, but those born after the passover night up to the census in the wilderness—all born during the first thirteen months of the Exodus. Our reasons for this limitation will be seen when we discuss the number of firstborn, and their ratio to the fighting men. See verse 40, note.

**12. Openeth the matrix**—Or womb. "This expression is generally em-

shall be mine; **13** Because "all the firstborn *are* mine; 'for on the day that I smote all the firstborn in the land of Egypt I hallowed unto me all the first-born in Israel, both man and beast: mine they shall be: I *am* the Lord.

**14** And the Lord spake unto Moses in the wilderness of Sinai, saying, **15** Number the children of Levi after the house of their fathers, by their families: "every male from a month old and upward shalt thou number them. **16** And Moses numbered them according to the <sup>2</sup> word of the LORD, as he was

commanded. **17** "And these were the sons of Levi by their names; Gershon, and Kohath, and Merari. **18** And these *are* the names of the sons of Gershon by their families; °Libni, and Shimei. **19** And the sons of Kohath by their families; °Amram, and Izehar, Hebron, and Uzziel. **20** "And the sons of Merari by their families; Mahli, and Mushi. These *are* the families of the Levites according to the house of their fathers. **21** Of Gershon *was* the family of the Libnites, and the family of the Shimites: these *are* the families of the

*k* Exod. 13. 2; Lev. 27. 26; chap. 8. 16; Luke 2. 23.—*l* Exod. 13. 12, 15; Chap. 8. 17.—*m* Verse 39; chap. 26. 62.—<sup>2</sup> Heb. *mouh*.

*n* Gen. 46. 11; Exod. 6. 16; chap. 26. 57; 1 Chron. 6. 1, 16; 23. 6.—*o* Exod. 6. 17.—*p* Exod. 6. 18.—*q* Exod. 6. 19.

ployed in cases in which a common term is required to designate the first-born of both man and beast, (Exod. xiii, 2, 12–15; xxxiv, 19, 20; Num. viii, 16, 17; also xviii, 15; Ezek. xx, 26;) but even then, wherever the two are distinguished, the term פֶּטֶר, *peter*, is applied to the firstborn of animals, and בְּכוֹר to the firstborn sons of men.

On the other hand, where only first-born sons are referred to, as in Deuteronomy xxi, 15–17, we look in vain for the expression *peter rechem*—'openeth the womb.' Again, the Old Testament, like modern law, recognises only firstborn *sons*, and does not apply the term firstborn to daughters at all."—*Keil and Delitsch*. The law of inheritance omits the daughter in designating the firstborn. In case of polygamy there was only one first-born.

**13. All the firstborn are mine—**This is a claim founded on the sovereignty of Jehovah, as is seen by the declaration, **I am the Lord**. As he had chosen Israel to be his first-born (Exod. iv, 22, note) by a sovereign national election to certain earthly privileges—not to life everlasting—so he exercised the prerogative of selecting a certain class in Israel to be devoted to his especial service. The intimation in this verse is, that the first-born were saved from the destroyer because they were set apart or hallowed into Jehovah, and not that they were hallowed because they were spared. **Hallowed**—Hebrew, *kadush*; Greek,

ἀγιάζω; Vulgate, *sanctifico*. The two senses of these words are:—1.) To set apart from secular to holy uses. 2.) To cleanse, to purify: of things, a physical cleansing; of persons, a spiritual as well as a physical purification is signified. When the Levites took the place of the firstborn they were not only set apart, but they were washed also. See viii, 6, 7. Hence the figures of the physical and spiritual cleansing from all filthiness of the flesh and spirit enjoined by St. Paul in 2 Cor. vii, 1, and by James in chap. iv, 8. "Hallowed," in this verse, signifies *set apart*. The firstborn were never ceremonially washed and initiated into the service of the tabernacle, because of the almost immediate substitution of the Levites.

#### THE NUMBERING OF THE LEVITES, 14–39.

**14. Unto Moses—**To whom alone this order is given, probably because Aaron and his sons had a pecuniary interest in the result, inasmuch as the redemption money for the excess of the firstborn was to be paid to them. In verse 39 of this chapter **Aaron** is spoken of as taking part with Moses in the enumeration; but in the Hebrew the Masoretic marks indicate a spurious reading. The same unauthorized reading occurs again in the Septuagint in verse 16.

**15. After the house of their fathers—**Their mothers might have married into other tribes, and borne sons who were counted in those tribes.

Gershonites. **22** Those that were numbered of them, according to the number of all the males, from a month old and upward, *even* those that were numbered of them *were* seven thousand and five hundred. **23** <sup>r</sup>The families of the Gershonites shall pitch behind the tabernacle westward. **24** And the chief of the house of the father of the Gershonites *shall be* Eliasaph the son of Lael. **25** And <sup>s</sup>the charge of the sons of Gershon in the tabernacle of the congregation *shall be* <sup>t</sup>the tabernacle, and <sup>u</sup>the tent, <sup>v</sup>the covering thereof, and <sup>w</sup>the hanging for the door of the tabernacle of the congregation. **26** And <sup>x</sup>the hangings of the court, and <sup>y</sup>the curtain for the door of the court, which *is* by the tabernacle, and by the altar round about, and <sup>z</sup>the cords of it, for all the service thereof. **27** <sup>a</sup>And of Kohath *was* the family of the Anramites, and the family of the Izecharites, and the family of the Hebronites, and the family of the Uzzielites: these *are* the families of the Kohathites. **28** In the number of all the males, from a month old and upward, *were* eight thousand and six hundred, keeping the charge of the sanctuary. **29** <sup>b</sup>The families of the sons of Kohath shall pitch on the side of the tabernacle southward. **30** And the chief of the house of the father of the families of the Kohathites *shall be* Elizaphan the son of Uzziel. **31** And <sup>c</sup>their charge *shall be* <sup>d</sup>the ark, and <sup>e</sup>the

table, and <sup>f</sup>the candlestick, and <sup>g</sup>the altars, and the vessels of the sanctuary wherewith they minister, and <sup>h</sup>the hanging, and all the service thereof. **32** And Eleazar the son of Aaron the priest *shall be* chief over the chief of the Levites, and *have* the oversight of them that keep the charge of the sanctuary. **33** Of Merari *was* the family of the Mahlites, and the family of the Mushites: these *are* the families of Merari. **34** And those that were numbered of them, according to the number of all the males, from a month old and upward, *were* six thousand and two hundred. **35** And the chief of the house of the father of the families of Merari *was* Zuriel the son of Abihail: <sup>i</sup>these shall pitch on the side of the tabernacle northward. **36** And <sup>j</sup>under the custody and charge of the sons of Merari *shall be* the boards of the tabernacle, and the bars thereof, and the pillars thereof, and the sockets thereof, and all the vessels thereof, and all that serveth thereto. **37** And the pillars of the court round about, and their sockets, and their pins, and their cords. **38** <sup>k</sup>But those that encamp before the tabernacle toward the east, *even* before the tabernacle of the congregation eastward, *shall be* Moses, and Aaron and his sons, <sup>l</sup>keeping the charge of the sanctuary <sup>m</sup>for the charge of the children of Israel; and <sup>n</sup>the stranger that cometh nigh shall be put to death. **39** <sup>o</sup>All that were num-

<sup>r</sup> Chap. 1. 53. — <sup>s</sup> Chap. 4. 24-26. — <sup>t</sup> Exod. 25. 9. — <sup>u</sup> Exod. 26. 1. — <sup>v</sup> Exod. 26. 7. 14. — <sup>w</sup> Exod. 26. 36. — <sup>x</sup> Exod. 27. 9. — <sup>y</sup> Exod. 27. 16. — <sup>z</sup> Exod. 35. 18. — <sup>a</sup> 1 Chron. 26. 23. — <sup>b</sup> Chap. 1. 53. — <sup>c</sup> Chap. 4. 15. — <sup>d</sup> Exod. 25. 10.

<sup>e</sup> Exod. 25. 21. — <sup>f</sup> Exod. 25. 31. — <sup>g</sup> Exod. 27. 1. 30. 1. — <sup>h</sup> Exod. 26. 32. — <sup>i</sup> Chap. 1. 53. — <sup>j</sup> Heb. the office of the charge. — <sup>k</sup> Chap. 4. 31. 32. — <sup>l</sup> Chap. 1. 53. — <sup>m</sup> Chap. 18. 5. — <sup>n</sup> Verses 7. 8. — <sup>o</sup> Verse 10. — <sup>p</sup> Chap. 26. 62.

**22. Numbered . . . according to the number**—Mustered, or inspected, according to the number. The words differ in the Hebrew.

**25. Tabernacle . . . tent . . . covering**—The tabernacle consisted of three chief parts, namely, the dwelling place, *mishkān*, or tabernacle strictly so called; the tent, *ohel*; and *mikseh*, the covering. The tabernacle itself was made of ten curtains of fine linen, ornamented with coloured cherubim resting upon a framework of boards, and was composed of the holy place and the most holy, corresponding to the *adytum*, *vaos*, or innermost sanctuary of the temple at Jerusalem. The tent—a goat's hair fabric—was to cover the tabernacle, while spread over the tent was

the covering made of the red skins of rams, or *tachash* skins, as a protection from the weather. See note on chap. iv. 6. Much confusion arises from the fact that in English tent and tabernacle are synonyms, and mean about the same as covering.

**26. The cords of it**—The word “it” does not stand for the altar, which had no cords, nor for the hangings of the court, the care of which belonged to the Merarites, but to the tabernacle.

**30. Elizaphan** was of the youngest family of the Kohathites. Three other families outranked him in seniority. The ill-will awakened by this promotion of Elizaphan to the headship may have caused the rebellion of Korah, one of the older families.



bered of the Levites, which Moses and Aaron numbered at the commandment of the Lord, throughout their families, all the males from a month old and upward, *were* twenty and two thousand.

**40** And the Lord said unto Moses, <sup>q</sup> Number all the firstborn of the males of the children of Israel from a month old and upward, and take the number of their names. **41** And thou shalt take the Levites for me (*I am the Lord*) instead of all the firstborn among the

children of Israel; and the cattle of the Levites instead of all the firstlings among the cattle of the children of Israel. **42** And Moses numbered, as the Lord commanded him, all the firstborn among the children of Israel. **43** And all the firstborn males by the number of names, from a month old and upward, of those that were numbered of them, were twenty and two thousand two hundred and threescore and thirteen.

q Verse 15.

r Verses 12, 45.

### 39. Twenty and two thousand—

Here is bad arithmetic. The sum is three hundred less than the items call for, yet is correct, for it tallies with the total of the firstborn after subtracting the excess, two hundred and seventy-three, (verse 46,) who were to be redeemed by money. The rabbies explain the discrepancy by saying that there were three hundred firstborn among the Levites, and that they could not be offset for the same number of firstborn of the other tribes, and so were left out of the total. We adopt this explanation in preference to that of a clerical error of six hundred for three hundred by dropping the letter *lamedh* in the Hebrew word for *three*. Michaelis objects to this solution by the rabbies as inadmissible, because "the rule would apply to the particular amounts, as well as to the sum total." This does not necessarily follow. Baumgarten makes a valuable suggestion when he says that "the silent omission of three hundred firstborn was intended, in this particular instance, to conceal the fact that there were limits to the assumed holiness of Levi, which were manifested in the inability to redeem Israel, in order that the relation between Levi and Israel might not be disturbed." It speaks well for the scrupulous fidelity of the Jews in guarding their manuscripts that there has been no attempt to interpolate an explanation of this difficulty, or to alter the items to make them conform to the footing. Thus we have a high probability, amounting to a moral certainty, that the Jews, as "librarians for the Christians," have faithfully transmitted to our hands the uncorrupted word of God.

### CENSUS OF THE FIRSTBORN MALES OF THE ISRAELITES, 40-43.

We have already hinted that the firstborn intended in this enumeration could not be the firstborn of every age, from the babe a month old up to the grandfathers and great-grandfathers. The difficulties of this broad interpretation, as suggested by Keil, are insuperable. The census of the males from the twentieth year upward would show a male population of over a million. Divide this sum by the number of firstborn, and there would be only one firstborn to forty or forty-five males, and, consequently, every father must have begotten, or still have had, from thirty-nine to forty-four sons; whereas the ordinary proportion of firstborn sons to the whole male population is one to four. By an examination of Exod. xiii, 2, 11, and the following verses, we find nothing inconsistent with that interpretation which makes the requirement to sanctify the firstborn wholly prospective and not retrospective.

**40. A month old**—In Lev. xxvii, 6 the age of one month had been fixed as the age to be reached before the parents should redeem their firstborn son. Those dying under that age were not redeemed.

**41. The cattle of the Levites**—These do not seem to have been enumerated, but were estimated in the mass as equal to the firstborn cattle of all the other tribes. They were not all immediately sacrificed, nor were they taken from the Levites, but left in their possession to be sacrificed when needed. This is an impressive illustration of that stewardship of property required by Jesus Christ of all

44 And the Lord spake unto Moses, saying, 45 \*Take the Levites instead of all the firstborn among the children of Israel, and the cattle of the Levites instead of their cattle; and the Levites shall be mine: I am the Lord. 46 And for those that are to be 'redeemed of the two hundred and threescore and thirteen of the firstborn of the children of

Israel, "which are more than the Levites; 47 Thou shalt even take 'five shekels apiece by the poli, after the shekel of the sanctuary shalt thou take them: (\*the shekel is twenty gerahs:) 48 And thou shalt give the money, wherewith the odd number of them is to be redeemed, unto Aaron and to his sons. 49 And Moses took the redemp-

8 Verses 12, 41. — *l* Exod. 13, 13; chap. 18, 15.  
*u* Verses 39, 43.

*v* Lev. 27, 6; chap. 18, 16. — *w* Exod. 30, 13;  
 Lev. 27, 25; chap. 18, 16; Ezek. 45, 12.

his followers. Having consecrated all their substance to him, they are to be ready to present it as a cheerful sacrifice at the first intimation of his will.

#### THE SUPERNUMERARY FIRSTBORN REDEEMED, 44-51.

Since the results of the two enumerations disclose an excess of two hundred and seventy-three firstborn above the number of the Levites, Jehovah evinces the exactness of his demands, and sets an example of what men call square dealing, by requiring an equivalent for the services of these unexchanged firstborn. In all ages money has been deemed the equivalent of labour. In accordance with this principle of political economy, Jehovah sets a price upon the services of these two hundred and seventy-three firstborn, namely, five shekels each, about two dollars and seventy cents in the Federal currency, amounting to over seven hundred dollars, reckoning the shekel at fifty-three cents. The entire sum of redemption money was paid to Aaron and his sons as the representatives of Jehovah. The important question here arises, By whom was it paid? Here we have three conjectural answers:—

1. That the question of redeeming the two hundred and seventy-three was determined by lot; that twenty-two thousand drew lots which entitled them to be offset for as many Levites, and that the supernumeraries drew blanks, which indicated that they, or rather their parents, must pay each five shekels. This is the tradition, and is the theory of the Rabbies. It seems not to be just to the supernumeraries, nor to be in harmony with the dignity of Jehovah.

2. Another hypothesis is, that the

firstborn were redeemed by seniority, leaving the two hundred and seventy-three youngest to be redeemed by their parents.

3. The more reasonable solution of the difficulty is the theory that this money was a tax upon the tribes, and was paid out of a common fund.

47. **Shekel of the sanctuary**—Or, sacred shekel. Shekel signifies, in the Hebrew, weight in the abstract. But weights soon pass over into a designation of coins, as the English pound. There are in the Old Testament three shekels mentioned—the ordinary shekel, the shekel of the sanctuary, and the shekel after the king's weight. 2 Sam. xiv, 26. It is impossible to show the exact difference between these. According to the best authorities, the shekel was equal to three English shillings, or seventy-four cents. But if we follow the Septuagint, which translates it by *διδραχμον*, it equals in English currency one shilling seven pence half penny, or thirty-nine cents. In such case all our estimates of weight and value must be proportionally decreased. The latest conclusions, in Smith's *Dictionary*, make the silver shekel equal to two hundred and twenty grains, or  $\frac{220}{417}$  of the Federal dollar, about fifty-three cents. In the sanctuary were kept the standard weights and measures; hence, "the balances of the sanctuary." The Jew's religion touched his ordinary life at every point, as Christianity should its professors. **Twenty gerahs**—*Gerah* is Hebrew, meaning *berry*, or *grain*, possibly the seed of the carob-tree. The Mosaic *gerah*, which is equal to thirteen and seven tenths Paris grains, is equal to four or five beans of the carob, and, according to the Rabbies, to sixteen grains of barley

tion money of them that were over and above them that were redeemed by the Levites: **50** Of the firstborn of the children of Israel took he the money;

α Verses 46, 47.

#### CONCLUDING NOTE.

The question now arises, whether in a population exceeding two millions there could have been twenty-two thousand two hundred and seventy-three firstborn sons in the thirteen months since the passover. The proportion of male births to female among the Jews of modern times has been as high as twenty-nine to twenty, or nearly three to two. Assuming that in the month of the emancipation there were thirty-eight thousand marriages, it is not unreasonable to suppose that these would produce the required number of first-born males, twenty-two thousand two hundred and seventy-three, in thirteen months, reckoning in the fruits of marriages previous to the exodus, which up to that time had been productive of no males. The exode must have given a wonderful impulse to marriage among the Hebrews, suddenly lifted up from crushing oppression and inspired and gladdened by freedom. The reasons for limiting the firstborn to those born after the Egyptian Passover are thus concisely stated in the *Speaker's Bib. Com.*: "This seems implied in the very language used:—'Sanctify unto me the firstborn, whatsoever openeth (not *hath opened*) the womb;' (Exod. xiii, 2, 11, 12;) by the ground which God is pleased to assign (chaps. iii, 13 and viii, 17) for making this claim; by the fact that the special duties of the first-born had reference to a ritual which, at the time of the exodus, had not yet been revealed; and by the inclusion in the command of the firstborn of cattle, which obviously must mean those thereafter born, for we cannot imagine that an inquisition among the flocks and herds was made at the exodus to discover for immediate sacrifice the firstborn already in existence."

Colenso's argument in reply, that

פֶּטֶר is a noun, (*womb-opener*), simply removes the tense entirely, so that all

\* a thousand three hundred and three-score and five *shekels*, after the shekel of the sanctuary: **51** And Moses gave the money of them that were redeemed

γ Verse 48.

presumption against the present tense is taken away.

Dr. M. Mahan thus concisely relieves this arithmetical difficulty: "The best way (perhaps) of reconciling the number of the firstborn with that of the male adults, is suggested by the fact that the total number of Levites was twenty-two thousand three hundred, whereas only twenty-two thousand were available as substitutes for the firstborn. What became of the three hundred? It is answered, that they were the firstborn of the Levites, and, consequently, could only redeem themselves, and not their brethren. If so, the firstborn of the Levites since the Passover would be in the proportion of three hundred to twenty-two thousand, or one to seventy-four, of the males 'from a month old and upward.' Now supposing that the firstborn of the other tribes meant only those who had been born *since the law of redemption had been instituted*, we may make the following calculation: six hundred thousand fighting men would be about one half or one third of the male population of all ages; if we allow one half, the total number would be one million two hundred thousand; if we allow one third, it would be one million eight hundred thousand. Divide these sums respectively by twenty-two thousand, the number of the firstborn, and we get the rate of one to fifty-five in the one case, and one to eighty-one in the other; or, if we take the warriors to be (as is probable) something more than one third, and less than one half, of the whole number of males, we get a closer approximation to the one in seventy-four which has been previously calculated as the proportion of firstborn among the Levites. From this coincidence arises a probability that the firstborn in verse 43 were only those who had been born *since the law of redemption had been given*; and that said law was not intended to have a retrospec-

unto Aaron and to his sons, according to the word of the LORD, as the LORD commanded Moses.

#### CHAPTER IV.

**A**ND the LORD spake unto Moses and unto Aaron, saying, **2** Take the sum of the sons of Kohath from among the sons of Levi, after their

*a* See chap. 8. 24; 1 Chron. 23. 3, 24, 27.

tive force." These hypotheses (which are certainly not more violent than the assumptions of Colenso) would put the twenty-two thousand firstborn and the six hundred thousand warriors in a fairer proportion to one another, and so far would relieve the chief difficulty. See Poole's *Synopsis*.

#### CHAPTER IV.

##### THE AGE-LIMITS TO LEVITICAL SERVICE, 1-3.

The Lord in this chapter defines the term of acceptable service to be rendered by the Levites. This was necessary to secure the highest efficiency in service, and as a safeguard against failure through the immaturity of youth and the imbecility of old age.

**3. From thirty years old**—The minimum limit is fixed at ten years above the military age. This is not surprising when we consider that the sacred service required not only physical strength, but especially intellectual maturity and sound judgment. These are rarely found at twenty, but at thirty the character becomes fixed, and the mind assumes the oaken toughness of manhood. John the Baptist began to preach when thirty. Jesus Christ, though not under the limitations of the Levite, did not enter upon his public mission till thirty years of age. Although the world was in sad need of the Gospel when he was twenty, he waited until he could present to the wondering world a perfect manhood enshrining the Supreme Godhead. Hence the celebrated Hebraist and theologian, Prof. Moses Stuart, has very ably argued, that as a general rule none should be ordained to the responsible office of the ministry of the Gospel till thirty years of age. For a

families, by the house of their fathers, **3** <sup>a</sup>From thirty years old and upward even until fifty years old; all that enter into the host, to do the work in the tabernacle of the congregation.

**4** <sup>b</sup>This shall be the service of the sons of Kohath in the tabernacle of the congregation, *about* <sup>c</sup>the most holy things. **5** And when the camp setteth

*b* Verse 15.—*c* Verse 19.

discussion of the discrepancy between the thirty years required here and the twenty-five years in chap. viii, 24, 25, see general remarks at the close of this chapter. **Until fifty years**—This is a few years above the usual maximum military age. In ancient Rome this was at forty-six; in the United States a man at forty-five is exempt. The reason for the continuance of the Levite beyond the military age-limit of many nations is, that the intellect and judgment at that age have suffered no deterioration. **All that enter into the host**—Hebrew, *Every one that enters the army*. The service of God is a spiritual warfare; the body of believers constitutes the *militant Church*. Hence the frequency of martial metaphors in St. Paul's epistles.

##### SERVICE OF THE SONS OF KOHATH, 4-20.

These have the post of honour, perhaps because Moses and Aaron pertained to this family. Seniority would have assigned this most responsible charge to the Gershonites.

**4. In the tabernacle**—Into the holy of holies, where God met the high priest, no other person was permitted to go. But it was the office of the Kohathites to transport and have the charge of the sacred furniture contained therein when wrapped up by Aaron and his sons. **The most holy things**—Hebrew, *holiness of holiness*, a form of Hebrew superlative. There is no need of the English preposition *about*. "The most holy things" are the grammatical appositive of tabernacle; the container is put for the contained, such as the ark of the covenant, the golden altar, the table of show-bread, and the candlestick. These were not to be touched, nor



forward, Aaron shall come, and his sons, and they shall take down "the covering vail, and cover the ark of testimony with it: **6** And shall put thereon the covering of badgers' skins, and

*d* Exod. 26. 31.—*e* Exod. 25. 10, 16.—*f* Exod.

even seen, till wrapped up by the priests in the manner prescribed in the following verses. Eleazar, the elder of Aaron's living sons, was charged with the preparation of these burdens of the Kohathites. See ver. 16.

**5. The covering vail**—That which separated the holy from the most holy place. It was this vail that was rent at the crucifixion of Christ. In Heb. ix, 3, it is called the second vail. The temple vail was very heavy, and made of blue, purple, scarlet, and fine twined linen.

**6. The covering**—This must be distinguished from the outside covering of the whole *ohel*, or tabernacle. Hence it should be translated "a covering," made specially to enwrap the ark for carrying. **Badgers' skins**—Hebrew, *tachash skins*; LXX., *hyacinth* (coloured) skin. Gesenius sustains the



BADGER.

English translation *badger*, which Dr. Robinson says "is without sufficient reason," as this animal is rare in the wilderness. He inclines to call it the *halicore*, a kind of fish. Keil, and De Wette, and Knobel call it the sea-cow. Fürst styles it the shark, or the dog-fish. The *Speaker's Commentary* inclines to the seal, the skin of which was used for a tent by Augustus, and is said to be proof against lightning. See Exod. xxv, 5, note. **Cloth wholly of blue**—Or, rather, *purple blue*. The Hebrew, *תכלת*, is translated by the Sev-

shall spread over it a cloth wholly of blue, and shall put in "the staves thereof. **7** And upon the "table of show-bread they shall spread a cloth of blue, and put thereon the dishes, and the

25. 13.—*g* Exod. 25. 23, 29, 30; Lev. 24. 6, 8.

enty *ὑακινθινον*, *hyacinth blue*, and in the seventh verse, *ὀλοπόρφυρον*, *wholly purple*. We have here proof that Jehovah makes provision for the gratification of the esthetical nature of his people, for this cloth is ornamental. The leathern cover beneath it is for protection. We are not sure of what the colour is the emblem. The ark bore within it the two tables of the law, and its lid was the propitiatory or mercy-seat. Inasmuch as Christ is our propitiation, (Rom. iii, 25.) and has hid the law in his heart, (Psa. xl, 8.) the ark symbolizes him. Hence it was proper to signalize it with a bright covering, to invest it with all honour in the eyes of man. **Put in the staves**—These were the golden rods with which it was carried. They were not to be taken out. Exod. xxv, 15. This prohibition may not have applied when draping the ark for removal. It was disregarded on another occasion. 1 Kings viii, 8. All the sacred vessels were to



SUPPOSED FORM OF THE SACRED ARK.

be so wrapped up as not to be touched by the bearers. The Hebrew can be translated *adjust* or *dispose the staves*.

**7, 9. The table of show-bread**—This is minutely described in Exod. xxv, 23–30. The literal Hebrew here is *show table*, or, more exactly, *table of*

spoons, and the bowls, and covers to 'cover withal: and the continual bread shall be thereon: **8** And they shall spread upon them a cloth of scarlet, and cover the same with a covering of badgers' skins, and shall put in the staves thereof. **9** And they shall take a cloth of blue, and cover the 'candlestick of the light, and his lamps, and

1 Or, *pour out withal*.—*h* Exod. 25. 31.

*faces* or *face*, referring to the presence of Jehovah, not of the people, for they were not permitted to see it. It sets forth in a sensible manner the great truth that the unseen Jesus is the bread of life for the believing soul. It, with all its furniture, and the **continual bread**, was to be prepared for removal. The



TABLE OF SHOW-BREAD, TAKEN FROM THE ARCH OF TITUS.

bread was called "continual" or perpetual, because loaves were always to be on the table, the new always taking the place of the old. The table was to be spread with a cloth of blue, or purple blue, and then, after all the furniture and show-bread were put upon it, was to be covered with a scarlet cloth. Could we authoritatively interpret the significance of this colour, as some assume to do, we should not hesitate to enlighten the reader. In this case the coloured cloth is not for ornament, since it is covered with the *tachash* skin. The same may be said of the golden **candlestick**, and all the utensils appertaining to it. This was the symbol of that illumination which is afforded by the Holy Spirit, dispelling doubts, and giving to the believer a sense of the reality of spiritual truth. Hence the Holy Ghost is called by Jesus the Spirit of Truth, or the Spirit

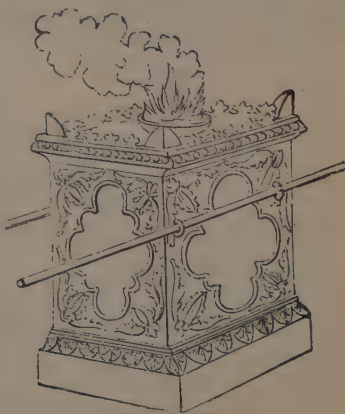
his tongs, and his snuffdishes, and all the oil vessels thereof, wherewith they minister unto it: **10** And they shall put it and all the vessels thereof within a covering of badgers' skins, and shall put it upon a bar. **11** And upon the golden altar they shall spread a cloth of blue, and cover it with a covering of badgers' skins, and shall put to the

*i* Exod. 25. 37, 38.—*h* Exod. 30. 1, 3.

of Reality, because he makes real to our spiritual intuition the truth which is dark to our reason. **Snuffdishes**—The same word is elsewhere rendered censer. Lev. x, 1; Num. xvi, 6. The one was used for trimming the lamps, and the other for carrying live coals for the purpose of burning incense.

**10. Put...upon a bar**—Poles framed together with cross-bars, for bearing on the shoulders of two men, like a sedan-chair.

**11. The golden altar**—This (described in Exod. xxx, 1-5) was also to be wrapped in a twofold cover of blue cloth and skins after it was cleansed of its ashes. The staves or rods, which would be in the way of the ministering priests, were not in the rings when the altar was in use. They are now to be put in. Covered first with purple, and then with its outside wrapping of skins, it was to be carried by the waiting Levites, while the various implements of the altar,



ALTAR OF INCENSE.

staves thereof: **12** And they shall take all the instruments of ministry, wherewith they minister in the sanctuary, and put *them* in a cloth of blue, and cover them with a covering of badgers' skins, and shall put *them* on a bar.

**13** And they shall take away the ashes from the altar, and spread a purple cloth thereon: **14** And they shall put upon it all the vessels thereof, wherewith they minister about it, *even* the censers, the fleshhooks, and the shovels, and the <sup>2</sup>basins, all the vessels of the altar; and they shall spread upon it a covering of badgers' skins, and put to the staves of it. **15** And when Aaron and his sons have made an end of covering the sanctuary, and all the ves-

sels of the sanctuary, as the camp is to set forward; after that, 'the sons of Kohath shall come to bear *it*': <sup>m</sup>but they shall not touch *any* holy thing, lest they die. <sup>n</sup>These *things* are the burden of the sons of Kohath in the tabernacle of the congregation. **16** And to the office of Eleazar the son of Aaron the priest *pertaineth* <sup>o</sup>the oil for the light, and the <sup>p</sup>sweet incense, and <sup>q</sup>the daily *meat* offering, and the <sup>r</sup>anointing oil, and the oversight of all the tabernacle, and of all that therein *is*, in the sanctuary, and in the vessels thereof. **17** And the Lord spake unto Moses and unto Aaron, saying, **18** Cut ye not off the tribe of the families of the Kohathites from among the Levites: **19** But thus do

<sup>2</sup> Or, *bowls*.—*l* Chaps. 7. 9; 10. 21; Deut. 31. 9; 2 Sam. 6. 13; 1 Chron. 15. 2, 15.—*m* 2 Sam. 6. 6, 7; 1 Chron. 13. 9, 10.

<sup>n</sup> Chap. 3. 31.—*o* Exod. 25. 6; Lev. 24. 2.—*p* Exod. 30. 34.—*q* Exod. 29. 40.—*r* Exod. 30. 23.

wrapped in a similar manner, were to be carried on bars resting on the shoulders of the Levites. The removal of the ashes indicates that some sacrifices were made in the wilderness, a fact which some writers deny. There was, doubtless, much neglect of this duty. Amos v, 25.

**15. Covering the sanctuary**—Since none but Aaron could enter into the holy of holies under the penalty of death, we are to understand, by the sons of Aaron assisting in preparing the sanctuary and its furniture, that the prohibition was in force only when the cloud rested upon the tabernacle. But when this was removed the sons of Aaron might enter the most holy place to assist in these preparations for removal. Now that Christ has rent the veil by his death for us, we may all draw near with boldness, not to the ark of the covenant, divested of the glorious presence of the Shekinah, but to the throne of grace, filled with the presence of the merciful Father, propitiated by the great High Priest, who ever liveth to make intercession for us.

**16. The office of Eleazar**—It is the statement of Jewish commentators that Eleazar bore upon his person four burdens: "The oil of the light in his right hand, and the anointing oil in his left; the incense in his bosom, and the meat offering on his shoulder." But it is not credible that one man should be so heavily laden, for the

anointing oil alone, according to the lowest computation, weighed at least fifty pounds. Exod. xxx, 23, 24. It is reasonable to suppose that he was specially charged with the care of these, but that he was assisted by the Levites. **Sweet incense**—The emblem of acceptable prayer. It was compounded of several spices and aromatic gums, (see Exod. xxx, 34–36.) indicating the different exercises in prayer, as adoration, confession, etc. In this minute description of the materials for the daily service with which Eleazar was charged there is no mention of the sacred fire, which had to be kept always burning. An item so important must have been provided for, and some persons must have transported and kept alive the sacred coals in a censer.

**18. Cut ye not off . . . the Kohathites**—Heb., *Cause ye not to cut off*, etc. This admonition signifies that the priests charged with the duty of enveloping the sacred furniture should not be the occasion of the death of any Levite through their inattention to the commandment to cover the holy things from the sight or touch of the bearers. If it is objected that it is unreasonable to suppose that the just God would cut off one through another's carelessness in handling sacred things, we would call attention to that very constitution and course of nature in which we daily move. We are every day

unto them, that they may live, and not die, when they approach unto "the most holy things: Aaron and his sons shall go in, and appoint them every one to his service and to his burden: **20** But they shall not go in to see when the holy things are covered, lest they die.

**21** And the Lord spake unto Moses, saying, **22** Take also the sum of the sons of Gershon, throughout the houses of their fathers, by their families; **23** "From thirty years old and upward until fifty years old shalt thou number them; all that enter in to perform the service, to do the work in the tabernacle of the congregation. **24** This is the service of the families of the Gershonites, to serve, and for "burdens: **25** And "they shall bear the curtains

of the tabernacle, and the tabernacle of the congregation, his covering, and the covering of the badgers' skins that is above upon it, and the hanging for the door of the tabernacle of the congregation, **26** And the hangings of the court, and the hanging for the door of the gate of the court, which is by the tabernacle and by the altar round about, and their cords, and all the instruments of their service, and all that is made for them: so shall they serve. **27** At the appointment of Aaron and his sons shall be all the service of the sons of the Gershonites, in all their burdens, and in all their service: and ye shall appoint unto them in charge all their burdens. **28** This is the service of the families of the sons of Gershon in the

8 Verse 4.—*Exod. 19. 21; 1 Sam. 6. 19.*  
*u* Verse 3.

3 Heb. *to wear the warfare.*—4 Or, *carriage.*  
*r* Chap. 3. 25, 26.—5 Heb. *mouth.*

exposed to sudden death through the absent-mindedness of the apothecary, the thoughtlessness of the switch-tender, the sleepiness of the engineer, or the unskilfulness of the pilot. God does not miraculously interpose to prevent the evil results of inadvertence in dealing with physical forces. We should expect the same to be true when we enter the realm of spiritual powers. The death-stroke that flashed from the Shekinah upon some curious Levite who approached unwarned the uncovered ark of the covenant might have been as natural as the death-shock from an accidental contact with an unguarded electrical battery. For aught that we know it would require a miracle to prevent a fatal result of carelessness in the first case as much as in the second. What a lesson is here taught to all Christians, especially to all ministers of the Gospel, not to withhold from the wicked the proclamation of the terrors of the Lord God, who is a consuming fire. "Those who do not what they can to keep others from sin, do what they can to cut them off." This remark of the sententious Henry is based on the word of God. Prov. xxiv, 11, 12; Ezek. xxxiii, 6.

**20. They shall not...see...lest they die**—There is here a very expressive Hebrew word, *לֹא יִרְאוּ*, as a *gulp*.

a *swallowing*. "They shall not see for a single instant the holy things." Dr.

A. Clarke's reference of this word to the enveloping of the holy things is hardly admissible. The Authorized Version makes the same mistake by rendering it, *when they are covered*. While we shrink from announcing all the reasons for hanging so many terrors about the abode of Jehovah on the earth, we may say that nothing could more deeply impress upon all the Hebrew people the majesty, power, and holiness of their God in contrast with the divinities of all the surrounding nations. It is in mercy that God withholds from our eager eyes those revelations of his glory which our spiritual stupidity and little-ness of faith so often crave. It was after the awful manifestation of Jehovah on the summit of Horeb that the people said to Moses, "Speak thou with us, and we will hear; but let not God speak, lest we die." Exod. xx, 19.

#### SERVICE OF THE SONS OF GERSHON. 21-28.

The special service assigned to this great family of Levites was the transportation of the cloth and skin coverings of the tabernacle, with its numerous hangings, cords, and curtains. There are no minute directions respecting the packing of these, because they were deemed less sacred than the furniture. They were taken down and folded up by the Levites, (chap. i, 51.) under the superintendence of Ithamar



tabernacle of the congregation: and their charge *shall* be under the hand of Ithamar the son of Aaron the priest.

**29** As for the sons of Merari, thou shalt number them after their families, by the house of their fathers; **30** \*From thirty years old and upward even unto fifty years old shalt thou number them, every one that entereth into the \*service, to do the work of the tabernacle of the congregation. **31** And \*this *is* the charge of their burden, according to all their service in the tabernacle of the congregation; \*the boards of the tabernacle, and the bars thereof, and

the pillars thereof, and sockets thereof. **32** And the pillars of the court round about, and their sockets, and their pins, and their cords, with all their instruments, and with all their service: and by name ye shall \*reckon the instruments of the charge of their burden. **33** This *is* the service of the families of the sons of Merari, according to all their service, in the tabernacle of the congregation, under the hand of Ithamar the son of Aaron the priest.

**34** \*And Moses and Aaron and the chief of the congregation numbered the sons of the Kohathites after their fami-

to Ver. 3. —6 Heb. *warfare*. —x Chap. 3. 36, 37.

the son of Aaron. The Gershonites were allowed two covered wagons, drawn by four oxen. Chap. vii, 3, 7.

#### SERVICE OF THE SONS OF MERARI, 29-33.

The framework of the movable temple still remains to be transported. The family of Merari are charged with the boards, posts, pins, bars, and cordage pertaining to the support of the structure. They were allowed the assistance of four covered wagons drawn by eight oxen. Chap. vii, 3, 8. On the march, this family, as well as the Gershonites, were under the command of Ithamar the priest. His column was to precede the Kohathites with the sacred furniture, in order to pitch the tabernacle and have it in readiness for them. Chap. x, 17, 21.

**32. By name...the instruments** —As there was a great difference in the weight of these various parts, the burdens might be very unequally distributed if each was left free to choose his own. Hence this precaution prevented strife and injustice. The phrase "by name" implies that an inventory was kept, not only on account of the number and variety, but of the comparative commonness and smallness of those things which might have been easily lost through carelessness. There is nothing trivial in the service of God.

#### CENSUS OF COMPETENT LEVITES, 34-49.

The results of the enumeration of Levites between thirty and fifty years are here tabulated, together with the number of incompetents and the total:

y Exod. 26. 15. —z Exod. 38. 21. —a Verse 2.

	COMPETENT.	INCOMPETENT.	TOTAL.
Kohathites..	2,750	5,850	8,600
Gershonites..	2,630	4,870	7,500
Merarites...	3,200	3,000	6,200
Total....	8,580	13,720	22,300
Per cent. Competent.		Per cent. Incompetent.	
Kohathites....	32		65
Gershonites....	35		65
Merarites.....	52		48

The total number of competent men tallies well with the whole number of Levites. The percentage of competent Merarites is remarkable. "What an astonishing number of men, all purely ecclesiastics; all performing some service by which God is glorified, and the congregation at large benefited!"—*A. Clarke*. We should not regard the thirteen thousand seven hundred and twenty incompetents as entirely useless. The care of the cattle and flocks, and the transportation of the families and their tents, would afford sufficient scope for the healthful activity of both the young and the old. Superannuates in the Christian ministry often glorify their Master more by suffering his will than by doing it.

By inspecting the above table the wisdom and goodness of Jehovah are seen in adjusting the heaviest burden to the strongest shoulders. Merari, numerically the least family, has the largest number of strong men, and the severest labour.

#### GENERAL REMARKS.

1. The relatively small number of Levites (twenty-two thousand) must not be understood as a fact so extraordinary as to invalidate the account, as

C. T.

ies, and after the house of their fathers, **35** From thirty years old and upward even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation: **36** And those that were numbered of them by their families were two thousand seven hundred and fifty. **37** These were they that were numbered of the families of the Kohathites, all that might do service in the tabernacle of the congregation, which Moses and Aaron did number according to the commandment of the Lord by the hand of Moses. **38** And those that were numbered of the sons of Gershon, throughout their families, and by the house of their fathers, **39** From thirty years old and upward even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation, **40** Even those that were numbered of them, throughout their families, by the house of their fathers, were two thousand and six hundred and thirty. **41** These are they that were numbered of the families of the sons of Gershon, of all that might do service in the tabernacle of the congregation, whom Moses and Aaron did number according to the commandment of the Lord. **42** And those that were

numbered of the families of the sons of Merari, throughout their families, by the house of their fathers, **43** From thirty years old and upward even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation, **44** Even those that were numbered of them after their families, were three thousand and two hundred. **45** These be those that were numbered of the families of the sons of Merari, whom Moses and Aaron numbered according to the word of the Lord by the hand of Moses. **46** All those that were numbered of the Levites, whom Moses and Aaron and the chief of Israel numbered, after their families, and after the house of their fathers, **47** From thirty years old and upward even unto fifty years old, every one that came to do the service of the ministry, and the service of the burden in the tabernacle of the congregation, **48** Even those that were numbered of them, were eight thousand and five hundred and fourscore. **49** According to the commandment of the Lord they were numbered by the hand of Moses, every one according to his service, and according to his burden: thus were they numbered of him, as the Lord commanded Moses.

*b* Verse 22. — *c* Verse 29. — *d* Verses 2, 23, 30.

*e* Verses 15, 24, 31. — *f* Verses 1, 21.

Bishop Colenso hints. It was, no doubt, a part of the prophetic curse of Jacob. Gen. xlix. 6, 7; also chap. i. 49, note. It is also probable that the numbers of the other tribes included many servants and dependents of "the mixed multitude" who accompanied Israel out of Egypt. But in the census of the Levites only pure Hebrews were numbered.

**2.** In verses 3, 23, 30, 39, 43, 47, the minimum age of Levitical service is thirty years, but in viii. 24, 25, it is twenty-five years. The Seventy cut this knot by uniformly reading twenty-five for thirty throughout this chapter; but this is an arbitrary and unauthorized attempt at harmony. The Talmud, followed by some Christian writers, affirms that at twenty-five the Levites attended at the tabernacle for instruction during a term of five years. But in viii. 24 they are called to "go in to wait upon the service of the tabernacle," or, literally, "to enter into the (Levitical) army." This is evi-

dently more than mere pupilage. By reference to the two conflicting passages it will be found that in iv. 30, 31 the word *burden* is employed as descriptive of the duties of Levites who are thirty years old, while this term is omitted in viii. 24, from which we infer that at the age of twenty-five they were permitted to perform the lighter work of guarding the tabernacle, while they were not allowed to assist in its transportation. The explanation which supposes that the age of thirty was for the period of their journeyings, and that the age of twenty-five was in anticipation of their abode in the Land of Promise, has no scriptural foundation. Its most plausible argument is, that in Palestine, when scattered in the Levitical cities, a larger number would be required than in the wilderness, where the whole body were present. Hence David reduced the age to twenty years. 1 Chron. xxiii. 24, 27.

**3.** The tabernacle is, in the New Testament, figuratively employed to

## CHAPTER V.

AND the LORD spake unto Moses, saying, **2** Command the children of Israel, that they put out of the

*a* Lev. 13, 3, 46; chap. 12, 14.—*b* Lev. 15, 2.

represent the human body; the holy things first removed, the soul; the curtains taken down, the consumed flesh; the disjointed boards, the scattered bones; the tabernacle removed and set up in another place, the resurrection. See John i, 14, ἐσκήνωσε, *tabernacled*; 2 Cor. v, 1-4; 2 Pet. i, 14. It is also used by John in the Revelation to represent the future dwelling of God among men. Chap. vii, 15, σκηνώσει, *shall tabernacle*. Also xiii, 6, and xxi, 3. Compare Ezek. xxxvii, 27, 28.

## CHAPTER V.

## REMOVAL OF THE UNCLEAN FROM THE CAMP, 1-4.

For some general reasons for the mixture of ritual legislation with history see Introduction, (1.) The purification of the camp from the defilement of leprosy was enjoined for reasons concisely stated by Dr. A. Clarke: "1.) On a purely *physical* reason; the disease was contagious. 2.) There was also a *spiritual* reason; the camp was the habitation of God, and nothing impure should be permitted to remain where he dwelt. 3.) The camp is the emblem of the Church, where nothing that is defiled should enter, and in which nothing that is unholy should be tolerated." We may add a fourth reason. This purification was *educational*, as were all the other Levitical cleansings, and tended to the development of the notion of spiritual purity. "Howbeit," says St. Paul in one of his generalizations, "that was not first which is spiritual, but that which is natural, and afterward that which is spiritual."

**2. Every leper**—A discussion of leprosy may be found in Lev. xiii. It was considered a punishment from God. The very term "leper," in Hebrew etymology, signifies one "struck." The Greek poet Æschylus (*Choeph.*, 271) portrays it as the scourge of an

camp every <sup>a</sup>leper, and every one that hath an <sup>b</sup>issue, and whosoever is defiled by the <sup>c</sup>dead: **3** Both male and female shall ye put out, without the camp shall

*c* Lev. 21, 1; chap. 9, 6, 10; 19, 11, 13; 31, 19.

offended deity. It is the opinion of scientific men that the leprosy, the diagnosis of which is given in Lev. xiii and xiv, includes all severe diseases spreading on the surface of the body in the way described, as syphilis, elephantiasis, and cancer. Leprosy proper, common in Egypt and Syria, begins imperceptibly with a few reddish, painless spots, gradually increasing for some years, and becoming more manifest. The spots become large, covering the entire skin; sometimes raised, though flat. The upper part of the nose swells and softens, the nostrils distend, the under jaw swells, the eyebrows are elevated, the ears grow thick, the ends of the fingers and toes swell, the nails grow scaly, the joints of the feet and hands separate, and the palms and soles become ulcerated. This kind is supposed by some not to be infectious. In Egypt and Palestine it was endemic in a mild form. **Every one that hath an issue**—See notes on Lev. xv, 2-33, where it is called a running issue. The separation enjoined was admirably adapted to prevent contagion of every kind, and to repress licentious indulgences. **Defiled by the dead**—The Hebrew נֶפֶשׁ, *nephesh*; and the Greek ψυχή, *psyche*, *spirit* or *soul*, instead of the usual word for dead. In Lev. xxi, 11, and Num. vi, 6, the Hebrew adds מֵת, *mêth*, *dead*. This was a ceremonial, and not a physical or contagious, defilement. Actual touch was not necessary for defilement, but touching a grave, bearing the dead, or entering a tent or house where there was a corpse. Note, xix, 11-18. The reason of the defilement attributed to a dead body is not assigned. It may be on account of its speedy decomposition in a hot climate.

**3. Without the camp**—We are not to suppose that these impure persons were left without shelter. Severe in-

ye put them; that they defile not their camps, "in the midst whereof I dwell. 4 And the children of Israel did so, and put them out without the camp: as the Lord spake unto Moses, so did the children of Israel.

5 And the Lord spake unto Moses, saying, 6 Speak unto the children of Israel, "When a man or woman shall commit any sin that men commit, to do

*d* Leviticus 26, 11, 12; 2 Corinthians 6, 16.  
*e* Leviticus 6, 2, 3.

deed, and inhuman, would this banishment of morally innocent persons be, if there were no provision made for their comfort. Pest-houses specially set apart for lepers outside the towns are found in Palestine to this day. Dr. Robinson mentions one opposite the Zion gate of Jerusalem. May it not be because all manner of spiritual leprosy and impurities are without the camp that we are to go forth thence bearing Christ's reproach? Heb. xiii, 13. **In the midst whereof I dwell**—This is the chief reason for the sanitary ceremonial and moral cleansing of the camp. It also typically enforced the practice of moral purity: "Cleansing themselves from all filthiness of the flesh and spirit."

#### RESTITUTION FOR TRESPASS, 5-10.

The repetition of this law, originally enacted in Lev. vi. 1-7, seems to be for two reasons: 1.) To promote the moral purgation of the camp; and 2.) To supplement the law in case there is no *goël*, or next of kin. Such a case had probably arisen. See Introduction. (1.)

6. **To do a trespass**—This embraces offences against the right of property, such as denying and withholding a deposit, finding and concealing lost goods, getting possessions by violence or by fraud, and concealing the wrong by lies and perjury. **Against the Lord**—The cardinal ethical principle involved in this is, that the creature is so intimately related to the Creator that any infringement of his rights of honours and displeases his "Great Original." Hence it follows, that all that morality is radically defective which treats our neighbour as a mere man, and ignores the obligations

a trespass against the Lord, and that person be guilty; 7 "Then they shall confess their sin which they have done: and he shall recompense his trespass "with the principal thereof, and add unto it the fifth *part* thereof, and give *it* unto *him* against whom he hath trespassed. 8 But if the man have "no kinsman to recompense the trespass unto, let the trespass be recompensed

*f* Lev. 5, 5; 26, 40; Josh. 7, 19.—*g* Lev. 6, 5.  
*h* Lev. 25, 25, 26.

springing from his relation to God. In other words, no man can keep the second table of the law while disregarding the first; no man can love his neighbour as himself unless he loves God with all his heart. **Guilty**—Hebrew, *asham*, to be in debt or at fault. For this the trespass offering, or *asham*, was prescribed. See on Lev. vi, 1-7, of which this law is an epitome.

7. **They shall confess their sin**—This was not a forced acknowledgment of a person detected in dishonesty which he is trying to hide, but a voluntary confession of a truly penitent heart conscious of guilt. Confession is the ordained manifestation of sincere sorrow for sin. **The principal, and fifth part**—Restitution, if possible, must always accompany true repentance. To confess and still clutch the "guilty prize" is a mockery of God and man. The fifth part of the value was to be added to compensate the injured person. If the crime had not been voluntarily confessed, but had been lawfully proven, the convicted thief would have been liable to a fine of fourfold if the thing had been sold or the animal slain, and there was no possibility of voluntary restitution. Exod. xxii, 1. The difference is, that the one is directed against flagrant and wilful thieves, and the other against those who have committed fraud through extreme want and strong temptation, and against the light of conscience which is now giving them no rest, but is prompting them to confession.

8. **No kinsman**—The Hebrew *goël* was the nearest relative, whose duty it was to redeem his enslaved kinsman, as well as to avenge his death at



unto the LORD, *even* to the priest; beside <sup>1</sup>the ram of the atonement, whereby an atonement shall be made for him. **9** And every <sup>1k</sup> offering of all the holy things of the children of Israel, which

<sup>i</sup> Leviticus 6. 6, 7; 7. 7. —1 Or, *heave offering*. —<sup>k</sup> Exodus 29. 28; Leviticus 6. 17, 26; 7. 6, 9, 14;

another's hand. See note introductory to verse 1, and on Gen. ix, 5. In this is implied the fact of the death of the injured party. **To the priest**—As the representative of Jehovah, who in a peculiar sense is the kin of the deceased, the restitution is to be made. He is our ultimate legatee and avenger. The restitution money paid to the priest was put into a common purse and distributed among all the priests in that course. **The ram of the atonement**—This was the sacrifice by which the expiation to Jehovah was effected. Lev. vi, 7. As he was offended by the sin, his wrath must be appeased, as well as the violated rights of man be restored. Hengstenberg interprets this to signify that Jehovah, the natural heir, who was wronged in the injured person, was to receive a double trespass offering. The original law required, with the ram, a sum of money estimated to be an equivalent to the injury done to the person. "The ram of the *asham* receives an imaginary value according to the estimate of the priests." The ram presented by the delinquent "as a compensation for the spiritual debt was taxed as high as the sum which was given for the compensation of the outward material debt. By this symbolic act the idea of debt was most vividly impressed, and the necessity of making a settlement with God was clearly exhibited." This verse supplements the original law of the trespass offering, which is silent respecting the death of the injured person who had no heir or *goël*. It is probable that such a case had occurred, and hence additional legislation was required.

**9. And every offering**—*Terumah*. The original, according to Fürst, signifies "any oblation, that is, a gift taken from a whole which one brings to God or to the priest." It is supposed to have special reference here to the

they bring unto the priest, shall be his. **10** And every man's hallowed things shall be his: whatsoever any man giveth the priest, it shall be <sup>1</sup>his.

**11** And the LORD spake unto Moses,

chapter 18. 8, 9, 19; Deuteronomy 18. 3, 4; Ezekiel 44. 29, 30.—<sup>i</sup> Leviticus 10. 13.

heave shoulder and the wave breast, the perquisites of the priestly office. Lev. x, 12–15. The Greek version has *ἀπαρχή*, first-fruits. We group together all the sources of revenue to the priests before their settlement in Canaan. 1.) One per cent. of the produce of the soil, which was one tenth of the tithes paid to the Levites. Chap. xviii, 26–28. 2.) A special tithe every third year. Deut. xiv, 28; xxvi, 12. 3.) The five shekels for the redemption of each firstborn. Chap. xviii, 16. 4.) The redemption of persons or things especially vowed to Jehovah. Lev. xxvii. 5.) A five hundredth part of half the spoils of war. Chap. xxxi, 27, 28. 6.) The show bread, the flesh of the sin offerings, peace offerings, trespass offerings, especially the heave shoulder and the wave breast. 7.) An undefined amount of the first-fruits of corn, wine, and oil. **Shall be his**—That is, the priest's who ministers at the time. Thus Keil renders the tenth verse, "With regard to every man's holy gifts, to him (the priest) shall they be; what any man gives to the priest shall belong to him." Professor Bush interprets to *him* to signify the man who brings the gifts.

#### THE ORDEAL FOR A SUSPECTED WIFE, 11–31.

It has been said that the only bliss of paradise that has survived the fall is conjugal love. But even this blessing has not survived without alloys. Plighted love is sometimes unfaithful, and the sweets of wedded life are occasionally embittered by jealousy. To protect the institution of marriage—the corner-stone of human society—to vindicate the innocent and to punish the guilty, special rules of procedure are here ordained by Jehovah. From the nature of the crime of conjugal infidelity the usual method of proof by two or three witnesses could not be employed.

saying, **12** Speak unto the children of Israel, and say unto them, If any man's wife go aside, and commit a trespass against him, **13** And a man <sup>m</sup>lie with her carnally, and it be hid from the eyes of her husband, and be kept close, and she be defiled, and *there be* no witness against her, neither she be taken *with*

*m* Lev. 18, 20; 20, 10; Prov. 7, 18, 19; 30, 20.

Hence an extra-judicial procedure is instituted. The Lord sits upon the judgment seat, and the guilt or innocence is to be determined by himself. The ordeal is some method of appeal to God to interpose, in a supernatural manner, to indicate the guilty and to deliver the innocent lying under a false accusation. It was resorted to by our rude European ancestors when they required the suspected person to handle hot iron, or to run barefoot and blindfold in a path strewn with nine red-hot ploughshares, or to plunge the arm up to the elbow in boiling water. If God interposed to prevent harm the accused was deemed innocent. This was the ordeal by fire and by water. It will be seen, as we proceed to the study of the divine ordeal for jealousy, that it differs from all human methods of appeal to the judgment of God in this: God's ordeal involves a supernatural punishment of the guilty, while human systems require a miracle to shield the innocent. Men's inventions jeopardize the innocent, God's method imperils only the wicked. Some such trial of jealousy was probably traditional in the day of Moses. The Divine Law-giver divests it of its barbarous severities, and interposes it as a merciful shield against the blind vindictiveness of jealousy characteristic of the Orientals. The mode here commanded was a great improvement upon the former method of procedure; and, like the divorces permitted by Moses on account of the hardness of the hearts of capricious husbands, was the legislation best adapted to the condition of the people at that time. There is no account of the enforcement of this ordeal, and there is grave doubt whether recourse was ever had to it in fact. It certainly was not in harmony with the laxity of the nuptial tie prevalent in the time of

*the manner*; **14** And the "spirit of jealousy come upon him, and he be jealous of his wife, and she be defiled; or if the spirit of jealousy come upon him, and he be jealous of his wife, and she be not defiled: **15** Then shall the man bring his wife unto the priest, and he shall bring her offering for her, the

*n* Verse 30; Prov. 6, 34.

Jesus Christ. Its parallel is found in the ordeal of the "red water" in Western Africa, and also in an Egyptian romance recently translated by Brugsch: "Ptahneferka copies out on a leaf of papyrus every word of a certain magical formula, dissolves the writing in water, drinks, and knows all that it contains."—SMITH'S *Biblical Dictionary*.

**12-14. If . . . wife go aside**—Be faithful to her marriage vow. **No witness**—If the crime could be proven by witnesses the adulteress was to be put to death. Lev. xviii, 20; xx, 10. **Taken with the manner**—This means taken in the very act, as in John viii, 4. The Authorized Version very properly puts all these words in italics except *taken*, for they are not in the Hebrew. The phrase comes from an old English law term long obsolete, implying taken with the evidence of guilt fresh upon him: thus a thief was said to be taken with the *mainor* (Latin, *in manu*) when he was caught with the thing stolen upon his person, that is, in his hand. **The spirit of jealousy come upon him**—This form of expression would indicate that the affection did not arise within the heart, but came upon the man as an objective force. But jealousy cannot be a personality, though it may be inspired by the evil spirit. We prefer to view the phrase as a Hebraism for the strong and vehement feeling of jealousy, which frequently gains as complete a mastery over the mind as did the demons in the time of Christ. The study of Shakspeare's impersonations of jealousy will justify the Hebrew strength of expression.

**15. Bring his wife unto the priest**—The outline of this ritual consisted in the presentation of the suspected wife by her husband to the priest with an

tenth *part* of an ephah of barley meal; *ne shall pour no oil upon it, nor put frankincense thereon; for it is an offering of jealousy, an offering of memori-*

o 1 Kings 17. 18;

al, ° bringing iniquity to remembrance. **16** And the priest shall bring her near, and set her before the Lord: **17** And the priest shall take holy water in an

Ezekiel 29. 16.

offering to bring iniquity "to remembrance." The essential part was the oath, in which she solemnly protested her innocence, the water being merely the visible channel through which the supernatural curse was to operate, as the clay put upon the eyes of the blind was a visible link between the divine omnipotence and the opening of the eyes. God was invoked to pronounce sentence, and his presence was recognised by throwing a handful of the barley meal on the blazing altar, the woman meanwhile standing before the Lord with the offering in her hand. The priest stood holding the earthen vessel of holy water, mixed with dust taken from the floor of the sanctuary, declaring the woman free from evil consequences if innocent, and dooming her to terrible sufferings if guilty. The curses written in a book were then washed off into the water; the woman drank it, and uttered "Amen, amen," to the curses falling upon her head from the lips of the priest. **Her offering**—None were allowed to approach the sanctuary empty handed. Ex. xxiii, 15. The Hebrew word for *offering*—*corban*—is from the verb *to approach*, implying that an offering of access or introduction must be made to Jehovah, in accordance with Oriental usage when an inferior comes into the presence of a superior. **The tenth of an ephah of barley meal**—The ephah, according to Josephus, was about eight and a half gallons; but the Rabbies say that it was about half that quantity. The barley meal, without oil or frankincense, was a coarse and cheap offering, symbolizing the gross animal character and vileness of the crime in question, and the sad state of the family offering it. It was not an atoning sacrifice, but a memorial solemnly referring the decision to Jehovah. This meat offering, made without the accompaniment of burnt offerings and peace offerings, proves its indepen-

dence, which has been derided by Bähr and Kurtz on insufficient grounds. **No oil** was to be poured upon it, probably because the oil is not only the emblem of joy, but in its threefold use for light, food, and healing, symbolizes the illumination, the spiritual sustenance, and restoring efficacy of the Holy Ghost, whose inner abode presupposes the sincerity of the worshipper, the very point in question in the case of the suspected wife. **Nor... frankincense**—Since this was the emblem of acceptable prayer, it could not be offered by her who might be regarding iniquity in her heart, in which case prayer, instead of being a savour of sweet smell, is a stench in the nostrils of Jehovah. **Bringing iniquity to remembrance**—This was designed not only to quicken the slumbering conscience of the accused, but to exhibit to all spectators the turpitude of this great sin. In an anthropomorphic view of God, it was an appeal to the memory of God to remind him of his promise to interpose for the decision of this trial.

**16. Bring her near**—The pronoun *her* may in the Hebrew be translated *it*, and refer to the offering, since the woman is presented in verse 18, and since it was the office of the priest to present unto Jehovah all offerings. **Before the Lord**—"Before the Lord" here relates to the altar for burnt offerings before the door of the tabernacle.

**17. Holy water**—Hebrew, *holy waters*; Greek, *pure living water*. This was at hand in the brazen laver near the altar. Exod. xxx, 18. The water of separation, mixed with the ashes of the red heifer, ceremonially defiled the pure and purified the unclean. Chap. xix, 20, 21. As neither of these was the purpose of this rite, the water of separation would have been inappropriate. There is no authority here, nor elsewhere in the Bible, for the holy

earthen vessel; and of the dust that is in the floor of the tabernacle the priest shall take, and put it into the water. **18** And the priest shall set the woman before the Lord, and uncover the woman's head, and put the offering of memorial in her hands, which is the jealous offering: and the priest shall have in his hand the bitter water that causeth the curse. **19** And the priest shall

2 Or, being in the power of thy husband;

water superstitiously used in the Roman, Greek, and Armenian Churches. **An earthen vessel**—Thus symbolizing the baseness of the crime. As the vessel could be easily broken, no monument would remain to bring to the hus-



ANCIENT EGYPTIAN DRINKING VESSELS.

1, 2, 3. Vase, goblet, and cup from paintings; 4. Porcelain; 5. Green earthenware; 6. Coarse pottery; 7. Wood; 8. Arragonite; 9. Saucer of earthenware.

band's remembrance his wife's criminality, if guilty, or his groundless jealousy, if innocent. Lev. vi, 28; xi, 33. **The dust... of the tabernacle**—Endued for the occasion with supernatural qualities by Jehovah. Dust in several passages of the Holy Scripture typifies the state of condemnation before God. Gen. iii, 14; Dent. xxviii, 24; Josh. vii, 6; Micah vii, 17. It would not harm the innocent.

**18. The woman before the Lord**—In verse 16 the offering was "before the Lord" when brought to the altar. The woman was "before the Lord" when, with her face toward the ark, where dwelt the Shekinah, she stood before the door of the tabernacle. **And uncover the woman's head**—The Mishna prescribes that she be clothed in black, with a rope girded

charge her by an oath, and say unto the woman, If no man have lain with thee, and if thou hast not gone aside to uncleanness <sup>2</sup>with another instead of thy husband, be thou free from this bitter water that causeth the curse: **20** But if thou hast gone aside to another instead of thy husband, and if thou be defiled, and some man have lain with thee besides thine husband: **21** Then

Heb. under thy husband, Romans 7, 2.

around her waist. It would seem from the text that her head was veiled, probably also in black. This uncovering seems to typify her removal from the protection of her husband, and her exposure to the wrath of God. It was necessary, also, that the veil be removed in order that the people might mark the woman, and note the Divine stroke upon her in the future if she were guilty. We cannot accept the



WOMAN WITH VAIL THROWN BACK.

statement that dishevelled the hair is all that is here meant. In the same Hebrew words Aaron is forbidden to uncover his head in mourning for his sons, Nadab and Abihu. Lev. x, 6. **The jealousy offering** was to be in her hands until her oath had entitled her to have it burned upon the altar. The woman, holding her offering—the priest, with the curse-water in his hand—and the jealous husband, the priests, and people looking on, constitute a *tableau vivant* of deep and solemn interest. **The bitter water**—It was not bitter in its taste, but in its effects upon the guilty. The Septuagint reads, *water of conviction*.

**19. Instead of thy husband**—Hebrew, *under thy husband*; that is, *being in the power of thy husband*. This explains the words, *no man*.



the priest shall charge the woman with an oath of cursing, and the priest shall say unto the woman, "The Lord make thee a curse and an oath among thy people, when the Lord doth make thy thigh to rot, and thy belly to swell; 22 And this water that causeth the curse shall go into thy bowels, to make thy belly to swell, and thy thigh to rot. And the woman shall say, Amen, amen. 23 And the priest shall write these curses in a book, and he shall blot them out with the bitter water: 24 And he shall cause the woman to drink the bitter water that causeth the curse: and the water that causeth the curse shall enter into her, and become bitter.

*p* Josh. 6, 26; 1 Sam. 14, 24; Neh. 10, 29.—*q* Jer. 29, 22.—3 Heb. *full*.—*r* Psa. 109, 18.—*s* Deut. 27, 15.

21. **The Lord make thee...an oath**—So signal a mark of Jehovah's wrath was she to bear, that in future adjudications she was to be held up as the conspicuous example and measure of his vengeance, and the imprecation was to be, "May I become like this accursed woman!" **Make thy thigh to rot**—Hebrew, *to fall*. **Belly to swell**—Greek, *to be burnt*. The precise nature of the punishment here threatened is more clearly gathered from the original. The thigh is a euphemism for the sexual organs. Gen. xlii, 26. Hence the painful infliction, the falling of the womb, attended by an inflammation, which, in the Septuagint, is rendered by the word *burn*. Michaelis suggests that an ovarian tumour, with its dreadful suffering and emaciation, is here denounced as the penalty. Josephus calls it the ordinary dropsy. Theodoret says, "The punishment shall come from the same source as the sin." See Rom. vi, 19. The instrument of the momentary sin shall be the channel through which the penal pain shall be poured during all the life of the convicted adulteress. Verily, "the way of the transgressor is hard."

22. **Amen, amen**—*True, true*. Thus the guilty one appropriates the penalty to herself, and proclaims the righteousness of her sentence. Thus in the judgment day will the Divine rectitude shine out so brightly that the left-hand assembly will involuntarily say *Amen*,

25 Then the priest shall take the jealousy offering out of the woman's hand, and shall wave the offering before the Lord, and offer it upon the altar: 26 And the priest shall take a handful of the offering, even the memorial thereof, and burn it upon the altar, and afterward shall cause the woman to drink the water. 27 And when he hath made her to drink the water, then it shall come to pass, if she be defiled, and have done trespass against her husband, that the water that causeth the curse shall enter into her, and become bitter, and her belly shall swell, and her thigh shall rot: and the woman shall be a curse among her people. 28 And if the

*t* Lev. 8, 27.—*u* Lev. 2, 2, 9.—*v* Deut. 28, 37; Psalm 81, 9, 11; Jer. 24, 9; 29, 18, 22; 42, 18; Zech. 8, 13.

*amen*, to the curse which will abide through the duration of the soul. This is the first time that this word *amen* is used in the Bible. "It involves the ideas of swearing, acceptance, and truthfulness."

23. **Write these curses in a book**—Hebrew, *the book*, as if there were a particular scroll on which curses were written. **Blot them...with...bitter water**—Hebrew, *Wipe them into the bitter water*. This was a symbolic act for conveying the curse to the water. The Arab of to day thinks this is the best way to take a prescription. The charm-worshippers in Africa habitually seek the utmost efficacy of a written charm in the same manner. See the note on verse 11.

24. **Shall cause the woman to drink**—This verse is proleptical. The drinking is not twice, but only once, in verse 27. The eating or drinking anything symbolizes its full acceptance. So the prophets, Jer. xv, 16; Ezek. iii, 1-3; and Jesus Christ, John iv, 14; vi, 50.

26. **The memorial thereof**—The Hebrew for memorial differs from that in verse 15. Fürst thinks that it is because the frankincense and oil are not used, it being a memorial of iniquity. The memorial was both objective, bringing the offerer to the remembrance of God, and subjective, bringing God to the remembrance of the sacrifice. See note on Lev. ii, 2.

woman be not defiled, but be clean; then she shall be free, and shall conceive seed. **29** This is the law of jealousies, when a wife goeth aside to another instead of her husband, and is defiled; **30** Or when the spirit of jealousy com-

eth upon him, and he be jealous over his wife, and shall set the woman before the Lord, and the priest shall execute upon her all this law. **31** Then shall the man be guiltless from iniquity, and this woman shall bear her iniquity.

20 Verse 19.

α Lev. 20. 17, 19, 20.

**28. Then she shall be free**—Exempt from the curse. This required no miracle. See the Introduction. **Shall conceive seed**—As the reward of her chastity, or as the natural consequences of her restoration to her husband's affection. If already pregnant, she should have a happy delivery, instead of an infamous death.

**31. Then shall the man be guiltless**—He would have incurred guilt if he had, without proof of criminality, treated his wife as guilty.

#### CONCLUDING REMARKS.

(1.) In the foregoing statutes for the sanitary and moral purity of the camp, how vividly Jehovah manifests himself as a God nigh at hand, and not afar off!

(2.) Nothing could be better adapted than these laws to create in the Hebrew mind a sense of the omniscience of Jehovah. This very Scripture may have contributed to that wonderful perception of this truth which David possessed. Psalm cxxxix.

(3.) The particular providence of God could not have been doubted under an administration in which he infallibly interposed to mark the guilty and shield the innocent.

(4.) God's holiness, and his abhorrence of sin, the conception of which was at this time very inadequate in the Hebrew mind, here shines forth. We who have enjoyed the light of a higher dispensation are often forgetful of the spiritual darkness of the masses of the people, even when led by the pillar of fire. The idea of God's holiness dawned upon them slowly through that ritual, ordained expressly not only to illustrate this attribute of Jehovah, but to adumbrate the incarnation of the Holy One.

(5.) The fact that the only ordeal instituted by God is that which guards the sanctity of marriage shows the transcendent value of that institution,

and teaches human legislators and jurists with what strict carefulness they should shield this sacred relation from the perils to which it is exposed in modern times.

(6.) But why is not the sanctity of marriage guarded on both sides? Why is there no ordeal for a suspected husband? 1.) One end of the jealousy-trial being the protection of innocence, the husband, as the stronger party and endowed with authority, was not so much in need of protection. He could not be severely oppressed or capriciously put away in divorce. 2.) To afford to the jealous wife the same appeal to Jehovah against her husband would have been derogatory to the great authority and superior dignity always accorded to him, in Oriental countries especially, and approved by the Holy Scriptures. Gen. iii, 16; 1 Cor. xi, 3. 3.) Though the violation of the marriage vow by the husband is a sin as heinous as the infidelity of the wife, yet its social and civil effects are not so disastrous to the peace of the family and the good order of society. The husband might transgress without foisting a spurious heir upon a family: it is not so with the wife. Hence she should be entirely above suspicion. The ordeal was designed to lift her up to that enviable position. In case of the violation of the seventh commandment, proved by competent witnesses, the guilty parties, both being under marriage vows, suffered the same punishment. Lev. xx, 10.

(7.) Sceptics and visionary idealists, who demand the absolutely right in human legislation, attained by the very best method, severely criticise the trial of jealousy as unworthy of divine origin. All such we refer to Bishop Butler's unanswerable declaration that men are endowed with the moral ability to judge of ends as right or wrong, while they are not competent to pronounce

## CHAPTER VI.

AND the Lord spake unto Moses, saying, **2** Speak unto the chil-

1 Or, *make themselves Nazarites.*

upon the *means* which God may select for the attainment of a right end. (Butler's *Analogy*, chap. vii, 2.) Moreover, all human legislators who aim at practicable legislation are compelled to regard the moral condition of those for whom they enact laws, and to aim at an attainable imperfect good rather than at an impossible ideal perfection. When God sets up a theocracy over the imperfect and depraved, it is not derogatory either to his wisdom or holiness to descend from the realm of the ideal into the sphere of the practical.

## CHAPTER VI.

## THE LAW OF THE NAZARITE.

This chapter contains two items of supplementary legislation: 1.) The law of the Nazarite; 2.) The form of the priestly blessing. (Vs. 22-27.) The fact that the Nazarite vow was not obligatory, but purely voluntary, is a sufficient reason for omitting it from the Levitical code, and for treating it as a supplement. See Lev. xxvii, introductory note. The custom of special consecration, as shown in Spencer's *Hebrew Laws*, prevailed from the earliest ages in Gentilism. Hence Mosaism regulates this practice by setting up safeguards against idolatry, superstition, and other abuses. This vow was a "spontaneous appropriation of what was imposed upon the priest by virtue of the calling connected with his descent, namely, the obligation to conduct himself as a person betrothed to God, and therefore to avoid every thing that would be opposed to such a surrender."—*Oehler*. Hence it beautifully prefigures the sanctity and ultimate freedom and blessedness of the believer in Christ anointed a priest unto God. In ascertaining the typical significance of the Nazarite, we remark that our Lord Jesus did not observe the laws relating to that order, yet nevertheless he was, in the spirit of his life, a perpetual Nazarite. The Nazarite also prefigures the higher Christian life

dren of Israel, and say unto them, When either man or woman shall <sup>1</sup>separate *themselves* to vow a vow of a Nazarite,

a Lev. 27. 2; Judg. 13. 5; Acts 21. 23; Rom. 1. 1.

attainable by all who fully consecrate themselves to Christ, and closely walk in his footsteps. As the Hebrew devoting himself to superior sanctity did not withdraw from the Jewish Church, neither should the wholly sanctified isolate themselves from the body of believers in Christ.

## THE NAZARITE OF DAYS, 1-21.

There is in Mosaism nothing relating to the perpetual Nazarite. Only three are mentioned in the Bible—Samson, Samuel, and John the Baptist. These were Nazarites not of personal choice but from their birth, either by reason of divine ordination or parental consecration. There is in the Scriptures no positive injunction or recommendation of this vow, nor is there any prescribed period for the limited Nazarite. According to the best Jewish authorities the usual time was thirty days, but double vows for sixty and treble for one hundred days were sometimes made. For some occasions on which vows were made, see Acts xviii, 18, note.

**2. Man or woman**—Childless parents, says the Mishna, undertook this vow in the hope of obtaining offspring. This course was followed by Manoah's wife and by Samuel's mother. If a female Nazarite broke her vow she was liable to forty stripes. According to the Hebrew canons, "The father or the husband may disannul the Nazariteship of his child or of his wife, if he will." Philo, after describing the votive offerings occasionally made by the people, goes on to say: "And when they have no longer any materials left in which they can display their piety, they then consecrate and offer up themselves, displaying an unspeakable holiness, and a most superabundant excess of a God-loving disposition, on which account such a dedication is fitly called **THE GREAT VOW**; for every man is his own greatest and most valuable possession, and this even he now gives up and abandons." **Shall separate**—The orig-

to separate *themselves* unto the LORD; **3** <sup>b</sup> He shall separate *himself* from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried. **4** All the days of his <sup>2</sup>separation shall he eat nothing that is made of the <sup>3</sup>vine tree, from the kernels even to the husk. **5** All the days of the vow of his separa-

<sup>b</sup> Amos 2, 12; Luke 1, 15. — <sup>2</sup> Or, *Nazarite-ship*. — <sup>3</sup> Heb. *vine of the wine*. — <sup>c</sup> Judg.

inal word signifies the doing of something wonderful or extraordinary, and is the very term used in Lev. xxvii, 2, for "making a singular vow." It intimates an unusual and intense zeal for Jehovah. From the absence of any prescribed ritual, and from the statements in the Mishna, we infer that this act of self-consecration was a private affair. If the vow was broken, its renewal required a public ceremonial. **A vow of a Nazarite**—This vow involved the two radical significations of the term Nazarite: separation and consecration. He separated himself from strong drink, and from every production of the vine, even the skins and seeds of the grape; from every instrument of the barber, and from any dead body, even that of his nearest kindred. He was not cut off from marriage, from secular business, and from social life. He was not a monastic, though much of his time may have been devoted to sacred studies and to acts of worship. The descriptions of this character in the Scriptures are chiefly negative rather than positive. The separation is more definite than the consecration.

**3. Wine and strong drink**—See Lev. x, 8-11, notes. This law requiring abstinence from intoxicants is placed next to the law for a defiled or suspected woman, because by drunkenness unchastities frequently come. Gen. xix, 32-35; Prov. xxiii, 31, 33. **Vinegar**—A beverage generally of wine or strong drink (beer and cider) turned sour, but it was sometimes made by the fermentation of a mixture of barley and wine. It was acid even to a proverb, (Prov. x, 26,) but was serviceable as a relish with bread, as used by labourers. See Ruth ii, 14, notes. The Romans called this liquid *posca*, either

tion there shall no <sup>c</sup>razor come upon his head: until the days be fulfilled, in the which he separateth *himself* unto the LORD, he shall be holy, and shall let the locks of the hair of his head grow. **6** All the days that he separateth *himself* unto the LORD <sup>d</sup>he shall come at no dead body. **7** <sup>e</sup>He shall not make himself unclean for his father, or for his mother, for his brother, or for his sister, when

13, 5; 16, 17; 1 Sam. 1, 11. — <sup>d</sup> Lev. 21, 11; chap. 19, 11, 16. — <sup>e</sup> Lev. 21, 1, 2, 11; chap. 9, 6.

pure or mixed with water. Though offered in derision to Jesus on the cross, he drank it, and doubtless found a temporary refreshment amid his dying agonies. Matt. xxvii, 48, note. The same beverage drugged with anæsthetics he had previously refused. Matt. xxvii, 34, note. **Liquor of grapes**—Unfermented wine or must. **Moist grapes**—Fresh. **Dried**—Raisins. As the fruit of the vine symbolizes all pampering of fleshly appetites which are at war with holiness, it was strictly forbidden to the Nazarite. The grape-cake, a dainty of epicures and debauchees, is mentioned in Hos. iii, 1, (R. V.) as a sensual bait of idolatry, a luxury not in keeping with the sobriety and purity of the true religion.

**4. Kernels**—Grape-stones. **Husk**—The cuticle or skin.

**5. No razor come upon his head**—The unshorn head was not a symbol of holiness among the Hebrews, as Bahr suggests, but simply an ornament in which the whole strength and fulness of life were set forth in honour of Jehovah as a sign of the perfect consecration of all his energies to his service. It was not a sign of perfect liberty, still less of dependence upon some other power, nor of abasement, nor abstinence, nor of renunciation of the world. **Until the days be fulfilled**—The law prescribed no period.

**6. Dead body**—See chap. v, 2, note.

**7. Unclean for his father**—He could not enter the house where his father lay dead. The omission of the wife in the list of near relatives would seem to permit the Nazarite to bury his wife. Others interpret verse 6 as excluding him from her funeral except by breaking his vow, contracting ceremonial defilement during seven



they die: because the <sup>a</sup>consecration of his God *is* upon his head. **8** All the days of his separation he *is* holy unto the Lord. **9** And if any man die very suddenly by him, and he hath defiled the head of his consecration; then he shall <sup>a</sup>shave his head in the day of his cleansing, on the seventh day shall he shave it. **10** And <sup>a</sup>on the eighth day he shall bring two turtles, or two young pigeons,

<sup>a</sup> Heb. *separation*.—<sup>f</sup> Acts 18. 13; 21. 24.

days, and beginning his vow anew. **The consecration of his God**—R. V., "Separation unto his God." In Exod. xxix, 6, and Lev. xxi, 12, we have the Hebrew *nēzer*, *crown*. This is its import here, "the diadem of his God upon his head." As the golden crown upon the turban of the high priest, and the oil of consecration poured upon the priestly head, so the luxuriant growth of the Nazarite's hair expressed in a similar manner the fact of his consecration to the service of Jehovah and subjection to his authority. To this St. Paul alludes in 1 Cor. xi, 7. The application of the word *nēzer*, *crown*, to the Nazarite is a figure called assonance, a rhetorical beauty especially frequent in Isaiah.

**9. Defiled the head of his consecration**—Or, his consecrated head. Involuntary defilement by actual contact with a corpse was a violation of the Nazarite's sanctity during seven days. "Cleanse thou me from secret" (unconsciously committed) "faults." See Lev. iv, concluding notes. If we may believe Hebrew writers, the subject of this vow could not even so much as wear mourning for his nearest relatives. **Shall shave his head**—Not because his hair is the special seat of the defilement, but because it was the conspicuous exponent of his entire consecration to Jehovah.

**10. Two turtles**—See Lev. i, 14; xv, 13-15, notes.

**11. Sin offering**—See Lev. iv, notes. Moral and ceremonial impurities are treated alike in the Levitical law. **Burnt offering**—See Lev. i, notes. **Atonement**—See Lev. i, 4, iv, 20, notes. It is equivalent to the covering up or concealing of that which God cannot allow in his presence. In Hebrew phraseology, to atone is to remove or

to the priest, to the door of the tabernacle of the congregation: **11** And the priest shall offer the one for a sin offering, and the other for a burnt offering, and make an atonement for him, for that he sinned by the dead, and shall hallow his head that same day. **12** And he shall consecrate unto the Lord the days of his separation, and shall bring a lamb of the first year <sup>b</sup> for a trespass offering:

<sup>g</sup> Lev. 5. 7; 14. 22; 15. 14, 20.—<sup>h</sup> Lev. 5. 6.

annihilate. Atonement is the basal notion and essential characteristic of every bloody sacrifice in Mosaism. But we have no proof that the Hebrews saw in the typical atonement the great expiation made by the coming Antitype. The type, to one ignorant of the antitype, predicts and elucidates nothing. Though nowhere in the Old Testament is faith in an atoning Messiah required as the condition of pardon, yet faith in a priestly atonement involving blood was certainly the condition of both pardon and purity in Mosaism. Thus was foreshadowed the necessity of a satisfaction of the ethical nature of both God and man, in the justification of sinners. **Sinned**—An act without the concurrence of the will cannot be properly called sin, yet it may be in the eye of the law such a "missing of the mark" as may need an atonement. **By the dead**—Literally, *upon the nephesh*, or soul. See Num. v, 2, note. **Hallow his head**—"Begin again the count of his Nazariteship."—*Tarchi*.

**12. Consecrate**—*Separate*. The term of his original vow must begin anew, and the previous days count for nothing. For the spiritual lesson, see Ezek. xxxiii, 13. **Trespass offering**—See Lev. v, 6, note, and introductory note. This was the proper offering for an inadvertent sin. See Lev. v, 15, note. He has become delinquent "for having prolonged the days of separation through his carelessness with regard to the defilement; that is to say, for having extended the time during which he led a separate, retired, and inactive life, and suspended his duties to his own family and the congregation, thus doing injury to them, and incurring a debt in relation to them through his neglect."—*Knobel*.

but the days that were before shall <sup>5</sup>be lost, because his separation was defiled.

**13** And this *is* the law of the Nazarite: <sup>1</sup>when the days of his separation are fulfilled, he shall be brought unto the door of the tabernacle of the congregation:

**14** And he shall offer his offering unto the Lord, one he lamb of the first year without blemish <sup>4</sup>for a sin offering, and one ram without blemish <sup>1</sup>for peace offerings, **15** And a basket of unleavened bread, <sup>m</sup>cakes of fine flour mingled with oil, and wafers of unleavened bread <sup>a</sup>anointed with oil, and their meat offering, and their <sup>o</sup>drink offerings. **16** And the priest shall bring *them* before the Lord, and shall offer his sin offering, and his burnt offering: **17** And he shall offer

the ram *for* a sacrifice of peace offerings unto the Lord, with the basket of unleavened bread: the priest shall offer also his meat offering, and his drink offering. **18** <sup>p</sup>And the Nazarite shall shave the head of his separation at the door of the tabernacle of the congregation, and shall take the hair of the head of his separation, and put *it* in the fire which *is* under the sacrifice of the peace offerings. **19** And the priest shall take the <sup>a</sup>sodden shoulder of the ram, and one unleavened cake out of the basket, and one unleavened wafer, and <sup>r</sup>shall put *them* upon the hands of the Nazarite, after *the hair of* his separation is shaven: **20** And the priest shall wave *them* *for* a wave offering before the Lord: <sup>s</sup>this *is* holy for the priest, with the wave breast and heave shoulder: and after that the Nazarite may drink wine.

<sup>5</sup> Heb. *full*. — <sup>i</sup> Acts 21. 26. — <sup>k</sup> Lev. 4. 2, 27, 32. — <sup>l</sup> Lev. 3. 6. — <sup>m</sup> Lev. 2. 4. — <sup>n</sup> Exod. 29. 2.

<sup>o</sup> Chap. 15. 5, 7, 10. — <sup>p</sup> Acts 21. 24. — <sup>q</sup> 1 Sam. 2. 15. — <sup>r</sup> Exod. 29. 23, 24. — <sup>s</sup> Exod. 29. 27, 28.

**13. This is the law of the Nazarite**—The following verses (13–21) contain the rites required for the discharge of a Nazarite of days, prescribing the mode of expressing his gratitude for the attainment of the object of his vow and for its successful termination. The whole list of sacrifices described in Lev. i–vii is exhausted, with the exception of the trespass offering, which is appropriated to a broken vow. **He shall be brought**—Literally, *he shall bring him*, or *it*—that is, the offering. We are left in doubt whether the priest brings the Nazarite, or he brings himself or his sacrifice, or some unknown person presents him. The English happily expresses the ambiguity.

**14. Lamb . . . without blemish**—See Lev. i, 3. **Peace offerings**—Since the occasion was joyous these festive offerings were especially pertinent. See Lev. iii, 1, and vii, 11–21, notes. The **sin offering** is pertinent to an involuntary sin, unknown yet presumed on the ground of human imperfection. See Lev. iv, 2, note, and concluding notes. Thus was the Nazarite not only estopped from claiming any merit, but he was also taught that even his best endeavours needed the blood of sprinkling, and that not even a conscience void of offence was to be trusted in as a ground of acceptance. See 1 Cor. iv, 4.

**15. Their meat offering**—See Lev.

ii, notes. The possessive “their” indicates that the meat offering and drink offering were not independent, but appendages to the preceding offerings, especially to the peace offering. Lev. vii, 12. The **drink offerings** symbolized gladness. For their nature see Lev. xxiii, 13, note.

**16. Sin offering, and . . . burnt offering**—The order is by no means accidental, but expresses the relative order of man’s religious duties; first to seek forgiveness, and then to consecrate himself entirely to God. See Introduction to Leviticus, (5.)

**18. Put it in the fire**—Traces of the hair sacrifice are found among the Greeks in the case of Achilles, at the funeral of Patroclus, who cut off his golden locks and threw them into the flood as a sacrifice to the river-god. Nero cut off his first beard, and, putting it into a box studded with jewels, consecrated it to Jupiter Capitolinus. Virgil says that the topmost lock was dedicated to the infernal gods. These practices may have been derived from the Jewish Nazarites.

**19. Sodden**—Cooked, usually boiled. **Unleavened**—See Lev. ii, 11, note.

**Wafer**—A thin cake. For the mode of baking it see Lev. ii, 4, wood-cut.

**20. Wave offering**—See Lev. vii, 30, note. **After that the Nazarite may drink wine**—The Hebrew *yayin*

**21** This is the law of the Nazarite who hath vowed, *and of his offering unto the Lord for his separation, besides that that his hand shall get*: according to the vow which he vowed, so he must do after the law of his separation.

**22** And the Lord spake unto Moses, saying, **23** Speak unto Aaron and unto his sons, saying, On this wise 'ye shall bless the children of Israel, saying unto them, **24** The Lord bless thee, and "keep thee: **25** The Lord "make

24. Jehovah bless thee, and keep thee:

*†* Lev. 9. 22; 1 Chron. 23. 13.—*u* Psa. 121. 7; John 17. 11.

*r* Psalm 31. 16; 67. 1; 80. 3, 7, 19; 119. 135; Dan. 9. 17.

is the most general term for wine which intoxicates. It is an open question whether the strong condemnation pronounced by the Bible against the effects of wine is not rather directed against intoxication and excess than against the substance itself. He who quotes the Nazarite as an example of total abstinence should also quote this permission of wine drinking after the period of his vow. The Pauline reason for abstinence, the removal of all stumbling-blocks from the path of the weak brother, is the only unanswerable, scriptural argument. Rom. xiv, 21, note. This removes the question from the sphere of immutable morality, into which extremists have wrongfully thrust it, to the sphere of prudential morality, where it belongs.

**21. Besides that that his hand shall get**—Better, *besides what his hand grasps*. R. V., "which he is able to get." The foregoing sacrifices are absolutely necessary to the discharge of a temporary Nazarite; but other sacrifices, according to his ability, are optional. In after times there grew up the charitable custom, on the part of the rich, of defraying the expenses of the sacrifices requisite for the discharge of indigent Nazarites. This was a very popular act among the Jews. See Acts xxi, 24, note.

The ordinance of Nazariteship is full of interest and practical instruction to all who desire, in a very special manner, to set themselves apart from things which, though not absolutely sinful in themselves, nevertheless tend to interfere with that intense devotion and entire consecration of heart requisite to that evangelical perfection which consists in loving God with all the heart. It moreover foreshadows the preeminent consecration of "the Naz-

arite" and of all who fully follow the example of "the Holy One."

#### THE FORM OF THE PRIESTLY BLESSING, 22-27.

The Book of Numbers is rich in fragments of ancient poetry, some of them of great beauty, and all elucidating the character of the times in which they were composed. Such is the poetical benediction of the high priest. From this mustard seed arose the overshadowing system of Hebrew and Christian liturgies, which Milton aptly styles "the manuals and handmaids of devotion, the lip-work of every prelatical liturgist, clapped together and quilted out of Scripture phrase." While the vast majority of Hebraists are unable to detect any rhythm of measures in Hebrew poetry, they find what has been called a rhythm of sentiment. Thus in this priestly blessing each period is divided into two members which balance each other by thought corresponding to thought in repetition and amplification. This parallelism is the distinctive feature of Hebrew poetry. Thus, in this benediction, are three sets of parallels, each containing two verbs.

**23. Aaron and . . . his sons**—It is not certain whether the blessing is a prerogative of the entire priesthood or of only the successors in the high priest's office. The Targum of Palestine adds to this verse these words: "While spreading forth the hands from the high place (place of speaking) in this tongue (form)."

**24. Bless thee**—This priestly benediction touchingly individualizes the whole congregation by the use of the singular pronoun. "He calleth his own sheep by name." **And keep thee**—The Targum adds, "from demons of the night, and things that

his face shine upon thee, and <sup>w</sup> be gracious unto thee: **26** <sup>x</sup> The Lord lift up his countenance upon thee, and <sup>y</sup> give thee peace. **27** <sup>z</sup> And they shall put my name upon the children of Israel, and <sup>a</sup> I will bless them.

**25. Jehovah make his countenance shine upon thee,  
And be gracious unto thee:**

**26. Jehovah lift up his countenance upon thee,  
And give thee peace.**

<sup>w</sup> Gen. 43, 29. — <sup>x</sup> Psa. 4, 6. — <sup>y</sup> John 14, 27; 2 Thess. 3, 15.

<sup>z</sup> Dent. 28, 10; 2 Chron. 7, 14; Isa. 43, 7; Dan. 9, 18, 19. — <sup>a</sup> Psa. 115, 12.

cause terror, and from demons of the noon and of the morning, and from malignant spirits and phantoms." The addition is quite human. The keeping power of God, exercised toward his children amid peril, is a source of wonderful comfort and confidence. The blended agency of God and the believer in this keeping is beautifully expressed by St. Peter—"Kept by the power of God through faith" (1 Pet. i, 5)—while the inheritance is also "reserved" or kept "in heaven for you." In this keeping free agency is not violated. See John xvii, 12, note.

**25. Make his face shine**—The Targum adds, "when occupied in the law, and reveal to thee its secrets." Anthropomorphic descriptions of God and boldness of metaphor are characteristic of Hebrew poetry. "If the light of the sun is sweet and pleasant to behold, the light of the divine countenance, the everlasting light, is the sum of all delight."—*Baumgarten*. Stripped of figure, the prayer is that Jehovah may deal kindly with Israel, as is indicated in the following part of the parallelism. **And be gracious unto thee**—It is a mere play of the fancy to make sharp distinctions between the blessings invoked in these verses. Thus Luther refers the first blessing to bodily good, the second to the spiritual nature and soul, and the third to the same with a desire for final victory over the cross, death, the devil, the world, and the flesh.

**26. Lift up his countenance**—Look at. This phrase is used by David to denote Jehovah's deliverance of men out of their distresses. Psa. iv, 6; xxi, 6; xxxiii, 18. **Give thee peace**—This is not a mere negative blessing, exemption from unrest and

warfare; but, like the peace that Christ left as a legacy to believers, it includes all blessing of a positive kind, all well-being. See especially John xiv, 27, note. The Targum adds, "peace in thy end. And they shall bestow the benediction of my name upon the children of Israel, and I, by my word, will bless them." The threefold structure of this benediction, copied by St. Paul in the so-called apostolic benediction, suggests that it was a designed adumbration of the Trinity so clearly revealed in the New Testament. The Fathers and early theologians urged this as a proof text of this profound Christian mystery, which rests upon abundant and undoubted scriptural proofs. As the threefold repetition expresses the thought as strongly as possible, so this triune blessing calls down the fulness of grace enfolded in that absolute Being, Jehovah, which in the Christian dispensation is unfolded through the Father, Son, and Holy Spirit.

"Eternal Sun of righteousness,  
Display thy beams divine,  
And cause the glories of thy face  
Upon my heart to shine.

"Lift up thy countenance serene,  
And let thy happy child  
Behold, without a cloud between,  
The Godhead reconciled."—*C. Wesley*.

**27. They shall put my name**—The name of a man is the medium in which his personality floats from mind to mind. But the name of Jehovah, when thus invoked upon obedient Israel, signified more than that: it conveyed, in a measure, the attributes for which that name stands. Hence to ask in the name of Christ is to lay hold of his living and omnipresent personality as substantive and real. Professor Bush suggests that the blessing in the name of Jehovah is putting his name upon



## CHAPTER VII.

AND it came to pass on the day that Moses had fully <sup>a</sup>set up the tabernacle, and had anointed it, and sanctified it, and all the instruments thereof, both the altar and all the vessels thereof, and had anointed them, and sanctified them; <sup>2</sup> That <sup>b</sup>the princes of Israel, heads of the house of their fathers, who *were* the princes of the tribes, and were over them that were numbered, offered: <sup>3</sup> And they brought their offering before the LORD, six covered wagons, and twelve oxen; a wagon for two of the princes, and for each one an ox: and

<sup>a</sup> Exod. 40, 18; Lev. 8, 10, 11. — <sup>b</sup> Chap. 1, 4, etc. — <sup>c</sup> Heb. *who stood*.

Israel. He thus translates the words, "And thus shall ye put my name," etc. In John xvii, 12, Jesus says, "I kept them in thy name," probably referring to the priestly benediction.

## CHAPTER VII.

## THE DEDICATORY GIFTS OF THE PRINCES.

This historical item would naturally have been recorded in Leviticus at the beginning of chap. vii, before the account of the consecration of the tabernacle and its furniture. But it was deferred in order to preserve the continuity of the Sinaitic laws. Moreover, there is a logical consistency in the mention of these offerings immediately before the departure from Sinai, because they comprised the facilities necessary for the transportation of the tabernacle to Canaan. The presentation of the gifts could not have occupied the entire time of these twelve days, so that the publication of the laws was probably carried on during a portion of each day. The whole book of Leviticus occupied only a month. Hence we infer that a great economy of time was practised by Moses.

1. **On the day** — *Yom* is here used indefinitely for the whole period of twelve days occupied in presenting the gifts. **Anointed it** — Because the sanctuary and altar were the principal things and sanctified the oblations. Matt. xxiii, 17, 19; see Gen. xxviii, 18; Lev. viii, 10, 11, notes.

2. **Princes of Israel** — See chap. i, 5-16, notes.

they brought them before the tabernacle. <sup>4</sup> And the LORD spake unto Moses, saying, <sup>5</sup> Take *it* of them, that they may be to do the service of the tabernacle of the congregation; and thou shalt give them unto the Levites, to every man according to his service. <sup>6</sup> And Moses took the wagons and the oxen, and gave them unto the Levites. <sup>7</sup> Two wagons and four oxen <sup>c</sup>he gave unto the sons of Gershon, according to their service: <sup>8</sup> <sup>d</sup>And four wagons and eight oxen he gave unto the sons of Merari, according unto their service, <sup>e</sup>under the hand of Ithamar the son of Aaron the priest.

<sup>c</sup> Chapter 4, 25. — <sup>d</sup> Chapter 4, 31. — <sup>e</sup> Chapter 4, 27, 33.

## THE GIFT OF WAGONS AND OXEN, 3-9.

3. **Six covered wagons** — We cannot defend "litters" as the vehicles here intended, as argued by Gesenius and De Wette. The word *הֶחָרֹשׁ* etymologically signifies *a rolling thing*. This meaning is confirmed by its mention in connexion with yokes of oxen. Six times it is translated *wagons*, fifteen times *cart*, and once *chariot*. These covered wagons were probably constructed on Egyptian models. Herodotus mentions a four-wheeled Egyptian vehicle used for sacred purposes. Every two princes gave a wagon and each gave an ox. There is no record of any invitation given by Moses for the presentation of these, as there was in the case of the materials for the tabernacle. We have only a part of his sayings. See closing note on Lev. xxv.

5. **To every man** — These gifts were to be distributed among the Levites as they needed them, giving the most to those families which were required to bear the heaviest burdens. See chap. iv, 21-28, notes.

7. **The sons of Gershon**, having the smallest number competent to serve, and having only the curtains, coverings, and hangings, received only two wagons and four oxen. See census of competent Levites, chap. iv, 34-49, notes.

8. **The sons of Merari**, though the most numerous, were required to transport the framework and boards of the tabernacle, the heaviest burden. Hence they received more wagons and oxen. **Ithamar** superintended both the

**9** But unto the sons of Kohath he gave none: because 'the service of the sanctuary belonging unto them *was* that they should bear upon their shoulders.

**10** And the princes offered for<sup>h</sup> dedicating of the altar in the day that it was anointed, even the princes offered their offering before the altar.

**11** And the Lord said unto Moses, They shall offer their offering, each

*f* Chap. 4, 15.—*g* Chap. 4, 6, 8, 10, 12, 14; 2 Sam. 6, 13.—*h* See Deut. 20, 5; 1 Kings 8, 63; 2 Chron.

Gershonites and the Merarites. Chap. iv, 28, 33.

**9. The sons of Kohath** received no vehicles, because the sacred furniture might not be drawn by beasts. Only with the greatest precaution could it be approached and borne by its appointed Levitical guardians. Chap. iv, 4–20, notes.

#### GIFTS FOR THE ALTAR, 10–88.

Each prince gave silver, gold, incense, fine flour, oil, specimens of all the sacrificial animals excepting birds, all the requisites, salt excepted, for all the kinds of offerings except the trespass offering. The aggregate was: silver, twenty-four hundred shekels; gold, one hundred and twenty shekels; twelve spoonfuls of incense; twenty-four vessels full of fine flower and oil; thirty-six bullocks and oxen; one hundred and forty-four sheep, and seventy-two goats. Considering the circumstances of the donors, these were truly princely offerings. Thus the princes testified their joy and faith in the coming Messiah, whom the altar prefigured, by whom they should offer the sacrifice of praise to God continually. Heb. xiii. 10–15.

**10, 11. In the day**—This “anointing” of the altar extended over a period of twelve days; so Knobel supposes that one day was allowed to each prince for the purpose of a greater display. But Mosaism makes no provision for ostentatious giving and worship, any more than does Christianity, which explicitly forbids it. Matt. vi, 2–7, notes. A better reason is found in the nature and number of a portion of the gifts which were for immediate offering. Two hundred and fifty-two animals

prince on his day, for the dedicating of the altar.

**12** And he that offered his offering the first day was 'Nahshon the son of Amminadab, of the tribe of Judah:

**13** And his offering *was* one silver charger, the weight whereof *was* a hundred and thirty *shekels*, one silver bowl of seventy shekels, after<sup>h</sup> the shekel of the sanctuary; both of them *were* full of fine flour mingled with oil for a<sup>i</sup> meat

7, 5, 9; Ezra 6, 16; Neh. 12, 27; Psa. 30, title.—*i* Chap. 2, 3.—*k* Exod. 30, 13.—*l* Lev. 2, 1.

could not be slain and offered in one day by three priests, even if the altar had been sufficiently large, nor was it convenient to keep so large a drove at the door of the tabernacle till they could all be offered. Hence the extended time required for the presentation of these gifts, a few each day. Another reason is assigned in the following words, **for the dedicating of the altar**. By this protracted service and twelvefold offering the dedication of the altar was rendered impressive. See 1 Kings viii, 63, note. The order in which the princes came with their offerings is that of the tribes in the camp. Chap. ii. Their names are the same as those of the census board associated with Moses in the enumeration of Israel. Chap. i, 5–15, note.

**13. Charger**—Rather, a *dish* or *bowl* for receiving water or blood. Throughout this chapter, and nowhere else, it is incorrectly translated **charger**; but in chap. iv, 7, Exod. xxv, 29, xxxvii, 16, it is rendered *dish*. The Arabic indicates that it was a deep dish. It is not probable that a mixture of flour and oil would have been brought in a platter. **Bowl**—Or *basin*, as in chap. iv, 14, Exod. xxvii, 3, xxxviii, 3. Between the various vessels bearing the name of basin, bowl, charger, cup, and dish, it is impossible now to ascertain the precise distinction, as very few, if any, remains of early Jewish metal-ware are known to exist. The tabernacle must have been well supplied with basins or bowls of large capacity for receiving the blood of the sacrifices. Lev. i, 5. **Shekel of the sanctuary**—See chap. iii, 47, note. **Meat offering**—See Lev. ii, notes.

offering: **14** One spoon of ten *shekels* of gold, full of <sup>m</sup>incense: **15** <sup>a</sup>One young bullock, one ram, one lamb of the first year, for a burnt offering: **16** One kid of the goats for a <sup>o</sup>sin offering: **17** And for <sup>a</sup>a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Nahshon the son of Amminadab.

**18** On the second day Nethaneel the son of Zuar, prince of Issachar, did offer: **19** He offered for his offering one silver charger, the weight whereof *was* a hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering: **20** One spoon of gold of ten *shekels*, full of incense: **21** One young bullock, one ram, one lamb of the first year, for a burnt offering: **22** One kid of the goats for a sin offering: **23** And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Nethaneel the son of Zuar.

**24** On the third day Eliab the son of Helon, prince of the children of Zebulun, *did offer*: **25** His offering *was* one silver charger, the weight whereof *was* a hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering: **26** One golden spoon of ten *shekels*, full of incense: **27** One young bullock, one ram, one lamb of the first year, for a burnt offering: **28** One kid of the goats for a sin offering: **29** And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Eliab the son of Helon.

**30** On the fourth day Elizur the son of Shedeur, prince of the children of Reuben, *did offer*: **31** His offering *was* one silver charger of the weight of a hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering: **32** One golden spoon of ten *shekels*, full of incense: **33** One young

bullock, one ram, one lamb of the first year, for a burnt offering: **34** One kid of the goats for a sin offering: **35** And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Elizur the son of Shedeur.

**36** On the fifth day Shelumiel the son of Zurishaddai, prince of the children of Simeon, *did offer*: **37** His offering *was* one silver charger, the weight whereof *was* a hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering: **38** One golden spoon of ten *shekels*, full of incense: **39** One young bullock, one ram, one lamb of the first year, for a burnt offering: **40** One kid of the goats for a sin offering: **41** And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Shelumiel the son of Zurishaddai.

**42** On the sixth day Eliasaph the son of Deuel, prince of the children of Gad, *offered*: **43** His offering *was* one silver charger of the weight of a hundred and thirty *shekels*, a silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering: **44** One golden spoon of ten *shekels*, full of incense: **45** One young bullock, one ram, one lamb of the first year, for a burnt offering: **46** One kid of the goats for a sin offering: **47** And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Eliasaph the son of Deuel.

**48** On the seventh day Elishama the son of Ammihud, prince of the children of Ephraim, *offered*: **49** His offering *was* one silver charger, the weight whereof *was* a hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering: **50** One golden spoon of ten *shekels*, full of incense: **51** One young bullock, one ram, one lamb of the first year, for a burnt offering: **52** One

*m* Exod. 30, 34.—*n* Lev. 1, 2.

*o* Lev. 4, 23.—*p* Lev. 3, 1.

**14. One spoon . . . of gold, full of incense**—Since incense symbolizes prayer, there is here strikingly typified the duty of accompanying our gifts to the Lord with earnest supplication. He cannot receive a prayerless offering

such as the worldling sometimes brings to God's altar.

**15. Burnt offering**—See Lev. i. notes.

**16. Sin offering**—See Lev. iv. notes.

**17. Peace offerings**—See Lev. iii, and vii, 11–21, notes.

kid of the goats for a sin offering: **53** And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Elishama the son of Ammihud.

**54** On the eighth day *offered* Gamaliel the son of Pedahzur, prince of the children of Manasseh: **55** His offering *was* one silver charger of the weight of a hundred and thirty *shekels*, one silver bowl of seventy *shekels*, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering: **56** One golden spoon of ten *shekels*, full of incense: **57** One young bullock, one ram, one lamb of the first year, for a burnt offering: **58** One kid of the goats for a sin offering: **59** And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Gamaliel the son of Pedahzur.

**60** On the ninth day Abidan the son of Gideoni, prince of the children of Benjamin, *offered*: **61** His offering *was* one silver charger, the weight whereof *was* a hundred and thirty *shekels*, one silver bowl of seventy *shekels*, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering: **62** One golden spoon of ten *shekels*, full of incense: **63** One young bullock, one ram, one lamb of the first year, for a burnt offering: **64** One kid of the goats for a sin offering: **65** And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Abidan the son of Gideoni.

**66** On the tenth day Ahiezer the son of Ammishaddai, prince of the children of Dan, *offered*: **67** His offering *was* one silver charger, the weight whereof *was* a hundred and thirty *shekels*, one silver bowl of seventy *shekels*, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering: **68** One golden spoon of ten *shekels*, full of incense: **69** One young bullock, one ram, one lamb of the first year, for a burnt offering: **70** One kid of the goats for a sin offering: **71** And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Ahiezer the son of Ammishaddai.

**72** On the eleventh day Pagiel the son of Ocran, prince of the children of

Asher, *offered*: **73** His offering *was* one silver charger, the weight whereof *was* a hundred and thirty *shekels*, one silver bowl of seventy *shekels*, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering: **74** One golden spoon of ten *shekels*, full of incense: **75** One young bullock, one ram, one lamb of the first year, for a burnt offering: **76** One kid of the goats for a sin offering: **77** And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Pagiel the son of Ocran.

**78** On the twelfth day Ahira the son of Naphtali, *offered*: **79** His offering *was* one silver charger, the weight whereof *was* a hundred and thirty *shekels*, one silver bowl of seventy *shekels*, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering: **80** One golden spoon of ten *shekels*, full of incense: **81** One young bullock, one ram, one lamb of the first year, for a burnt offering: **82** One kid of the goats for a sin offering: **83** And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Ahira the son of Enan. **84** This *was* the dedication of the altar, in the day when it was anointed, by the princes of Israel: twelve chargers of silver, twelve silver bowls, twelve spoons of gold: **85** Each charger of silver *weighing* a hundred and thirty *shekels*, each bowl seventy: all the silver vessels *weighed* two thousand and four hundred *shekels*, after the shekel of the sanctuary: **86** The golden spoons *were* twelve, full of incense, *weighing* ten *shekels* apiece, after the shekel of the sanctuary: all the gold of the spoons *was* a hundred and twenty *shekels*. **87** All the oxen for the burnt offering *were* twelve bullocks, the rams twelve, the lambs of the first year twelve, with their meat offering: and the kids of the goats for sin offering twelve. **88** And all the oxen for the sacrifice of the peace offerings *were* twenty and four bullocks, the rams sixty, the he goats sixty, the lambs of the first year sixty. This *was* the dedication of the altar, after that it was <sup>1</sup>anointed. **89** And when Moses was gone into the tabernacle of the congregation <sup>2</sup>to speak with <sup>2</sup>him, then he

<sup>1</sup> Verse 1.—<sup>2</sup> Chap. 12. 8; Exod. 33. 9, 11.

<sup>2</sup> That is, God.

**89. To speak with him**—With Jehovah. “Whilst the tribe-princes had

thus given to the altar the consecration of a sanctuary of their God, through



heard \*the voice of one speaking unto him from off the mercy seat that *was* upon the ark of testimony, from between the two cherubim: and he spake unto him.

#### CHAPTER VIII.

**AND** the Lord spake unto Moses, *saying*, **2** Speak unto Aaron, and say unto him, When thou <sup>a</sup>lightest the lamps, the seven lamps shall give light

*s* Exod. 25. 22. — *a* Exod. 25. 37; 40. 25.

their sacrificial gifts, Jehovah acknowledged it as his sanctuary by causing Moses, when he went into the tabernacle to speak to him and to present his own entreaties and those of the people, to hear the voice of Him that spake to him from between the two cherubim upon the ark of the covenant." — *Keil and Delitzsch*. **The voice of one speaking**—This is a proof that Jehovah sometimes communicated his will by words addressed to the ear. "This voice from the inmost sanctuary to Moses, the representative of Israel, was Jehovah's reply to the gladness and promptness with which the princes of Israel responded to him, and made the tabernacle, on their part, a place of holy meeting." — *Baumgarten*. Hence the pertinence of this verse to the account of the dedicatory gifts.

#### CHAPTER VIII.

##### THE LEVITES—THEIR CONSECRATION AND AGE.

This chapter is introduced by brief directions respecting the lighting of the lamps and the manner of placing them, (1-4;) then follows the separation, cleansing, and consecration of the Levites, (5-22.) and the age-limits of their service, (23-26.)

##### THE LAMPS, 1-4.

**2. The seven lamps shall give light over against the candlestick** —R. V., "in front of." The Hebrew here is very explicit, yet it is difficult to imagine how the lamps on the candlestick are to give light over against its face or front. This face was the front shown by the seven arms, as they formed a straight line. Since the chandelier stood on the south side of

over against the candlestick. **3** And Aaron did so; he lighted the lamps thereof over against the candlestick, as the Lord commanded Moses. **4** <sup>b</sup>And this work of the candlestick *was of* beaten gold; unto the shaft thereof, unto the flowers thereof, *was* <sup>c</sup>beaten work: <sup>d</sup>according unto the pattern which the Lord had showed Moses, so he made the candlestick.

*b* Exod. 25. 31. — *c* Exod. 25. 18. — *d* Exod. 25. 40.

the holy place, the face or front would be northward toward the table of showbread, and not eastward toward the door of the tabernacle, so that more light was cast northward than eastward, inasmuch as a priest entering in would see the lamps all in a line as one light. The south side of the chandelier could not be called the front, because the lamps were not symmetrically constructed, the wick not being in the middle, but at the edge, so that the light was thrown upon one side, illuminating this front space more than that behind. Throughout the Scriptures oil is a symbol of the Holy Spirit by which believers are filled with light and life. Zech. iv, 2-12; Matt. xxv. 1-13; Acts x, 38; Heb. i, 9; 1 John ii, 20, 27. The showbread typifies Christ, the Bread of life. The chandelier pouring its full blaze northward upon the showbread beautifully sets forth the great office of the Spirit in the "holy place" of the sanctified heart. "He shall glorify me; for he shall receive of mine and show it unto you." John xvi, 14, note.

##### THE CONSECRATION OF THE LEVITES, 5-22.

Already have Aaron and his sons, the purely sacerdotal family of the tribe of Levi, been anointed and inducted into their sacred office. It remains now to set apart the rest of the tribe to their calling as the bearers and custodians of the tabernacle and its furniture. They had recently been presented to Aaron, and by him charged with the duties to which they were to be set apart as substitutes for the firstborn males. Chap. iii, 5-13, notes. Thus was fulfilled with singular precision the prophecy of Jacob, Gen. xlix, 5-7. Up to the time of these ordinations the Israelites had

5 And the Lord spake unto Moses, saying, ■ Take the Levites from among the children of Israel, and cleanse them. 7 And thus shalt thou do unto them, to cleanse them: Sprinkle <sup>e</sup> water of purifying upon them, and <sup>14</sup>let them shave all their flesh, and let them wash their clothes, and so make themselves clean 8 Then let them take a young bullock

<sup>e</sup> Chap. 19. 9, 17, 18.—1 Heb. *let them cause a razor to pass over*, etc.

worshipped the God of their fathers after their fathers' manner, the first-born being priests, the eldest son of each house inheriting the priestly office. Exod. xxiv, 5. The first step toward a change was made in the institution of an hereditary priesthood in the family of Aaron, during the first retirement of Moses to the solitudes of Sinai. Exod. xxviii, 1. The next extension of the priestly order grew out of the terrible crisis of Exod. xxxii. The first, and awful self-consecration of the Levites, was when they rallied at the call of Moses, every man against his idolatrous brother-Hebrew, and thus stemmed the progress of the evil. From this hour the tribe stood forth apart, recognizing in this bloody vindication of Jehovah the spiritual as higher in value than the natural, and therefore they were counted worthy to be henceforth what Ewald styles "an Israel within an Israel."

6. **Take the Levites**—Separation must precede consecration. Exod. xxxiii, 16; 2 Cor. vi, 17. **Cleanse them**—This was done by three rites—sprinkling, shaving, and washing the clothes. This ceremonial purification of their bodies not only taught the necessity of spiritual sanctification, but to devout believers it had a tendency to this high end. Faith in God evinced by obedience is purifying.

7. **Water of purifying**—Literally, *sin-water*, or *water sin-purging*. The Hebrew word for sin or sin offering is involved in this term. This water is nowhere explained. It must not be confounded with the water prescribed for the cleansing of the leper, (Lev. xiv, 5;) and, also, it must be distinguished from the water of separation for purifying both persons and houses defiled by a corpse. Chap. xix, 9. It

with <sup>h</sup>his meat offering, *even* fine flour mingled with oil, and another young bullock shalt thou take for a sin offering. 9 <sup>h</sup>And thou shalt bring the Levites before the tabernacle of the congregation: <sup>1</sup>and thou shalt gather the whole assembly of the children of Israel together. 10 And thou shalt bring the Levites before the Lord: and the children of

<sup>f</sup> Lev. 14. 8, 9.—<sup>g</sup> Lev. 2. 1.—<sup>h</sup> See Exod. 29. 4; 41. 12.—<sup>i</sup> Lev. 8. 3.

cannot be simply clean water that is denominated "sin-water," but water specially provided in the tabernacle for the cleansing of the priests for their duties. **Shave all their flesh**—Literally, *cause a razor to pass over all their flesh*. Cutting the hair in the regular way of adorning the body is all that is enjoined. A different word is used for shaving to baldness. **Wash their clothes**—This was generally enjoined as a preparation for worship, (Gen. xxxv, 2, Exod. xix, 10,) but was not required of the priests, because they received holy vestments. The Levites were not commanded to wash their bodies, because they were not leprous nor corpse-defiled. The priests washed themselves often because they handled the most holy things. Since robes symbolize character, (Jude 23,) their cleansing is emblematic of heart-purification. See Rev. vi, 11; vii, 14.

8. **Sin offering**—See Lev. iv, notes. This occurrence of the sin-offering, in all consecratory as well as expiatory rites, impressively teaches the widespread pollution of sin either inadvertent and involuntary or wilful and known.

9, 10. **The whole assembly**—Representatively, through the elders and principal persons of the several tribes. See chap. i, 18, xiv, 2, 7, notes. Moreover, it would be impossible for all the children of Israel to **put their hands upon the Levites**. This is a natural form by which benediction has been expressed in all ages and among all people. It is usually the act of one superior in age or official position. Neither Moses nor Aaron monopolizes this ceremony, because the aim of this symbolic act is not to confer authority, but to transfer to the Levites the national ob-

Israel \*shall put their hands upon the Levites: **11** And Aaron shall <sup>2</sup>offer the Levites before the Lord for an <sup>3</sup>offering of the children of Israel, that <sup>4</sup>they may execute the service of the Lord. **12** <sup>1</sup>And the Levites shall lay their hands upon the heads of the bullocks: and thou shalt offer the one for a sin offering, and the other for a burnt offering, unto the Lord, to make an atonement for the Levites. **13** And thou shalt set the Levites before Aaron, and before his sons, and offer them for an offering unto the Lord. **14** Thus shalt thou separate the Levites from among the children of Israel: and the Levites shall be <sup>m</sup>mine. **15** And after that shall the Levites go in to do the service of the tabernacle of the congregation: and thou

shalt cleanse them, and <sup>n</sup>offer them for an offering. **16** For they are wholly given unto me from among the children of Israel; <sup>n</sup>instead of such as open every womb, *even instead of* the firstborn of all the children of Israel, have I taken them unto me. **17** <sup>p</sup>For all the firstborn of the children of Israel are mine, both man and beast: on the day that I smote every firstborn in the land of Egypt I sanctified them for myself. **18** And I have taken the Levites for all the firstborn of the children of Israel. **19** And <sup>q</sup>I have given the Levites as <sup>5</sup>a gift to Aaron and to his sons from among the children of Israel, to do the service of the children of Israel in the tabernacle of the congregation, and to make an atonement for the children of Israel:

*k* Lev. 1. 4.—<sup>2</sup> Heb. *wave*.—<sup>3</sup> Heb. *wave offering*.—<sup>4</sup> Heb. *they may be to execute*, etc.—*l* Exod. 29. 10.—*m* Chap. 3. 45; 1s. 9.

*n* Verses 11, 13.—*o* Chap. 3. 12, 45.—*p* Exod. 13. 2, 12, 13, 15; chap. 3. 13; Luke 2. 23.—*q* Chap. 3. 9.—<sup>5</sup> Heb. *given*.

ligation to serve Jehovah in the person of the firstborn of Israel. Hence the rite is performed by the tribe-princes in behalf of all the people, "as a sign that they released them from the possession of the nation, and assigned and handed them over to Jehovah" (Knobel) as perpetual substitutes for the firstborn. The authority came solely from him. No man, no body of men can make a true minister in holy things of one whom God has not qualified and called.

**11. Aaron shall offer the Levites**—Literally, *wave the Levites*. In the wave offering portions of the victims were waved to and fro at the altar, (Lev. vii, 30, note,) but in the case of men they no doubt were solemnly led backward and forward before the altar.

**12. The Levites shall lay their hands**—This imposition of hands differs from that in verse 10, inasmuch as it symbolically transfers guilt, (see Lev. i, 4, note,) which is implied in **an atonement**. See Lev. iv, 20; xvi, 10–34, notes. Even those whom God has accepted as a gift must be atoned for before they can begin to serve around the sanctuary. But there are in the Pentateuch no precepts regulating the personal conduct and life of the Levites as are there given for the priests, Lev. xxi.

**16. Wholly given**—The Hebrew *nethunim, nethunim, given, given*, is emphatic by repetition. (See chap. iii, 9,

note.) At first they were the only attendants of the priests, and performed all the menial service. Subsequently they were re-enforced by three hundred and twenty captive Midianites, (chap. xxxi, 47,) and still later by the condemned Gibeonites. Josh. ix, 27, note. When the service became more stately and onerous David and the princes further strengthened the Levites by the gift of the Nethinim, either prisoners of war or a remnant of the Canaanites, to live within the enclosure of the temple and to do its rougher work. Ezra viii, 20. Two hundred and twenty of these were enrolled by Ezra among the Levites to supply their lack of service through a decline of their zeal for Jehovah.

**19. To make an atonement**—This looks toward priestly functions to be discharged by the Levites. Though it is not probable that they alone ever sprinkled the blood of the sacrifices, which is a purely sacerdotal act, yet they assisted the priests who sprinkled the blood "which they received of the hand of the Levites," (2 Chron. xxx, 16,) and were drawn more and more clearly to the priests by being released from menial service through the substitution of the Nethinim. Hence they soon became teachers, interpreters, chanters of Hebrew psalmody, and special guardians of the sanctity of the sabbath. Neh. xiii, 22. The last prophet of the Old

that "there be no plague among the children of Israel, when the children of Israel come nigh unto the sanctuary. **20** And Moses, and Aaron, and all the congregation of the children of Israel, did to the Levites according unto all that the Lord commanded Moses concerning the Levites, so did the children of Israel unto them. **21** "And the Levites were purified, and they washed their clothes; "and Aaron offered them *as* an offering before the Lord; and Aaron made an atonement for them to cleanse them. **22** "And after that went the Levites in to do their service in the tabernacle of the congregation before Aaron, and before his sons:

*r* Chap. 1. 53; 16. 46; 18. 5; 2 Chron. 26. 16. —  
*s* Verse 7. — *t* Verses 11, 12. — *u* Verse 15. —  
*v* Verse 5, etc. — *w* See chap. 4. 3; 1 Chron. 23.

Testament predicts that in the latter days the Lord "shall purify the sons of Levi." **That there be no plague**—The inner sanctuaries of the tabernacle, the apartment of the priests, and the holy of holies were inaccessible to strangers, that is, non-Levites. Hence the appointment of the Levites to be guardians of the tabernacle and safeguards of the people lest they be smitten by the stroke of Jehovah's wrath. See chap. i. 51, 53, notes.

**21. Aaron offered them**—As a wave offering, by marching them to and fro before the altar.

#### AGE LIMITS TO LEVITICAL SERVICE, 23–26.

There is great propriety in fixing the limits of active service in the case of all who are set apart to an office for life. Yet the priests for some reason were not restricted in this respect. The office of the sons of Aaron did not require the same degree of physical strength as that of the Levites; whereas, the service of the latter being more severe, especially until the tabernacle was permanently located, it was more necessary that they should be protected by the law. See chap. iv. 3. For the discrepancy between twenty-five years, the lower limit in this chapter, and thirty years, as prescribed in chapter iv, see General Remarks, (2,) at the end of the latter chapter. "In Moses's time the Levites from the age of twenty-five were employed in the lighter kinds of

"as the Lord had commanded Moses concerning the Levites, so did they unto them.

**23** And the Lord spake unto Moses, saying, **24** *This is it that belongeth* unto the Levites: "from twenty and five years old and upward they shall go in "to wait upon the service of the tabernacle of the congregation: **25** And from the age of fifty years they shall "cease waiting upon the service *thereof*, and shall serve no more: **26** But shall minister with their brethren in the tabernacle of the congregation, "to keep the charge, and shall do no service. Thus shalt thou do unto the Levites touching their charge.

3. 24, 27. — 6 Heb. *to war the warfare of*, etc., 1 Tim. i. 18. — 7 Heb. *return from the warfare of the service*. — *a* Chap. i. 53.

service, while, for the transportation of the heavier materials of the tabernacle, when the Israelites were on the march, men older and stronger were required. After the temple was built, its much less onerous service permitted the standard of age to be lowered to twenty years. After the age of fifty the Levites were simply to **keep the charge**, or guard, in the tabernacle, but were exempted from all laborious duties."—Haley.

**24. Wait upon the service**—Literally, *war the warfare*. This is often referred to by St. Paul. 1 Cor. ix. 7; 2 Cor. x. 4; 1 Tim. i. 18; vi. 12; 2 Tim. ii. 3–5. It signifies service involving strenuous efforts and hardships. The widespread establishment of synagogues in later ages afforded to both priests and Levites a broad field of labour. For though they were not required to teach in the synagogue, yet whenever they were present precedence was given to them. The Levites seldom appear in the New Testament except as the type of a formal worship without sympathy and without love. They had ceased "to war a good warfare." See Luke x. 32.

## CHAPTER IX.

### THE SECOND PASSOVER.

Directions are given respecting the regular passover, (1–5,) and also a supplementary one for the unclean and the absent, (6–14.) The removals and encampments of Israel are directed by the Divine Presence in the cloud,



## CHAPTER IX.

AND the LORD spake unto Moses in the wilderness of Sinai, in the first month of the second year after they were come out of the land of Egypt, saying, **2** Let the children of Israel also keep <sup>a</sup>the passover at his appointed season. **3** In the fourteenth day of this

<sup>a</sup> Exod. 12. 1, etc.; Lev. 23. 5; chap. 28. 16; Deut. 16. 1, 2.

(15-23.) The proper place for the signs and signals of the march would naturally be just before the beginning of the march. But the time for the celebration of the passover was before the census on the first day of the *second month*. Hence a strictly chronological arrangement would have put the first fourteen verses at the beginning of this book or in the book of Leviticus, or, more accurately still, at close of Exodus. One of the Hebrew doctors relieves this and similar apparent discrepancies in the history of the Sinaitic legislation by the adage, "There is no order of former and latter in the law." Houbigant says: "It is enough to know that these books contain an account of things transacted in the days of Moses, though not in their regular or chronological order." Some Christian writers extend this remark to Christ and the gospels, because the laws defining uncleanness had been given since the passover supplementary legislation was required respecting the admission of the unclean to this rite. "It is in connexion with the decision of this question that the reference to the original institution occurs." Moreover, a special divine warrant was requisite, since at the first passover there is no intimation that it was to be kept in the wilderness. It was not kept again till after the crossing of the Jordan. Josh. v, 10-12, notes.

**1. And the Lord spake**—The Hebrew preterite may be translated as a pluperfect, thus, *had spoken*. This would give this section of the law an earlier origin than the present rendering, namely, immediately after the erection of the tabernacle. Exod. xl, 2, 17.

**3. At even**—Heb., *between the two evenings*. The first evening began when

month, <sup>1</sup>at even, ye shall keep it in his appointed season: according to all the rites of it, and according to all the ceremonies thereof, shall ye keep it. **4** And Moses spake unto the children of Israel, that they should keep the passover. **5** And <sup>b</sup>they kept the passover on the fourteenth day of the first month at even

<sup>1</sup> Heb. *between the two evenings*, Exod. 12. 6.—<sup>b</sup> Josh. 5. 10.

the sun crossed the meridian, and the second at sunset. See Exod. xii, 6, note **According to all the rites**—R. V., "statutes." The changed circumstances must have rendered some slight variations necessary. There is no express command, it is true, that the blood, instead of being smeared upon the lintel and posts of the doors or entrances to the tents, should be sprinkled upon the altar of burnt offering, but it is quite probable that this change was made, since there was no destroying angel about to pass through the camp, while there was a newly-consecrated altar upon which the blood of all animals slain for food, as well as in sacrifice, was to be poured out. See Lev. xvii, 1-6, notes. The objection raised by Kurtz, that the priests, Aaron, Eleazar, and Ithamar, would be unable to perform this service, is relieved by the suggestion that they were assisted by the Levites in every thing but the act of sprinkling. See chap. viii, 19, note. Assuming that one sheep a year old would furnish a supper for fifteen males and fifteen females, 80,000 lambs would be required. If it was possible in the time of the Emperor Nero to sprinkle upon the altar of the temple the blood of 256,500 paschal lambs in one afternoon by actual count, according to Josephus, it must have been possible in Moses's time to sprinkle the blood of less than one third of that number upon an altar five cubits square. But this difficulty disappears if we suppose that the law of the passover takes the precedence of subsequent laws for the treatment of the blood. In this case each slayer of a lamb disposes of the blood at his own tent. A pastoral nation could easily furnish one sheep for every thirty of its population.

in the wilderness of Sinai: according to all that the LORD commanded Moses, so did the children of Israel.

**6** And there were certain men, who were *defiled* by the dead body of a man, that they could not keep the pass-over on that day: *and they came before Moses and before Aaron on that day.* **7** And those men said unto him, *We are defiled by the dead body of a man: wherefore are we kept back, that we may not offer an offering of the LORD in his appointed season among the children of Israel?* **8** And Moses said unto

them, Stand still, and *“I will hear what the LORD will command concerning you.”*

**9** And the LORD spake unto Moses, saying, **10** Speak unto the children of Israel, saying, *“If any man of you or of your posterity shall be unclean by reason of a dead body, or be in a journey afar off, yet he shall keep the passover unto the LORD.”* **11** *“The fourteenth day of the second month at even they shall keep it, and eat it with unleavened bread and bitter herbs.”* **12** *“They shall leave none of it unto the morning, nor break*

*c* Chap. 5. 2: 19, 11, 16; see John 18. 28. — *d* Exod. 18. 15, 19, 26; chap. 27. 2. — *e* Chap.

27. 5. — *f* 2 Chron. 30. 2, 15. — *g* Exod. 12. 8. — *h* Exod. 12. 10. — *i* Exod. 12. 46; John 19. 36.

### THE SUPPLEMENTAL PASSOVER, 6-14.

Only ceremonially clean persons could share in this sacrificial meal. Since there were many sources of defilement during seven days, and some during longer terms, it follows that there would naturally be a large number of persons at any given time disqualified. Out of so large a population some would naturally be absent at the regular pass-over. For these two classes an extra passover one month later is now authorized by Jehovah. But, as a safeguard against the perversion of this permission into an excuse for postponing it unnecessarily and merely from indifference, on the ground that he could make it up afterward, the threat of excision is held up to deter from any such abuse of this supplementary passover. The requirement that all Israel should partake of this sacrifice—especially this provision for its repetition—indicates that it is of vital importance to each, and symbolizes some act indispensable to his salvation. Christ is our pass-over. 1 Cor. v, 7. No one can be saved who wilfully neglects to appropriate the known Lamb of God which taketh away the sin of the world. Heb. ii, 3.

**6. Certain men... were defiled—** It is a principle of the Mosaic legislation to give supplementary statutes only when an emergency actually arose in which the strict application of the general law would be a hardship. See Introduction, (1.) **Defiled by the dead**—See Lev. xxi, 1, 11; chap. v, 2, notes.

**7. Kept back**—Greek, *fall short* or *fail*; Vulgate, *defrauded*. Since their

defilement was involuntary, and even commendable, arising as it did from attending to the burial of the dead, the demand was reasonable, and worthy of being carried to the Lord.

**8. Stand still**—R. V., “Stay ye that I may hear,” etc. Human reason is not a sufficient guide in religious questions. Moses evinces a strong faith in the accessibility of Jehovah, and a profound deference to his will. The judges of the Sanhedrin should not be ashamed to ask concerning the judgment which is too hard for them; for Moses, who was the master of Israel, had need to say, “I have not heard.”—*Targum*.

**10. Afar off**—According to the Hebrew doctors this must be at least fifteen miles from the camp, or afterward fifteen miles beyond the boundary of the Holy Land. For in Deut. xii, 5, 6, xvi, 2, we are told that the passover cannot be lawfully kept in a foreign land.

**11. The fourteenth day of the second month**—Thus a fundamental law is supplemented, and a standing ordinance is permanently established, in answer to prayer, first to Moses and then to the Lord. See chap. xxxvi for another instance. **Bitter herbs** of five kinds are eaten by the Jews as a salad with the paschal lamb; namely, lettuce, endive, chicory, and two others, the Hebrew names of which have not been identified with known plants. A very large number of bitter plants are eaten as salads in Syria, even the hearts of all the larger wild thistles. Says Tristram: “The leaves of the elecampane were gathered for salad by the Jehalin Arabs who accompanied us, as well as many

any bone of it: \*according to all the ordinances of the passover they shall keep it. **13** But the man that is clean, and is not in a journey, and forbeareth to keep the passover, even the same soul shall be cut off from among his people: because he <sup>m</sup>brought not the offering of the Lord in his appointed season, that man shall <sup>n</sup>bear his sin. **14** And if a

stranger shall sojourn among you, and will keep the passover unto the Lord: according to the ordinance of the passover, and according to the manner thereof, so shall he do: °ye shall have one ordinance, both for the stranger, and for him that was born in the land.

**15** And °on the day that the tabernacle was reared up the cloud covered

\* Exod. 12. 43. — I Gen. 17. 14; Exod. 12. 15.  
—m Verse 7. —n Chap. 5. 31.

o Exod. 12. 49. — p Exod. 40. 34; Neh. 9. 12, 19; Psa. 78. 14.

creases which grew in the southern desert, or at the south of the Dead Sea.”

**13. Forbeareth to keep the passover**—For sins of omission resulting from obstinate unbelief the wicked will be sentenced to everlasting punishment. See Matt. xxv, 45, 46; John iii, 18; xvi, 9. **Shall be cut off**—It is not easy to determine the precise meaning of these words. The original terms are too strong for the idea of excommunication, and they legitimately imply capital punishment. This was done by the sentence of the judge when the crime is known, otherwise it is implied, say the Jewish writers, that he should fall by the hand of Jehovah cutting him off prematurely. See Lev. xvii, 10, note. But several of the rabbinical writers, as Maimonides, interpret these words as signifying not only temporal but eternal death. The threatening is a severe one, and is designed to inspire the deepest reverence for the divine ordinances. **Shall bear his sin**—The punishment of sin. Lev. x, 17; xxii, 9, notes. Dr. Hodge asserts that “when נָשָׂא, *nāsāh*,

is construed with sin, it plainly means, ‘to bear sin’ in the sense of being personally responsible for it.” According to this, Jesus Christ was punished for our sins, a statement which we cannot receive. We prefer a broader signification of the phrase. (1.) One bears his own sin by suffering its punishment. (2.) He may bear another’s sin by suffering in consequence of it. (3.) He may bear another’s sin aimed against himself by withholding his displeasure and treating the offender graciously. See Lev. x, 17, note. (4.) Or he may endure sufferings which are not penal, but a conditional substitute for the penal sufferings of guilty persons. Such were the sufferings of Christ in taking

away the sin of the world. For an exhaustive discussion see *Bibliotheca Sacra*, xviii, 284; xxx, 422; xxxii, 475; and Dr. Miley’s *Atonement in Christ*.

**14. If a stranger shall sojourn**—“If one shall dwell among you who has been converted unto me.”—*Syriac*. “If a proselyte come unto you in your land.”—*Septuagint*. Naturalized and circumcised aliens who have been incorporated into Israel as “proselytes of righteousness” were to partake of the paschal lamb as the native Hebrew. Thus was prefigured the determination of God, “That the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the Gospel.” Eph. iii, 6.

#### THE CLOUD AND THE TABERNACLE, 15–23.

Jehovah might have directed the movements of the tabernacle and the location of the camp by speaking to Moses. But he chose to make his will in this respect known to all the people by visible tokens. Perhaps in the retrograde movements of the tabernacle it would have been too great a strain of Israel’s faith to have obeyed the command of Moses without the emphasis of supernatural signs. Even with these they often rebelled against his word. Chap. xx, 24.

**15. Cloud covered . . . tabernacle**—For a striking note on the cloud see Exod. xiii, 21. As soon as the tabernacle was dedicated the cloud came down upon it and the glory filled it, so that Moses was not able to enter in. Exod. xl, 35. From this time onward, till the entrance into Canaan, the cloud which had guided them to Sinai never removed from the tabernacle except to indicate the direction in which the host

the tabernacle, *namely*, the tent of the testimony: and <sup>4</sup>at even there was upon the tabernacle as it were the appearance of fire, until the morning. **16** So it was alway: the cloud covered it *by day*, and the appearance of fire by night. **17** And

q Exod. 13. 21; 40. 38.

was to advance. **The tent of the testimony**, or holy of holies, is signalized by the cloud because it contained the ark of the covenant, the tables of the decalogue, the basis of the covenant of Jehovah. Rosenmüller and Knobel say, that "the cloud covered the dwelling *at* the tent of witness," that is, stood over the most holy place. Keil objects to this, inasmuch as *to*,

is a preposition of motion and not of rest. Moreover, in Exod. xl, 34, 35, the whole tabernacle of the congregation was covered by the cloud, and not merely one portion. These passages may be harmonized by the supposition that the cloud which at first filled the whole tabernacle, and covered its whole extent, afterward gathered itself into a well defined pillar which stood over the holy of holies.

**16. So it was alway**—"The covering of the dwelling with the cloud which shone by night with a fiery aspect was constant, and not merely a phenomenon which appeared when the tabernacle was first erected, and then vanished away."—*Keil*. **By night**—In the East, when the heat of the day is very oppressive, and day traveling is perilous by reason of the sunstroke, it is customary to travel by night. "The Arabs of the present day, when they wish to reach a particular spot in a given time, often travel for six or eight hours, and then, after a short rest, resume their journey and perform the remainder by night."—*E. H. Palmer*.

**17. Taken up . . . pitched their tents**—"The movement of the mysterious cloud was the signal for striking or pitching the camp. When it was taken up from off the tabernacle, the advance was sounded on silver trumpets by the Levites, Moses repeating the words, 'Rise up, Lord, and let thine enemies be scattered; and let them that hate thee flee before thee;' the whole host

when the cloud <sup>1</sup>was taken up from the tabernacle, then after that the children of Israel journeyed: and in the place where the cloud abode, there the children of Israel pitched their tents. **18** At the commandment of the Lord the children

r Exod. 40. 36; chap. 10. 11, 33, 34; Psa. 80. 1.

re-echoing them, far and near, in a mighty shout as the ark moved off before them, 'to search out their next resting-place.' In the same way the descent of the cloud to its accustomed place was the intimation to halt, and then, as the ark was once more solemnly laid down from the shoulders of the Kohathites, the prayer, caught up from the lips of Moses and intoned by the whole camp, rose with overpowering sublimity; 'Return, O Lord, unto the many thousands of Israel.'"—*Geikie*. Thus during forty years there was a standing miracle before the eyes of all Israel, by day and by night. Yet its moral influence upon the people, becoming semi-natural in their estimation by its long duration, seems to have been very slight. They followed whither the supernatural cloud led the way, but often with unbelieving, lustful, and rebellious hearts. Though often deserving to be abandoned by Jehovah, he continued to guide them. Nehemiah (ix, 19) gratefully records the divine compassion: "Yet thou in thy manifold mercies forsookest them not in the wilderness: the pillar of the cloud departed not from them by day, to lead them in the way; neither the pillar of fire by night, to show them light, and the way wherein they should go." The sublimity of this scene transcends the most poetical imagination, especially when by night the Lord carried his lantern before his bannered hosts in the wilderness.

**18. At the commandment of the Lord**—As indicated by the moving or resting cloud, they journeyed. C. Wesley thus beautifully spiritualizes this passage:

"To work for God is good,  
If God our work ordain;  
But stayed by the incumbent cloud  
We in our place remain.  
To cease from work is best,  
If after Jesus' will;  
For when at his command we rest  
We please our Saviour still."



of Israel journeyed, and at the commandment of the Lord they pitched: "as long as the cloud abode upon the tabernacle they rested in their tents. **19** And when the cloud "tarried long upon the tabernacle many days, then the children of Israel "kept the charge of the Lord, and journeyed not. **20** And so it was, when the cloud was a few days upon the tabernacle; according to the commandment of the Lord they abode in their tents, and according to the commandment of the Lord they journeyed. **21** And so it was, when the cloud "abode from even unto the morning, and *that* the cloud

<sup>a</sup> 1 Cor. 10. 1. — <sup>2</sup> Heb. *prolonged*. — <sup>t</sup> Chap. 1. 53; 3. 8.

"God's commands—halt, forward, file right, or left—were not heard, but were seen. His signal service was equally good by night or day. Banners more beautiful than sunrise, and brighter than stars, testify the Leader's presence. Ballooning is a pitiable device for discerning roads, food, water, or enemies, compared with the sleepless eye in the uplifted chariot of cloud.

"It was not only guidance, but protection; a cover from the excessive heat of the desert. I myself went down into the plain of the Dead Sea under threat of intolerable heat; but God canopied the whole day with a cloud and a shield from the sun. Quails, manna, divided sea, and imperishable shoes are no more evident signs of God's care than the cover by day and the light by night. 'I will abide under the shadow of the Almighty.'" — *Bishop H. W. Warren*.

**22. Two days, or a month, or a year**—The periods varied from a single night to eighteen years, the longest halt. The irregularities in the intervals of motion and rest kept the people always watchful for the signal and always in a state of readiness to obey. Thus they were in a school wherein were taught the important lessons of constant vigilance, implicit faith, unquestioning obedience, and perfect patience.

**23. They kept the charge of the Lord**—The lesson of trust in Jehovah and of patient waiting for his leadings was well learned, and always practised except on one memorable occasion,

was taken up in the morning, then they journeyed: whether *it was* by day or by night that the cloud was taken up, they journeyed. **22** Or *whether it were* two days, or a month, or a year, that the cloud tarried upon the tabernacle, remaining thereon, the children of Israel "abode in their tents, and journeyed not: but when it was taken up, they journeyed. **23** At the commandment of the Lord they rested in their tents, and at the commandment of the Lord they journeyed: they "kept the charge of the Lord, at the commandment of the Lord by the hand of Moses.

<sup>3</sup> Hebrew, *was*. — <sup>u</sup> Exodus 40. 36, 37. — <sup>v</sup> Verse 19.

(chap. xiv, 40–45,) when they presumed to advance without the guidance of the cloud, and met discomfiture and death. The term **charge** has special reference to following the guidance of Jehovah in marching and encamping, as is seen in verse 19. When we consider the proneness of men to lean upon their own understanding, and to direct their own steps, this record is highly creditable to the Israelites, especially in view of their long periods of encampment, when their entrance into the promised land seemed to be indefinitely postponed for reasons in the divine mind to them utterly incomprehensible. In this whole account of the cloud the fact of Jehovah's guidance is reiterated again and again with emphasis. Maimonides says, that this particularity and repetition of statement was designed to confute the opinions of the Arabians and others, that the Israelites were so long detained in the "Wilderness of Wandering," as Arabic writers style it, because they had lost their way, and therefore spent forty years in vaguely wandering over the desert. This, he observes, is a very idle conceit, as the way from Sinai to Kadesh-Barnea was a well known and frequented route, and not above eleven days' journey, so that they could not be supposed to have missed it, and far less should have wandered in a bewildered condition forty years.

#### CONCLUDING NOTES.

(1.) "For the further study of the subject of the pillar of cloud we add some passages from Holy Scripture

which seem connected with the manifestation of God in cloud and fire. In the Old Testament the following may here be compared: *Psa.* lxxviii, 14; xcix, 7; cv, 39; and from another point of view, *Psa.* xxvii, 1; xci, 5, 6; cxxi, 6; and again, *Isa.* iv, 5; vi, 4; lii, 12; *Ezek.* x, 4. In the New Testament we read of the cloud that overshadowed the Christ on the mount of transfiguration, (*Matt.* xvii, 5, and parallels;) of that in which the risen Saviour visibly ascended, (*Acts* i, 9;) and, lastly, retrospectively, of that in which Israel was baptized unto Moses. *1 Cor.* x, 1, 2. . . . This visible divine presence among Israel gave origin to the well known Jewish term *Shekina*, which does not occur in the Old Testament itself. On the Jewish traditions connected with the *Shekina*, this is not the place to enter. It is one of the few ideas and terms derived from later Judaism which we love to see transferred into Christian theology. But to us it means better than to them. It means the abiding presence of the Holy Spirit in the Church and in the hearts of all his faithful people."—*Dr. Elersheim*.

(2.) It is taken for granted by many, that this whole history of the wanderings of the children of Israel "was obviously intended to be typical of the varied experience of the Lord's people in their life-journey through the world, so that we may regard these apparently zigzag marches and longer or shorter stations as pointing to that vast diversity of states through which the Lord's pilgrims pass on their way to the heavenly Canaan." But there is not only an entire lack of scriptural basis for this theory, but it is attended by great spiritual peril. If the spiritual wanderings of the Christian are the antitype of a type fashioned by the divine hand thousands of years ago, such wanderings are proper and normal in the creed of the Arminian, and necessary in the creed of the Calvinist, since a type implies a designed correspondence. Hence in either case a straight course from justification to entire sanctification, avoiding a zigzag of sinning and repenting, is considered abnormal and unscriptural. The history of Israel

in the wilderness affords striking admonitory lessons or warning beacons, as is indicated in *1 Cor.* x, 1-12, and in the Epistle to the Hebrews. But to make the sins and stumblings of the Church in the wilderness a model of the life of the Church under the dispensation of the Spirit is to defeat the purpose of the New Testament writers when they hold up these instances of unbelief and failure as warnings to all following generations. It is one thing to say that the seventh chapter of the Epistle to the Romans illustrates the actual life of multitudes of believers, but quite another to say that St. Paul therein portrays his ideal Christian. This assumption, that the actual must have been the divine ideal, is akin to the mistake of supposing that all the sins and backslidings of the modern Church are the designed antitype of the defections of Israel, and in a measure justified by this typical relation.

## CHAPTER X.

### THE PREPARATIONS ENDED—THE MARCH BEGUN.

This chapter records the institution and use of the silver signal trumpets, (1-10,) the last statute given before leaving Sinai, and details the beginning and order of the march from Sinai to Paran, (11-28,) the episode of Hobab, (29-32,) three days' march, and the chant of Moses at the removal and resting of the ark, (33-36.)

### THE SILVER SIGNAL TRUMPETS, 1-10.

The necessity of some system of signals is manifest when we consider the vastness of an assemblage of more than two millions of people. These signals, except the cloudy pillar, could not be successfully addressed to the eye in consequence of the unevenness of the ground over which the vast column must travel and on which they must spread their widely extended camp. Moreover, the pillar, the visible symbol of Jehovah's guiding presence, was not designed to convey the minor directions requisite in the management of so vast a number, but only to indicate the beginning, course, and halting of the march. Hence

## CHAPTER X.

AND the LORD spake unto Moses, saying, **2** Make thee two trumpets of silver; of a whole piece shalt thou make them: that thou mayest use them for the <sup>a</sup>calling of the assembly, and for the journeying of the camps. **3** And when <sup>b</sup>they shall blow with them, all the assembly shall assemble themselves to thee at the door of the tabernacle of the congregation. **4** And if they blow *but* with one trumpet, then the princes, *which are* <sup>c</sup>heads of the thousands of Israel, shall gather themselves unto thee. **5** When ye blow an alarm, then <sup>d</sup>the camps that lie on the east parts shall go

<sup>a</sup> Isa. 1. 13. — <sup>b</sup> Jer. 4. 5; Joel 2. 15. — <sup>c</sup> Exod. 18. 21; chap. 1. 16; 7. 2. — <sup>d</sup> Chap. 2. 3. — <sup>e</sup> Chap. 2. 10. — <sup>f</sup> Verse 3. — <sup>g</sup> Joel 2. 1. — <sup>h</sup> Chap. 31. 6; Josh. 6. 4; 1 Chron. 15. 24; 2 Chron. 13. 12. — <sup>i</sup> Chap. 31. 6; Josh. 6. 5;

a system of signals addressed to the ear is devised to communicate from the tabernacle to the various divisions of this grand army.

**2. Trumpets of silver**—There is no hint here of their form, but it is believed that the straight trumpets on the Arch of Titus at Rome are the exact representation of the priests' signal trumpets. See chap. iv, 9, wood-cut. None but straight trumpets are found on the old Egyptian monuments. **Of a whole piece**—"Of beaten work."—Keil and R. V. "Turned, rounded, or carved work."—Fürst. It is supposed that the number was limited to **two** because there were but two sons of Aaron who were to use them.

**3. When they shall blow with them**—That is, with both. **All the assembly**—They were to send representatives to the door of the tabernacle who would constitute a larger assembly than that of the princes. The gathering of more than 600,000, the enrolled army of Israel, at the narrow space in front of the tabernacle is not demanded by these words. See notes on chapter i, 18; xiv, 2, 7.

**4. Heads of the thousands**—Chap. i, 16, note.

**5. An alarm**—The same Hebrew word designates the loud clang of the trumpet announcing the new year or the jubilee. Lev. xxv, 9. The order of march has been already fixed in chap.

forward. **6** When ye blow an alarm the second time, then the camps that lie <sup>e</sup>on the south side shall take their journey: they shall blow an alarm for their journeys. **7** But when the congregation is to be gathered together, <sup>f</sup>ye shall blow, but ye shall not <sup>g</sup>sound an alarm. **8** <sup>h</sup>And the sons of Aaron, the priests, shall blow with the trumpets; and they shall be to you for an ordinance for ever throughout your generations. ■ And <sup>i</sup>if ye go to war in your land against the enemy that <sup>k</sup>oppresseth you, then ye shall blow an alarm with the trumpets; and ye shall be <sup>l</sup>remembered before the LORD your God, and ye shall be saved from your enemies. **10** Also <sup>m</sup>in the

2 Chron. 13. 14. — <sup>k</sup> Judges 2. 18; 4. 3; 6. 9; 10. 8, 12; 1 Sam. 10. 18; Psa. 1. 6, 42. — <sup>l</sup> Gen. 8. 1; Psa. 106. 4. — <sup>m</sup> Chap. 29. 1; Lev. 23. 24; 1 Chron. 15. 24; 2 Chron. 5. 12; 7. 6; 29. 26; Ezra 3. 10; Neh. 12. 35; Psa. 81. 3.

ii. We are left to infer that a third and a fourth alarm were sounded for the camps on the west and north of the tabernacle to move, preceded by the Levites.

**7. Ye shall blow**—By this is meant that the stream of sound should be articulated, or broken into sharp, short tones, instead of the long and equable blast which Dr. A. Clarke identifies with the Roman *tarantara*, or clarion sound. Possibly Paul may allude to this distinction in 1 Cor. xiv, 8.

**8. The priests, shall blow**—And they alone, in the giving of the signals in this statute, and they were to preserve these trumpets and use them in all future generations in the manner described by this law.

**9. If ye go to war**—The most virtuous and God-fearing nation may in defense of its life be compelled to engage in war. Until the conquest of the Canaanites Israel was commanded to wage an offensive war. **And ye shall be remembered**—"The blast of these trumpets," says Keil, "was to call Israel to remembrance before Jehovah in time of war and on their feast days." This anthropomorphic conception of Jehovah would be avoided by saying that Israel, in obeying this law, would be remembered or favored by him. We have intimation elsewhere that the divine regards were bestowed on moral and spiritual conditions accompanying

day of your gladness, and in your solemn days, and in the beginnings of your months, ye shall blow with the trumpets over your burnt offerings, and over

*n* Verse 9.

the trumpet alarms. See Joel i, 14; ii, 1-16.

10. **Gladness** was the fourth occasion for the use of these sacred imple-  
ments. Such occasions were the dedication of the first temple, (2 Chron. v, 12, 13,) the laying the foundation of the second, (Ezra iii, 10, 11,) and the dedication of the new wall of Jerusalem. Neh. xii, 27, 35. **Solemn days**—Annual fasts and feasts. R. V., "Set feasts." See Lev. xvi and xxiii. **In the beginnings of your months**—Jehovah afterward ordered David and the prophets to add other instruments in the new moon feasts, such as harps, psalteries, cymbals, timbrels, and flutes. 2 Chron. vii, 6; 1 Chron. xvi, 5, 6; Psa. cl, 3. **Peace offerings**, being joyful feasts, are very properly "accompanied with the sound of the trumpet as a symbol of holy hilarity."—*Bush*. **A memorial**—See Lev. ii, 2, note. **I am the Lord**—The name of JEHOVAH is a sufficient sanction to this statute. They who deem this matter too small to be worthy of minute mention by the Creator of all things should consider that his greatness is enhanced by his ability and willingness alike to direct the atom in the air and the solar system sweeping through space. Nothing is a trifle which relates to the proper celebration of divine worship.

#### CONCLUDING NOTE.

The following are the condensed reflections of Dr. Ridgeway on leaving Mount Sinai: "But as we rode slowly off, the full importance of the transaction which had here taken place more than three thousand years before, when the world was yet in comparative infancy, began to open out and to bind me to the place with a strange spell. Israel sojourned here eleven months, and did any eleven months ever compress in them more influences? Hitherto Israel had been but as a child walking under the guidance of patriarchs, who, as fa-

the sacrifices of your peace offerings; that they may be to you" for a memorial before your God: *I am the Lord* your God.

thers, led him in absolute though fitful simplicity; now grown to youth, he was put under distinct organic law, and was henceforth a nation, with his face toward a future the unfolding of which should be seen in all lands and in all times. The work accomplished by Moses and the people in this short year, regarded merely in its details, is remarkable for its extent and variety. All the while that he was reducing the crude mass to order, ruling them either personally or through elders, he received from Jehovah, and in some extent applied, the law which is distinguished by his name, comprising statutes moral, civil, criminal, judicial, constitutional, ecclesiastical, and ceremonial."

## PART SECOND.

### THE MARCH.

CHAPS. X, 11-XIV.—[Time, about three months.]

THE BEGINNING OF THE MARCH FROM SINAI, 11-28.

The Samaritan MS. introduces in this place nearly the words of Deut. i, 6-8, "Ye have dwelt long enough in this mount; turn and take your journey," etc. The purpose of the Sinaitic sojourn had been accomplished. The decalogue had been given, the tabernacle built, the sacrificial system perfected, the priesthood established in the family of Aaron, the tribe of Levi substituted for the firstborn as the custodians of the tabernacle, Israel had been numbered and marshalled into an orderly encampment under appropriate banners, and the silver trumpets by which signals could be given had been made. All things were ready for the cloud to arise and move majestically northward toward the land of promise, about 175 miles distant. The immediate destination of Israel was "the wilderness of Paran," a name long known. Gen. xiv, 6; xxi, 21. It is still called the "Desert of the Wandering."



**11** And it came to pass on the twentieth day of the second month, in the second year, that the cloud was taken up from off the tabernacle of the testimony. **12** And the children of Israel took their journeys out of the wilderness

*o* Chan. 9, 17. — *p* Exod. 40, 36; chap. 2, 9, 16, 24, 31. — *q* Exod. 19, 1; chap. 1, 1; 9, 5.

It is a limestone plateau of irregular surface, hard, and covered in many places with a carpet of small flints so worn and polished as to resemble black glass. In the spring there is a scanty herbage even here, while in the ravines there is always sufficient for camels, and some ground available for cultivation.

**11. In the second year**—By comparing Exod. xix, 1, it will be seen that the sojourn at Sinai had continued eleven months and twenty days. The ability of that region to afford sustenance to so vast a concourse for so long a time has been doubted. Manna for man, and water for man and beast were supernaturally supplied. How about the pasturage? Says Prof. E. H. Palmer: "Although the general aspect of the country is one of sheer desolation and barrenness, it must not be supposed that there is no fertility there. There are no rivers, yet many a pleasant little rivulet fringed with verdure may be met with here and there, especially in the romantic glens of the granite district. At Wadies Nasb and Gharandel are perennial, though not continuous, streams and *large tracts of vegetation*. At that part of Wady Feiran where the valley contracts in breadth, and concentrates the moisture, we find the most considerable oasis in the peninsula, and behind the little seaport of Tor there exists a large and magnificent grove of date-palms." The Sinai Survey Expedition found remaining to this day many gardens and olive-groves, some cultivated by the monks, and others left in neglect. They report that "even the barest and most stony hillside is seldom entirely destitute of vegetation." It is probable that the country was more fertile in the time of the Exodus than it is now, since there are scriptural evidences of abundant rain during the passage of the Israel-

ness of Sinai; and the cloud rested in the wilderness of Paran. **13** And they first took their journey according to the commandment of the Lord by the hand of Moses.

**14** In the first place went the stand-

*r* Gen. 21, 21; chap. 13, 16; 13, 3, 26; Deut. 1, 1. — *s* Verses 5, 6; chap. 2, 34. — *t* Chap. 2, 3, 9.

ites found in Psa. lxxviii, 7-9; lxxvii, 17, where the allusion is evidently to Sinai. "There are abundant vestiges of large colonies of Egyptian miners, whose slag heaps and smelting furnaces are yet to be seen in many parts of the peninsula. These must have destroyed many miles of forest in order to procure fuel; nay, more, the children of Israel could not have passed through without consuming vast quantities of fuel too." See Exod. xv, 22-27, introductory note.

**12. The wilderness of Paran**—Paran literally signifies a region *abounding in caverns*. It corresponds in general outline with the desert *Et-Tih*, a wide stretch of hilly limestone region elsewhere known as "the Desert," lying north of the Sinaitic triangle, its southern boundary not being a straight line running east and west, but a concave crescent of mountains about one hundred and twenty miles long. The surface of this extensive desert is a chalky formation covered with coarse gravel, mixed with black flint and drifting sand, dipping southward. See Gen. xxi, 21, note; Exod. xv, 22-27, introductory note. The Paran proper, or definite spot to which the name is applied, (Deut. i, 1,) is by Prof. Palmer and other eminent geographers identified with *Wady Feiran*, closely resembling it in sound.

**14. In the first place**—The following is the order in which the tribes marched:

#### FIRST DIVISION.

Judah,  
Issachar,  
Zebulun,  
Gershonites and  
Merarites bearing  
the Tabernacle.

#### SECOND DIVISION.

Reuben,  
Simeon,  
Gad,  
Kobathites with  
the Sanctuary.

#### THIRD DIVISION.

Ephraim,  
Manassah,  
Benjamin.

#### FOURTH DIVISION.

Dan,  
Asher,  
Naphtali.

ard of the camp of the children of Judah according to their armies: and over his host *was* <sup>a</sup> **Nahshon** the son of Amminadab. **15** And over the host of the tribe of the children of Issachar *was* Nethaneel the son of Zuar. **16** And over the host of the tribe of the children of Zebulun *was* Eliab the son of Helon. **17** And <sup>v</sup> the tabernacle *was* taken down; and the sons of Gershon and the sons of Merari set forward, <sup>w</sup> bearing the tabernacle.

**18** And <sup>x</sup> the standard of the camp of Reuben set forward according to their armies: and over his host *was* Elizur the son of Shedeur. **19** And over the host of the tribe of the children of Simeon *was* Shelumiel the son of Zurishaddai. **20** And over the host of the tribe of the children of Gad *was* Eliasaph the son of Deuel. **21** And the Kohathites set forward, bearing the <sup>y</sup> sanctuary: and <sup>z</sup> the other did set up the tabernacle against they came.

**22** And <sup>a</sup> the standard of the camp of

<sup>u</sup> Chap. 1. 7. — <sup>v</sup> Chap. 1. 51. — <sup>w</sup> Chap. 4. 24. 31; 7. 6-8. — <sup>x</sup> Chap. 2. 10, 16. — <sup>y</sup> Chap. 4. 4. 15; 7. 9. — <sup>z</sup> That is, the Gershonites and the

For military reasons the advance and rear guards were stronger than the centre. See chap. ii, 4, note. **Standard**—See chap. i, 52, note. **Nahshon**—See chap. i, 1-15, note.

**17-21. Bearing the tabernacle**—By inspecting the plan of the camp (chap. ii, 5, cut) it will be seen that the bearers of the various parts of the tabernacle wheeled into the column after the entire eastern division of the camp had moved. The bearers of the **sanctuary**, or the most holy things, (chap. iv, 4, note,) waited after the removal of the tabernacle till the entire southern side of the camp was in line, when they also marched. This arrangement afforded ample protection to the body of Levites, and gave the bearers of the tabernacle the opportunity to set it up in time for the reception of its furniture **against** the Kohathites **came**, that is, by the time when they should arrive. For the place of the ark on the march see verse 33, note. This fixed order, rigidly adhered to, was necessary not only for military reasons, but to prevent the host from becoming a confused mob.

**25. The rearward of all the camps**—Literally, *the gatherer*. The

the children of Ephraim set forward according to their armies: and over his host *was* Elishama the son of Ammihud. **23** And over the host of the tribe of the children of Manasseh *was* Gamaliel the son of Pedahzur. **24** And over the host of the tribe of the children of Benjamin *was* Abidan the son of Gideon.

**25** And <sup>a</sup> the standard of the camp of the children of Dan set forward, *which was* the rearward of all the camps throughout their hosts: and over his host *was* Ahiezer the son of Ammishaddai. **26** And over the host of the tribe of the children of Asher *was* Pagiel the son of Ocran. **27** And over the host of the tribe of the children of Naphtali *was* Ahira the son of Enan. **28** <sup>b</sup> Thus *were* the journeyings of the children of Israel according to their armies, when they set forward.

**29** And Moses said unto Hobab, the son of <sup>c</sup> Raguel the Midianite, Moses' father in law, We are journeying unto

*Merarites*: see ver. 17; chap. 1. 51. — <sup>d</sup> Chap. 2. 18, 24. — <sup>e</sup> Chap. 2. 25, 31; Josh. 6. 9. — <sup>f</sup> Heb. *These*. — <sup>g</sup> Chap. 2. 31. — <sup>h</sup> Exod. 2. 18.

division on the north side of the camp, under the lead of the tribe of Dan, was to pick up all the stragglers and the feeble ones, and to close up the rear. See Josh. vi, 9, note.

**HOBAB INVITED BY MOSES, 29-32.**

Though this interview is placed between the setting out and the march itself, as subordinate to the main events, it preceded the departure in the order of time.

**29. Hobab**—See concluding note to Exod. chap. ii. **Raguel**—This is an unfortunate translation of Reuel. Both forms have only one corresponding word in the Hebrew. **Father in law**—Any relation by marriage, like the Greek γαμβρός. "The identity of Jethro and Hobab may be regarded as possible, but by no means certain. Jethro returned to his own land before the promulgation of the law on Sinai, nor does his name occur afterward. Hobab appears to have accompanied Moses on his journey, casting in his lot with Israel. Judges iv, 11. He very probably was a younger brother of Jethro, not bound like him to his own tribe by the duties of an hereditary priesthood. This theory seems to meet

the place of which the LORD said, "I will give it you: come thou with us, and we will do thee good: for 'the LORD hath spoken good concerning Israel. 30 And he said unto him, I will not go; but I will depart to mine own land, and to my kindred. 31 And he said, Leave us not, I pray thee; forasmuch as thou knowest how we are to encamp in the

wilderness, and thou mayest be to us \*instead of eyes. 32 And it shall be, if thou go with us, yea, it shall be, that <sup>b</sup> what goodness the LORD shall do unto us, the same will we do unto thee.

33 And they departed from 'the mount of the LORD three days' journey: and the ark of the covenant of the LORD <sup>k</sup>went before them in the three days'

*d* Gen. 12, 7. — *e* Judg. 1, 46; 4, 11. — *f* Gen. 22, 12; Exod. 3, 8; 6, 7, 8. — *g* Job 29, 15. — *h* Judg.

1, 16. — *i* See Exod. 3, 1. — *k* Deut. 1, 33; Josh. 3, 3, 4, 6; Ps. 132, 8; Jer. 31, 2; Ezek. 20, 6.

all the conditions of the narrative, which would otherwise present serious if not insuperable difficulties."—*Canon F. C. Cook*. It is highly improbable that Reuel, Hobab, and Jethro are three names of one person, as the Mohammedan legends intimate rather than expressly declare. **The Midianite**—See Exod. ii, 15, note. **We will do thee good**—Moses urges two motives in the order in which similar motives should be presented to the sinner to become a member of the household of faith: (1) his own well being, and (2) his usefulness. Verse 31. **Spoken good concerning Israel**—In addition to temporal blessings, such as guidance in the way, rapid increase, and the inheritance of Canaan, spiritual good was promised in the pledge of Jehovah's presence and benediction.

31. **Leave us not**—Even a decided refusal may be overcome by earnest persuasion. For we infer from Judges i, 16, iv, 11, 1 Sam. xv, 6, where the descendants of Hobab, called Kenites, are abiding with Israel, even down to the time of Saul, that the entreaty of Moses prevailed, and that Hobab, after a visit to his own land, returned and accompanied the Hebrews into Canaan. "It is always pleasant to read the indications of a return to the way of life on the part of those who have at one time seemed resolved to forsake it. We hail with delight every instance where the man who at first refuses to enter the vineyard afterward repents and goes."—*Bush*. **Thou mayest be to us instead of eyes**—Though Jehovah had promised to lead Israel in the desert, yet no promise of divine guidance is designed to supersede the use of the best natural means within their reach. God usually helps men in the manner best

adapted to the development of their own self-reliance. In this case "the cloud directed their general journeys, but not their particular excursions. Parties took several journeys while the grand army lay still."—*A. Clarke*. The best camping grounds might not always be near to springs of water and pasturage. An experienced guide would be necessary to point out these. Similar service would be required in the commercial intercourse of Israel with the nomad tribes which lay along their path. Hence the Septuagint rendering is, "Thou shalt be among us a *presbutes*"—an ambassador, legate, or negotiator. Says Bruce, in speaking of guides in the desert: "They are *men of great consideration*, knowing perfectly the situation and properties of all kinds of water to be met on the route, the distance of the wells, whether occupied by enemies or not, and, if so, the way to avoid them with the least inconvenience." From their connexion with powerful tribes they are able to conciliate their favour. "As no further refusal is mentioned on the part of Hobab, and the departure of Israel is related immediately afterward, he probably consented."—*Knobel*.

#### THE THREE DAYS' MARCH, 33, 34.

By this we are not to understand an unbroken march of the entire people during seventy-two hours with no halt, but that the ark was borne steadily onward during this period before it came to a permanent stopping-place. The people must have paused to eat and sleep while the pillar of cloud or of fire moved ever slowly onward.

33. **Ark of the covenant**—It is so called according to its design and signification for Israel. The covenant is thus associated with the most sacred

journey, to search out a resting place for them. **34** And <sup>1</sup>the cloud of the Lord *was* upon them by day, when they went out of the camp. **35** And it came to pass, when the ark set forward, that

1 Exod. 13. 21; Neh. 9. 12, 19.—*m* Psa. 68. 1,

thing on the earth, on whose golden lid was the Shekinah, the visible Presence, and over which sublimely towered the cloudy, fiery pillar. This cannot be quoted to prove, as Prof. W. Robertson Smith attempts to do, that the sanctuary was then outside of the camp, for no mention is made of that sacred structure. The record simply says that the ark went before them as their guide. **Went before them**—The ark was carried separately from the rest of the sacred furniture, in advance of the column, wrapped in its peculiar purple blue covering, (iv, 6, note,) at once an object of veneration and a symbol of Jehovah's presence and of his separateness from sinners. "It is true, that in the order observed in the camp and on the march no mention is made of the ark going in front of the whole army; but this omission is no more proof of any discrepancy between this verse and ii, 17, or of a different authorship, than the separation of the different divisions of the Levites upon the march, which is not mentioned in ii, 17."—*Keil*. **A resting place**—This was not Taberah, the first place mentioned, (xi, 3,) but Kibroth-hattaavah. Comp. xi, 34, 35, and xxxiii, 16. Although the pillar of cloud was the real guide of Israel in all their journeying, yet the local knowledge of Hobab would manifestly prove of the greatest use in indicating springs and places of pasturage, since divine guidance, in any age, is never a substitute for the best means which human skill or knowledge can suggest.

**34. The cloud . . . was upon them**—Or, *above them*. This may be interpreted in two ways: (1.) The pillar at its upper extremity may have floated back, spreading out as a protecting shade over the whole procession, as is intimated in Psa. cv, 39; or, (2.) It may be regarded as a poetical representation of the fact of protection by the pillar. Verses 33 and 34 are quite poetical.

Moses said, <sup>m</sup>Rise up, Lord, and let thine enemies be scattered; and let them that hate thee flee before thee. **36** And when it rested, he said, Return, O Lord, unto the <sup>2</sup>many thousands of Israel.

2; 132. 8.—3 Heb. *ten thousand thousands*.

### THE CHANT OF MOSES, 35, 36.

The chant which was the signal for the ark to move was as follows:

"Arise, O Jehovah! let thine enemies be scattered;  
Let them also that hate thee flee before thee."

The chant which was the signal for the ark to rest, that the people might encamp, was:

"Return, O Jehovah,  
To the ten thousand thousands of Israel."

In the thought of Moses Jehovah is identified with the ark, his throne, and the visible pledge of his gracious presence. These chants are the language of believing confidence and wonderful intimacy with Jehovah. Their constant use had a tendency to inspire similar courage and joyous assurance in the hearts of the people of God in the presence of the whole hostile world. The first chant was the inspiration of Psal. lxxviii, which, according to Hengstenberg, begins thus: "*God arises, his enemies are scattered, and those that hate him flee before him.*" "One single look," says the same writer, "at the ark of the covenant, (whose place under the New Testament Christ occupies,) and all enemies sank down into nothing." How remarkable the prediction in Jer. iii, 16, that the time will come when this ark, the centre of Israel's hopes and the seat of omnipotence, will no more come to mind, "neither shall they remember it, neither shall they visit it." Its Antitype, Jesus risen from the dead, glorified in his saints, and taking vengeance on his enemies, will then take exclusive possession of all minds, either as an object of love or of dread.

**36. Return, O Lord**—From marching in front, Jehovah is now invited to his customary abode amid the **many thousands** of Israel, literally, *ten thousand thousands*.



## CHAPTER XI.

AND <sup>a</sup>when the people <sup>1</sup>complained, <sup>2</sup>it displeased the LORD: and the LORD heard <sup>it</sup>; <sup>b</sup>and his anger was kindled; and the <sup>c</sup>fire of the LORD burnt among them, and consumed *them that*

<sup>a</sup> Deut. 9, 22. — <sup>1</sup> Or, *were as it were complainers*. — <sup>2</sup> Heb. *it was evil in the ears of*, etc. — <sup>b</sup> Psal. 78, 21.

## CONCLUDING NOTE.

The distance of Sinai from the south of Palestine is, in a straight line, less than two hundred miles, but the configuration of the country made a direct advance to it impracticable. The site of the camp on the plain beneath the sacred mount had been nearly 5,000 feet above the level of the sea. The descent from the successive plateaus, through rugged gorges, without a trace of road, must have been hard for so great a multitude—a nation on the march—not yet accustomed to the difficulties of the way. The vast crowds of human beings of all ages and of both sexes; the trains of beasts and wagons, with the tents and baggage; the herds and flocks, in long drawn succession, would fill all the ravines, far and near, which pointed at all in the same direction, and the progress made must have been equally slow and painful. Advance to the north was almost impossible, from the trend of the hills across the peninsula, so that it only remained to skirt their base, and take the north-eastern direction toward the shore of the gulf of Akaba—the branch of the Dead Sea on the east of the triangle of Sinai.”—*Geikie*.

## CHAPTER XI.

## EVENTS AT KIBROTH-HATTA AVAH.

This chapter details the murmuring and the inordinate hungering of the people, for Egyptian food, (1–5,) and their disgust at the manna, which is particularly described, (6–9;) the complaint of Moses at his burdensome charge, (10–15;) the special relief granted in the appointment of seventy elders, and the temporary respite from the people's clamours by the promise of a month of flesh-eating, (16–20;) Moses, instead of believing, reasons, doubts, and is re-

were in the uttermost parts of the camp. **2** And the people cried unto Moses; and when Moses <sup>d</sup>prayed unto the LORD, the fire <sup>e</sup>was quenched. **3** And he called the name of the place <sup>f</sup>Taberah: because the fire of the LORD burnt among them.

<sup>c</sup> Lev. 10, 2; chap. 16, 35; 2 Kings 1, 12; Psal. 106, 18. — <sup>d</sup> James 5, 16. — <sup>e</sup> Heb. *sunk*. — <sup>f</sup> That is, *A burning*, Deut. 9, 22.

minded of Jehovah's power, (21–23;) the seventy are appointed and baptized with the Spirit, (24–30;) the quails and “the graves of lust,” (31–34,) and the journey to Hazeroth.

## THE COMPLAINING AND THE BURNING, 1–3.

**1. Complained**—Hebrew, *were as those who made themselves sad*; R. V., “were as murmurers speaking evil in the ears of the Lord.” The whole clause is thus rendered by Keil: “*The people were like those who complain in the ears of Jehovah of something bad.*” No cause is assigned, but we infer that it was because of the privations and hardships of the journey, aggravated in this instance by its continuance through three days. Such murmuring was a reflection upon their divine Leader. **Fire of the Lord**—Supernaturally kindled, either by lightning or in some other way. It did not, as Knobel and Rosenmüller suppose, merely burn the bushes around the camp and the tents, but persons also. **The uttermost parts of the camp**—Probably one end, where most of the grumblers were.

**2. The fire was quenched**—R. V., “abated;” literally, *it sank down*, through the intercession of Moses. The conduct of the people indicates the deepfelt human need of a mediator to shield the soul of the sinner from the divine wrath.

**3. Taberah** is simply a local designation of the spot in the end of the camp where the burning occurred. The entire camp took the name of *Kibroth-hattaavah*—*the graves of lust*, caused by divine justice avenging the rebellion of Israel. Hence Taberah is not in the list of stations in xxxiii, 16, nor is there any mention of a removal from Taberah to Kibroth-hattaavah.

4 And the mixed multitude that was among them <sup>e</sup>fell a lusting: and the children of Israel also <sup>e</sup>wept again, and

<sup>e</sup> As Exod. 12. 38.—<sup>5</sup> Heb. *lusted a lust.*—<sup>6</sup> Heb. *returned and wept.*

4. **Mixed multitude**—The Hebrew is very expressive, it being a syllable intensively repeated, *saph-sooph*, the gathering of the gathered, much like our word *riffraff*, or *ruffscuff*. "With these two millions of Israelites also went up a mixed multitude of varied descent, drawn in the wake of God's people by the signs and wonders so lately witnessed—just as a mixed crowd still follows after every spiritual movement, a source of hinderance rather than of help to it, ever continuing strangers, and at most only fit to act as hewers of wood and drawers of water."—*Eder-sheim*. Tacitus, though egregiously caricaturing Jewish history in many particulars, employs a phrase peculiarly appropriate to this mongrel horde of hangers-on and camp-followers when he describes Israel as "*populi colluvies undecunquē collecta*," the dregs of people collected from every-where. See Exod. xii, 38, note. Many of this mixed multitude were related to Israel by inter-marriage. Lev. xxiv, 10, note. There is nothing more damaging to the cause of Christ, and to the purity of his Church, than intimacy with men of mixed principles. This association is much more dangerous than it is with men of unmixed evil characters, whose open hostility puts the Christian on his guard. **Fell a lusting**—Hebrew, *lusted a lust*. **Wept again**—Literally, *returned and wept*. Similar complaining, respecting the absence of flesh, but without mention of tears, took place in the desert of Sin, Exod. xvi, 2-12. The Israelites, instead of feeling disgust at the animalism of the mob, began to imitate them. "A few factious, discontented, ill-natured people may do a great deal of mischief in the best societies, if great care be not taken to discountenance it. This Egyptian rabble were the disordered sheep that infected the flock, the leaven that leavened the whole lump."—*Henry*. **Flesh to eat**—This is not the language of the starving, but of epicures. Their gross appe-

said, 'Who shall give us flesh to eat?' 5 <sup>e</sup> We remember the fish, which we did eat in Egypt freely; the cucumbers,

<sup>f</sup> Psalm 78. 18; 106. 14; 1 Corinthians 10. 6.—<sup>g</sup> Exodus 16. 3.

tites were not satisfied with the wholesome food from heaven plentifully bestowed. The best Hebraists consider the **flesh** in this verse as the flesh of fish only, a much more savory food than any flesh diet which was likely to be within reach of the oppressed Israelites. Fish was, and is to this day, a staple article of food among the poor in Egypt.

5. **The fish . . . freely**—Hebrew, *for nothing*. So abundant were the fish in the Nile that they were very cheap. Herodotus repeatedly speaks of the great use of fish as an article of food in Egypt. Not only man, but myriads of waterfowl, which swarm in Lower Egypt more than in any other country in the world, depend on fish, and yet the supply is as inexhaustible as ever. They were eaten either dried in the sun or salted. The Egyptians are the first people mentioned in history as curing any kind of meat with salt. **Cucumbers**—These differ from the ordinary kind both in size, colour, softness, and sweetness of flavour. They are described by Forskal as "the most common of all the fruits in Egypt, being planted in whole fields." Enormous quantities of them are eaten in the East. They are eaten with the rind on, without any condiment. They are the commonest and cheapest summer vegetable, and are never complained of as indigestible. "I remember seeing dinner served out to an Arab school in Jerusalem, which consisted of a thin barley-cake, and a raw cucumber to each boy."—*Tristram*. **Melons**—These are mentioned nowhere else in the Bible. In modern Egypt water-melons in immense numbers are sold so cheaply that the poor share their cooling properties. The very Hebrew name is retained slightly changed. "A traveller in the East who recollects the intense gratitude which the gift of a slice of melon inspired while journeying over the hot and dry plains, or one who remembers the consciousness of wealth and se-

and the melons, and the leeks, and the

onions, and the garlic: ■ But now

curity which he derived from the possession of a melon while preparing for a day's journey over the same plains—he will readily comprehend the regret with which the Hebrews in the Arabian desert looked back upon the melons of Egypt." "Nothing could be more regretted in the burning desert than these delicious melons, whose exuberant juice is so refreshing to the thirsty pilgrim."—*W. M. Thomson.*

**Leeks**—The Hebrew word occurs twenty-two times, once rendered *court*, seventeen times *grass*, once *herb*, twice *hay*, and once *leek*. It is evident that *leek*, which is found only here, is a mistaken translation for *grass*. Hengstenberg and Kitto strongly contend for *grass* as the correct rendering. Says the latter, "Among the wonders of the natural history of Egypt, it is mentioned by travelers that the common people there eat with special relish a kind of *grass similar to clover*." Mayer says of this plant, whose scientific name is *Trigonella focum Græcum*, that its leaves



TRIGONELLA.

are more pointed than clover, and that great quantities of it are eaten by the people. In Cairo it is a garden-plant called *halbeh*. In November it is sold in large bunches in the streets, and is eaten with incredible greediness without any kind of seasoning. The Targum of Onkelos for leeks has "ere ses,"

one species of which is the pepper-grass. But all the old versions and commentators insist that *leeks* is the proper translation. They were a favourite vegetable with the Egyptians—indeed they were revered by them as sacred. Hence a Roman satirist ridicules the Egyptians for growing their gods in their gardens. **Onions** of a mild and pleasant taste flourish in Egypt better than elsewhere. According to Herodotus they were the ordinary food of the workmen at the pyramids. They are still almost the only food of the poor, eaten roasted, cut into four pieces, with some bits of meat. With this dish the Turks in Egypt are so delighted that they wish they may enjoy it in paradise.

**Garlic** is the *Allium sativum* of Linnæus, which abounds in Egypt, and is akin to the onion. Herodotus states that the allowance of this vegetable to the workman was inscribed on the great pyramid. Not one of all these refreshing vegetables could be found in the desert, and yet they are those after which there would be the most intense craving under the wilting heat of the desert. There was therefore some ground for the complaint of the people. But their culpability lay in their forgetfulness of the providential compensations: manna, emancipation from servitude, the written law of God, Jehovah visibly guiding them, and the inspiring hope of a home in Canaan. All the miseries of Egypt, the toil, the taskmaster, the contumely, and the degradation of bondage are forgotten in the discomforts of the present moment, and only the gross animal pleasures now come into mind. "Thus when once the heart loses its freshness in the divine life, and heavenly things begin to lose their savour, and first love declines, and Christ ceases to be a satisfying and altogether precious portion, and the Bible and communion with God lose their charm, and become dull and mechanical; then the eye wanders back to the world, the heart follows the eye, and the feet follow the heart. We forget, at such moments, what the world was to us when we were in it and of it."

our <sup>h</sup>soul is dried away: *there is* nothing at all, besides this manna, *before* our eyes. 7 And <sup>i</sup>the manna *was* as coriander seed, and the <sup>j</sup>colour thereof as the colour of <sup>k</sup>bdellium. 8 And the people went about, and gathered it, and ground it in mills, or beat it in a mortar, and baked it in pans, and made cakes of

<sup>h</sup> Chap. 21. 5.—<sup>i</sup> Exod. 16. 14, 31.—<sup>j</sup> Heb. *eye of it as the eye of.*

it: and <sup>l</sup>the taste of it was as the taste of fresh oil. 9 And <sup>m</sup>when the dew fell upon the camp in the night, the manna fell upon it.

10 Then Moses heard the people weep throughout their families, every man in the door of his tent: and <sup>n</sup>the anger of the Lord was kindled greatly; Moses

<sup>k</sup> Gen. 2. 12.—<sup>l</sup> Exod. 16. 31.—<sup>m</sup> Exod. 16. 13, 14.—<sup>n</sup> Psa. 78. 21.

for *kibby*, their national dish. **Pans**—R. V., “seethed it in pots.” The same Hebrew word is rendered *pot* in Judg. vi, 19, and 1 Sam. ii, 14. **As the taste of fresh oil**—Olive oil. In Exod. xvi, 31, manna is said to have the taste of honey. Olive-oil and honey entered largely into the diet of the Hebrews in Canaan; they are also prominent articles of food to the Easterns at this day.

9. **Dew** seems to have been the medium of the miracle. See Exod. xvi, 14, note.

#### THE COMPLAINT OF MOSES, 10-15.

The human infirmity of Moses, and his imperfection as a mediator, here strikingly appear. His faith, his repose of soul in the Almighty, is evidently shaken. He had not learned that God strengthens the back while he increases the burden, the lesson so well learned by St. Paul: “I can do all things through Christ which strengtheneth me.” The sensuality and insubordination of this company of serfs, just set free from the brickkilns of Egypt, greatly aggravated the burdens of Moses as the national executive, and justify his appeal to the Lord.

10. **Every man**—This indicates the universality of the disaffection. **In the door of his tent**—Not secretly but publicly giving vent to his tears and complaints. **The anger of the Lord** was justly **kindled** in view of the ingratitude of the people for their deliverance from bondage, their forgetfulness of past mercies, their contempt for present blessings, and their distrust of the divine guidance. Faith never complains. **Moses also was displeased**—His very sympathy with Jehovah required this displeasure. Anger in the interest of God and justice, and not as

6. **Our soul is dried away**—Our *animal life* faints for want of strong and refreshing food. Such a use of the term **soul** is still common in the East, where, hungry or thirsty, the people say, “Our soul is withered.” **Nothing at all, besides this manna**—The skilful reader will not fail, by correct intonation, to bring out the contempt here poured upon the bread of heaven, which prefigures our Lord Jesus according to his own words in John vi, 32, 33, and to St. Paul’s in 1 Cor. x, 3. We know of nothing in the conduct of these Israelites that more strikingly exhibits their low moral character than this complaint. The animal appetites have completely subverted their intellectual and spiritual tastes, if they ever had any, and they here exhibit a disgusting sensuality. The carnal mind to-day treats the glorious Antitype with no more respect than these sensual Israelites treated the type. Sin is the same in all ages.

7. **Manna**—See Exod. xvi, 14, 15, and Josh. v, 12, notes. The **coriander** is found in Egypt, Persia, and India. It has a round, tall stalk, white or reddish flowers, and grayish, spicy seeds used by confectioners and druggists. It grows wild in Egypt and Palestine. Tristram found it in the valley of the Jordan. It is a spice to bread in the East, and an aroma to sweetmeats. **Bdellium** occurs only here and in Gen. ii, 12. It is impossible to say whether it is a mineral, (beryl or crystal, as in the Septuagint,) animal, as pearl, for which some of the Jewish doctors contend, or vegetable, as an aromatic exudation.

8. **Ground it in mills**—These probably differed but little from the Syrian mills of the present time. The mortar is still used by the Arabs to pound wheat



also was displeased. **11** ° And Moses said unto the Lord, Wherefore hast thou afflicted thy servant? and wherefore have I not found favour in thy sight, that thou layest the burden of all this people upon me? **12** Have I conceived all this people? have I begotten them, that thou shouldest say unto me, ° Carry them in thy bosom, as a ° nursing father beareth the sucking child, unto the land

° Dent. 1, 12.—p Isa. 40, 11.—q Isa. 49, 23; 1 Thess. 2, 7.—r Gen. 26, 3; 50, 21; Exod. 13, 5.

the expression of personal resentment, is not only innocent but is demanded. Plato says, that he who cannot be angry at an outrage upon innocence is like a man with a withered muscle.

**11. Wherefore hast thou afflicted thy servant**—In a moment of weak faith the most honoured person on earth—honoured in bearing the largest part in the elevation of the race—deems himself the subject of special afflictions. But this was only momentary and exceptional in the history of Moses. He usually “endured as seeing Him who is invisible.”

**12. Have I conceived all this people**—Moses does not throw off all care for the people, but he rather devolves on Jehovah that burden as the Creator and Father of Israel, (Exod. iv, 22,) more in despair than in unbelief. For unbelief complains, but does not pray. The Holy Ghost has declared that “Moses was faithful in all his house.” Heb. iii, 2. He was, in the language of the New Testament, a perfect man, inasmuch as the bent of his will, the outgoing of his affections, the drift of his whole being was toward God; yet this verse unveils the infirmities which were still marring his character. The holiest man, in times of great distress, may momentarily lose heart through forgetfulness of the fact that God is a great burden-bearer, as Moses forgot that Israel was but a feather’s weight upon the divine shoulders. How honestly does Moses draw aside the veil which might have concealed his own weakness, and which an uninspired historian would have left undrawn! **Carry them in thy bosom**—Moses here seems to disclose some past charge given to him by the Lord. It is in striking

which thou ° swarest unto their fathers? **13** ° Whence should I have flesh to give unto all this people? for they weep unto me, saying, Give us flesh, that we may eat. **14** ° I am not able to bear all this people alone, because *it is too heavy* for me. **15** And if thou deal thus with me, ° kill me, I pray thee, out of hand, if I have found favour in thy sight; and let me not ° see my wretchedness.

s Matt. 15, 23; Mark 8, 4.—t Exod. 18, 18.—u See 1 Kings 19, 4; Jonah 4, 3.—v Zeph. 3, 15.

consonance with the character of the great Shepherd of Israel: “He shall gather the lambs in his arms, and carry them in his bosom.” Isa. xl, 11; John x, 11–14, notes. **As a nursing father**—Moses’s ideal of a ruler is here beautifully expressed: not a stern despot wielding a sceptre, but a kind and loving father bearing his infant babe in his arms. St. Paul, as a spiritual ruler of the Church of Christ, realized this ideal. 1 Thess. ii, 7, 11. The Palestinian Targum, instead of “nursing father” has “pedagogue”—*child leader*—the term which describes the office of the law in Gal. iii, 24.

**13. Whence should I have flesh**—The eye of Moses had certainly fallen from God to himself. His faith had fallen from the supernatural to the natural. He had forgotten that this was God’s work, and that he might be trusted now and forever. Moses is not the only good man who has imagined that the crank of the universe is turned by his hand.

**15. Kill me . . . out of hand**—That is, outright, by an instantaneous stroke. The oppressiveness of his official responsibility, and the depth of his despair in this temporary eclipse of faith, are here strikingly portrayed. **My wretchedness**—His apprehended future failure and disgrace. Faith alone spans the future with the bow of hope. Unbelief always forebodes evil. Some MSS. read, “their wretchedness.” Thus the Jerusalem Targum, which adds “who are thy people.” Though the spirit of this prayer is reprehensible, no rebuke is administered by the long-suffering Jehovah. He who knoweth our frame saw in the heart of his servant no wilful apostasy.

**16** And the LORD said unto Moses, Gather unto me <sup>w</sup>seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and <sup>a</sup>officers over them: and bring them unto the tabernacle of the congregation, that they may stand there with thee. **17** And I will <sup>v</sup>come down and talk with thee there: and <sup>z</sup>I will take of the spirit which *is* upon thee, and will put *it* upon

<sup>w</sup> See Exodus 24. 1, 9. — <sup>a</sup> Deuteronomy 16. 18. — <sup>v</sup> Verse 25; Genesis 11. 5; 14. 21; Exodus 19. 20.

#### THE SEVENTY ELDERS APPOINTED—THE QUAILS PROMISED, 16–23.

Though Jehovah might have said to Moses, “My grace is sufficient for thee,” he chose to give the sinking faith of his servant a visible prop in the election of a council of seventy to share his responsibility. When the Lord stations a man at a post of duty he fits him for it if he trust in him, and maintains him in it by raising up coadjutors.

**16. Whom thou knowest to be the elders**—Something in addition to mature age is evidently sought, namely, the qualities which properly belong to advancing years—gravity, wisdom, and piety. Out of an existing class of elders the seventy were to be chosen by Moses. See Exod. xxiv, 1. **Officers**—Hebrew, *shoterim*. These were not judges, (Deut. xvi, 18,) but writers who kept the genealogical registers on which all hereditary succession and ancestral fame depended. Hence the office was fully as dignified as that of a judge. In subsequent times the Levites, the scholastic tribe, supplied most of these scribes. See Exod. v, 6–9, notes. These were brought **unto the tabernacle**, that they might be first separated from secular employments and then be filled with the Spirit. After this public inauguration there could be no doubt among the people as to their authority. If this body of elders was designed to be a permanent council—the Sanhedrim of the New Testament—it is remarkable that no further mention is made of it in the Old Testament during the fifteen intervening centuries. Hence we conclude that this senate was designed only to afford temporary relief to Moses amid the extraordinary perplexities of the sojourn in the wilderness.

them; and they shall bear the burden of the people with thee, that thou bear *it* not thyself alone. **18** And say thou unto the people, <sup>a</sup>Sanctify yourselves against to morrow, and ye shall eat flesh: for ye have wept <sup>b</sup>in the ears of the LORD, saying, Who shall give us flesh to eat? <sup>c</sup>for *it was* well with us in Egypt: therefore the LORD will give you flesh, and ye shall eat. **19** Ye shall not eat

<sup>a</sup> 1 Sam. 10. 6; 2 Kings 2. 15; Neh. 9. 20; Isa. 44. 3; Joel 2. 28. — <sup>b</sup> Exod. 19. 10. — <sup>c</sup> Exod. 16. 7. — <sup>d</sup> Verse 5; Acts 7. 39.

**17. I will come down**—Not figuratively, but by a literal descent in the pillar of cloud, as in verse 25. Chaldee, “I will manifest myself.” Targum of Palestine, “I will be revealed in the glory of my shekinah.” There is no record of the words of Jehovah to Moses on this occasion. **I will take of the spirit**—The Hebrew for **take** is an unusual word here, signifying to divide into portions. The elders were to share, but probably in a less degree, the *charismata*, or special gifts of wisdom and administration which Moses possessed. There was to be no diminution of the endowment of Moses. The Targum of Palestine says: “I will amplify the spirit of prophecy that is upon thee, and bestow it upon them.” Hence Origen and Theodoret take occasion to compare Moses to a lamp at which seventy others were lighted without diminishing its lustre. Dr. Adam Clarke, however, queries whether Moses did not lose a measure of his gifts at this time because he had undervalued them, in accordance with the great law that a spiritual gift unused or slighted declines.

**18. Sanctify yourselves**—As a preparation for this extraordinary manifestation of the Holy One all physical and ceremonial defilement was to be put away from their clothes and persons. See Gen. xxxv, 2; Exod. xix, 10, notes. **For it was well with us in Egypt**—This declared superiority of condition beneath the crushing yoke of Pharaoh to their present elevation in the service of the Lord, indicates a depth of moral degradation and spiritual stupor which provokes his just anger.

**19. Ye shall not eat one day**—As they did a year before. Exod. xvi, 12, 13.

one day, nor two days, nor five days, neither ten days, nor twenty days; **20** <sup>a</sup> But even a whole month, until it come out at your nostrils, and it be loathsome unto you: because that ye have despised the Lord which is among you, and have wept before him, saying, <sup>b</sup> Why came we forth out of Egypt? **21** And Moses said, 'The people, among whom I am, are six hundred thousand footmen; and thou hast said, I will give them flesh, that they may eat a whole

month. **22** <sup>c</sup> Shall the flocks and the herds be slain for them, to suffice them? or shall all the fish of the sea be gathered together for them, to suffice them? **23** And the Lord said unto Moses, <sup>d</sup> Is the Lord's hand waxed short? thou shalt see now whether my word shall come to pass unto thee or not.

**24** And Moses went out, and told the people the words of the Lord, and <sup>e</sup> gathered the seventy men of the elders of the people, and set them round about

<sup>d</sup> Psa. 78. 29; 106. 15. — <sup>e</sup> Heb. *month of days*. — <sup>f</sup> Chap. 21. 5. — <sup>g</sup> Gen. 12. 2; Exod. 12. 37; 38. 26; chap. 1. 46.

**20 Until it come out at your nostrils**—We cannot agree with Bishop Patriek that this is a prediction of copious vomiting, but rather that so great a quantity would be eaten day after day that the digestive power would fail, and the stench of the foul stomach would pour forth through the nose. Says the Targum of Palestine, "Until the smell of it come forth from your nostrils." **Loathsome**—Offensive even to themselves. **Because ye . . . despised the Lord**—Complaining of providential allotments may include contempt of God. Great is the guilt of grumblers! **Which is among you**—The Chaldee elucidates the heinousness of the sin: "whose divine majesty dwells among you," in the shekinah. Under Tiberius the offence of *majestas* (treason) was extended to all acts and words which might appear to be disrespectful to the emperor.

**21. Six hundred thousand footmen**—This, in round numbers, is the census of men fit for military service. See chap. i, 21-46, notes. Hence the entire population must have exceeded two millions. "In view of the demands of such an immense host the faith of Moses seems to have wavered. Either from the discomposure of his spirit by reason of the affronts of the people, or from a fear that they might be commanded to feed upon the cattle required for sacrifice, or from sheer incredulity, he is prompted to enquire how it can be possible that so many mouths should be fed with flesh for a whole month together."—*Bush*. Reason looks at natural causes alone. Faith brings God into the scene, and therefore knows ab-

solutely nothing of difficulties; yea, she laughs at impossibilities.

**22. All the fish of the sea**—See verse 5, note. The Mediterranean and the Red Sea were the only seas with which Israel was acquainted.

**23. Is the Lord's hand waxed short**—The hand is the instrument, and hence the symbol, of power. To say that a person's hand is **short** is, in Hebrew conception, to say that he is impotent. Among the modern Arabs and Persians a *long hand* denotes strength, a *short hand* weakness. When the idea of omnipotence as available for human necessities in answer to prayer drops out of the mind, unbelief enters. Hence Jesus says to the blind men, "Believe ye that I am able to do this?" The burden of Paul's epistles and prayers is, that believers "may know the exceeding greatness of his power to us-ward who believe." Eph. i, 19. It is of the utmost importance to all Christians, especially to all preachers, to keep the almightiness of God ever before the soul. This entire verse is a rebuke to the littleness of Moses's faith.

THE SEVENTY ELDERS ARE APPOINTED AND QUALIFIED, 24-30.

**24. Moses . . . told the people**—In order to quiet their murmurings, not to secure a popular election of the seventy. Moses was the sole judge of their fitness. See verse 16, note. **Round about the tabernacle**—Why the elders were assembled around the tabernacle and not at the door, the usual place of important gatherings, is unknown. This unique place was in keeping with the unique purpose of the meeting.

<sup>g</sup> See 2 Kings 7. 2; Matt. 15. 33; Mark 8. 4; John 6. 7, 9. — <sup>h</sup> Isa. 50. 2; 59. 1. — <sup>i</sup> Chap. 23. 19; Ezek. 12. 25; 24. 14. — <sup>k</sup> Verse 16.

the tabernacle. **25** And the Lord came down in a cloud, and spake unto him, and took of the spirit that *was* upon him, and gave it unto the seventy elders: and it came to pass, that, <sup>m</sup>when the spirit rested upon them, <sup>a</sup>they prophesied, and did not cease. **26** But there remained two of the men in the camp, the name of the one *was* Eldad, and the name of the other Medad: and the spirit rested upon them; and they *were* of them that were written, but <sup>o</sup>went not

<sup>l</sup> Verse 17; chap. 12. 5.—<sup>m</sup> See 2 Kings 2, 15.  
—<sup>n</sup> See 1 Sam. 10. 5, 6, 10; 19. 20, 21, 23; Joel

2. 28; Acts 2. 17, 18; 1 Cor. 14. 1, etc.—<sup>o</sup> See 1 Sam. 20. 26; Jer. 36. 5.

**25. In a cloud**—Literally, in the cloud. This visible symbol of Jehovah's presence, which stood above the tabernacle, descended and encompassed it and the seventy elders, and thus was the vehicle of the Spirit to them as the breath of Jesus was to the disciples. John xx, 22. **And spake unto him**—The communication is not recorded, perhaps because it was private. **They**

**prophesied**—The word נָבִיא, *to bubble up*, occurs here the first time in the Bible. Its most common use is of inspired human discourse. It is chiefly in the passive voice, implying that the prophet is not so much the speaker as the one through whom the divine afflatus, which possesses his faculties, speaks. Thus in the Greek we have the passive form of the verb *μαντεύεσθαι*, *to divine*, like *μαίνεσθαι*, *to be mad*, and in the Latin *vaticinari*, *to foretell*. Hence prophecy has been regarded by all these peoples as beyond the range of the human mind, and as the work of God subsidizing human organs. This extraordinary utterance may not be limited to the prediction of future events: it may be employed in rebuke, testimony, instruction, exhortation, or comforting. 1 Cor. xiv, 3. The Holy Spirit always loosens the tongue. It is fitting that the gift of speech, the crowning faculty of man as distinguished from the brutes, should be monopolized by its Giver when he takes exclusive possession of the body and soul as his temple. See 1 Sam. x, 6; xix, 20–23, notes; Acts ii, 18; xix, 6. Under the Christian dispensation one in possession of the fulness of the Spirit naturally expresses himself in elevated language, or song. Eph. v, 18, 19. For the difference between the operations of the Spirit before the day of Pentecost and afterward, see chap. xxvii, 18, note. **And did not cease**—The Septuagint liter-

ally and correctly translates this by *καὶ οὐκ ἔτι προσέθεντο*, *and they did not add*, (to prophecy.) They prophesied one day and ceased. Thus the R. V. This was sufficient to impress the people with their divine vocation to an office in which administration and not prophecy was the great function. The Targums, the Vulgate, and the Chaldee all read, *they ceased not*. This is explained by some as a perpetual prophetic endowment, and by Patrick and others as covering only the time in which the elders surrounded the tabernacle.

**26. But there remained two**—For reasons satisfactory to the Lord, perhaps from excessive reserve and self-distrust, certainly not from obstinacy, Eldad and Medad did not go to the tabernacle, though **they were of them that were written** in the roll of the elect seventy. But the Spirit found them out and endowed them. The fire shut up in their bones finds a vent through their lips. **Went not out unto the tabernacle**—This is by no means a proof that the tabernacle was at this time outside of the camp. "If a gentleman goes out of his yard into his house, it does not follow that his house is not in the yard. The camp, considered as the abode of the people, had its limits within as well as without. An open space, such as reverence required, separated the tents of the people from the tent of God; and this must be traversed in passing from one to the other. It was just as natural to distinguish the camp from the sacred enclosure of the tabernacle as it is for a person in New York city to speak of driving out to Central Park, which is nevertheless within the city limits."—*Dr. W. H. Green*. There was, for a short time, at the foot of Mount Sinai, a tabernacle without the camp. See Exod. xxxiii, 7–11. This was because the sin of the golden calf ruptured the



out unto the tabernacle : and they prophesied in the camp. **27** And there ran a young man, and told Moses, and said, Eldad and Medad do prophesy in the camp. **28** And Joshua the son of Nun, the servant of Moses, *one* of his young men, answered and said, My lord Moses, <sup>p</sup> forbid them. **29** And Moses said unto

*p* See Mark 9, 38; Luke 9, 49; John 3, 26.—*q* 1 Cor.

covenant and put an end to all proceedings under it. Without going on to construct the tabernacle according to the specifications given him, Moses sets before the eyes of the people a visible sign of their altered relation to Jehovah by pitching a provisional tabernacle some distance outside the camp, signifying that he would not dwell in the midst of them. But when **THE TABERNACLE** was built out of the gifts of Israel it was located in the midst of the camp. How wide of the truth is the assertion of Professor W. R. Smith, that Ezekiel paved the way for the sanctuary being located in the midst of the people! **They prophesied in the camp**—This was deemed an irregularity and an infraction of good order. The unity of the Church in the wilderness was in danger of destruction by this independent centre of prophetic inspiration and authority separate from Moses and the tabernacle.

**28. Joshua**—See Exod. xvii, 9, and the Introduction to the Book of Joshua, page 7. **My lord**—This title of respect is applied to Moses by Aaron in chap. xii, 11, and by the people in chap. xxxii, 25. **Forbid them**—This is the beginning of religious intolerance for nonconformity in worship.

**29. Enviest thou for my sake**—Do you think this act is derogatory to my dignity, and disrespectful to my office as the human head of Israel? **All . . . were prophets**—This strongly-expressed wish evinces the unselfishness of Moses, his freedom from unholy ambition, and his desire for the spiritual well-being of all the people. **Put his Spirit upon them**—This may be regarded as prophetic of the dispensation more distinctly announced by Joel. (chap. ii, 28,) proclaimed by John the Baptist as at hand, (Matt. iii, 11,) promised by Jesus Christ, (John xiv, 16,) and

him, Enviest thou for my sake? <sup>a</sup> would God that all the Lord's people were prophets, *and* that the Lord would put his Spirit upon them. **30** And Moses gat him into the camp, he and the elders of Israel.

**31** And there went forth a <sup>r</sup> wind from the Lord, and brought quails from

14, 5.—*r* Exod. 16, 13; Psa. 78, 26-28; 105, 40.

ushered in by the coming of the Comforter on the day of Pentecost. Acts ii. All who enjoy the fulness of the Spirit most earnestly desire the universal diffusion of this unspeakable gift—"a well of water springing up into everlasting life." Compare John iv, 14, and vii, 37-39; Eph. iii, 19; v, 18. This desire of Moses, in view of the spiritual desolation of the world, even in Israel, is only an anticipatory outbreathing of the prayer for more labourers which Jesus taught his disciples. Matt. ix, 37, 38, notes.

#### THE QUAILS, AND THE GRAVES OF LUST, 31-34.

The remarkable promise of God that all Israel should surfeit upon flesh, a promise at which even Moses had staggered, is now to be fulfilled.

**31, 32. A wind from the Lord**—All winds are produced by the power of Jehovah, (Psa. cxxxv, 7.) since neither the laws of nature nor the qualities of matter produce motion. The Greek philosopher Anaxagoras taught that all force emanates from *νοῦς*, mind, a power distinct from nature, and presiding over it. This is the best Christian philosophy. The **wind** was either a southwest wind, from the region of the upper Nile, or a southeast one, from the Arabian Gulf. **Brought quails**—Some have contended that the *salvin* were not quails but locusts; but modern Hebraists reject this interpretation, and insist that the common quail is the bird. This is corroborated by the striking similarity of the modern Arabic *salwa*, quail, to the Hebrew, *selav*. See Exod. xvi, 13, note. The theory that they were wild fowls about three feet high, such as wild geese or storks, or Stanley's "large red-legged cranes," is a gratuitous assumption without the

the sea, and let *them* fall by the camp, <sup>9</sup>as it were a day's journey on this side, and as it were a day's journey on the other side, round about the camp, and as it were two cubits *high* upon the face of the earth. **32** And the people stood up all that day, and all *that* night, and all the next day, and they gathered the quails: he that gathered least gathered

<sup>9</sup> Heb. *as it were the way of a day*.—  
s Excd. 16. 36; Ezek. 45. 11.

least scriptural foundation. **A day's journey**—On both sides of the camp, for the space of eight or ten miles, the ground was thickly strewn with exhausted quails, none of them able to fly more than **two cubits** from the ground. "It is a not uncommon occurrence, that, when wearied, these birds droop and settle down for rest, so as to be easily clubbed with sticks, and even caught by the hand. The miraculous provision chiefly lay in the extraordinary number, the seasonable arrival, and the peculiar circumstances under which those quails came."—*Eldersheim*. See Concluding Notes. **Ten homers**—About fifty-five bushels, according to Josephus, or half this quantity, according to the rabbins. This was the accumulation of the least industrious person. "By this enormous quantity, which so immensely surpassed the natural size of the flocks of quails, God purposed to show the people his power to give them flesh not for a day or several days, but for a whole month, both to put to shame their unbelief, and to punish their greediness."—*Keil*. **They spread them all abroad**—For the purpose of drying them in the sun. Our earliest history of Egypt describes the people as salting and drying great quantities of fish and fowl. Calmet thinks that the Hebrews salted their quails, and then dried them, in imitation of the Egyptians.

**33. While the flesh . . . teeth**—Before the flesh was chewed and swallowed, the wrath of Jehovah burned against the people, not, as Knobel supposes, as the effect of the excessive quantity of quails eaten, producing giddiness and convulsions, but as a manifest judgment direct from God, by which a great multitude were suddenly swept

ten \*homers: and they spread *them* all abroad for themselves round about the camp. **33** And while the *'flesh was* yet between their teeth, ere it was chewed, the wrath of the Lord was kindled against the people, and the Lord smote the people with a very great plague. **34** And he called the name of that place <sup>10</sup>Kibroth-hattaavah: because

<sup>†</sup> Psa. 78. 30, 31 —<sup>10</sup> That is, *The graves of lust*, Deut. 9. 22.

away. **The wrath of the Lord was kindled**—This phrase is no sign of a lower conception of God than the Lord Jesus gives. **Wrath** is an integral part of love, when the lover is perfectly holy and the loved are unholy. The most terrible anger is that of perfect meekness, as expressed in that solemn paradox of the apostle of love, "the wrath of the Lamb." God was angry with Israel because he loved them, and desired their love for their own good. The fact of his choice of Israel for his own, and the intensity of his love, were shown no less by his anger at their sin than by the blessings which crowned obedience. **Great plague**—The Hebrew for **plague** signifies *a stroke*. It does not here indicate any particular disease, but a sudden and widespread destruction of human life.

**34. Kibroth - hattaavah**—This word, signifying *the graves of lust*, is to the dead murderers an epitaph, and to the living a warning against yielding to the clamours of unbridled appetite. If *Hudrah* is ancient Hazeroth, "the graves of lust" may be a day's journey thence in the direction of Sinai, and would lie within fifteen miles of the Gulf of Akabah. Here at Erweis el Ebeirig, a piece of elevated ground which forms a watershed, E. H. Palmer recently found the remains of a large encampment miles in extent, such as stone hearths and bits of charcoal found beneath the surface of the ground. "Just outside of the camp were an immense number of stone heaps, which, from their shape and position could be nothing else but graves." These Professor Palmer identifies with the scene of this dreadful pestilence.

there they buried the people that lusted.  
 35 "And the people journeyed from

Kibroth-hattaavah unto Hazeroth; and  
 "abode at Hazeroth.

u Chap. 33. 17.

11 Heb. *they were in*, etc.

35. **Hazeroth**—This is identified with modern *Ain Huderah* by Robinson, Stanley, and Palmer. It is a plain begirt by tall cliffs of sandstone. "Here and there a hill or dyke of green stone, or a rock of rosy granite, contrasts or blends harmoniously with the rest; and in the midst, beneath a lofty cliff, nestles the dark-green palm-grove of Hazeroth—such a landscape as none but the Great Artist's hand could have designed."—*Palmer's Desert of the Exodus*. "The region through which the Israelites had hitherto marched was a wide tangle of mountains, with occasional broad plains and numerous narrow wadies, twisting hither and thither. The approach to Hazeroth, however, had been over sandy plains broken by outstanding sandstone cliffs, but the camp itself had been pitched on the sides and in the basin of a hollow, surrounded by weird and fantastic sandstone walls of the most varied colours—deep red and violet, and rich gold and scarlet, mingled with deep purple."—*Geikie*.

#### CONCLUDING NOTES.

(1.) "One of the most marked characteristics of the Hebrews, as distinguished from all communities before or since, showed itself prominently for the first time in connexion with the selection by Moses of the seventy elders as his special council, the original, in the belief of the rabbins, and even of some Christian theologians, of the Great Synagogue, to which Judaism owed so much after the return from exile at Babylon. . . . Thus, in the very beginnings, the history of Israel is not that of an inspired book or of an inspired order, but of an inspired people. The Spirit of God rests on them in a degree and in a manner which we meet with in no other race. The seventy, chosen from the tribes, anticipated, in their prophetic gifts, a characteristic of future generations. Miriam in the camp had a successor in Deborah on Mount Ephraim; nor was there a district in Palestine which did not, apparently, see a prophet

or prophetess raised up in it by God before the gift was finally withdrawn. How great the fervour of religious life in a community where a succession of individuals could be found in whom it rose to so transcendent an elevation as is implied in the very name of prophet!"—*Geikie*.

(2.) What might appropriately be called the great quail storm has been the subject of much discussion. Keil argues that the quails did not fly over the camp, but that they were thrown upon the ground by the wind in such numbers that they lay as much as two cubits deep in places about the camp, not everywhere of the same depth, but in drifts. He cites in confirmation Psalm lxxviii, 27, 28, which is a very strong corroboration of his theory, even after abating the poetical exaggeration. It also has the advantage of the first impression produced by these words, "And let them fall by the camp, . . . as it were two cubits upon the face of the earth." Says Tristram: "I have myself found the ground in Algeria, in the month of April, covered with quails for an extent of many acres at daybreak, where on the preceding afternoon there had not been one. They were so fatigued that they scarcely moved till almost trodden on; and, though hundreds were slaughtered, for two days they did not leave the district, till the wind veered and they then as suddenly ventured northward across the sea, leaving scarcely a straggler behind. We noticed a like phenomenon in the Jordan valley, on a smaller scale, and I caught several with my hand; one was actually crushed by my horse's foot."

The suggestion of the Pictorial Bible is, that the birds "were so strictly kept by the divine power within the limits of a day's journey from the camp that even when roused they could not rise more than three feet, and were thus easily caught by nets or by the hand." The extent of this quail shower is variously estimated from an area sixty miles in diameter to one of sixteen miles, or even half that number. The elements

## CHAPTER XII.

AND Miriam and Aaron spake against Moses because of the <sup>1</sup> Ethiopian woman whom he had married: for <sup>2</sup> he

<sup>1</sup> Or, *Cushite*. — <sup>a</sup> Exod. 2. 21. — <sup>2</sup> Heb. *taken*. — <sup>b</sup> Exod. 15. 20; Micah 6. 4.

of doubt are, (1.) Whether the day's journey is that of an individual or of the entire camp. (2.) Whether the starting-point of the day's journey be the centre or the circumference of the camp.

## CHAPTER XII.

## THE SEDITION OF MIRIAM, 1-8.

Up to this time the various insurrections against Moses had arisen in consequence of the peculiar hardships of the journey through the wilderness. In these outbreaks against his authority he had been sustained by the loyalty and sympathy of his own kindred. But now he is to find disloyalty and bitter envy in his own father's family. In this respect Moses resembled his great antitype, the Prophet like unto himself, who went forth to proclaim the "kingdom of God" as at hand, notwithstanding the unbelief of his brethren. Mark iii, 21; John vii, 5, note. A high spiritual vocation is always an enigma to worldly minds; and, if accompanied by authority, awakens envy and resistance on the part of equals in worldly circumstances.

1. **Miriam**—The only sister of Moses named in history, (chap. xxvi, 59,) was older by several years. Exod. ii, 4. From the fact that she is mentioned first, and from the feminine form of the Hebrew verb, we infer that she was the prime mover in this revolt, and that **Aaron**, with characteristic pliancy and instability, as in the affair of the golden calf, (Exod. xxxii,) yielded to his misjudging sister, and was led into an act which tarnishes his fair name. Though Jehovah was angry with both of them, punishment fell only on Miriam. **Be-cause of the Ethiopian woman**—The subsequent account shows that the marriage with the "Cushite woman" (R. V.) was rather the *occasion*, and the envy rankling in Miriam's heart was the real *cause*, of her collision with her

brother. Some have supposed that Zipporah, the Midianite wife of Moses, was the occasion of offence. Against this are: (1.) The fact that this marriage had occurred forty years before, while Moses was a fugitive from Pharaoh's wrath. There had been ample time for chagrin to be allayed. (2.) The Midianites are called Cushites, or Ethiopians, only once, and that at least seven centuries after the exode. Hab. iii, 7. A more reasonable theory is that Zipporah had died and Moses had married a Cushite wife from Arabia, or from the foreigners who had come out of Egypt with Israel. This was lawful, since only intermarriage with the Canaanites was forbidden. Exod. xxxiv, 16. Yet Ezra (Ezra ix, 1) includes the Amorites, Moabites, and Egyptians among the nations with whom it was unlawful for Israelites to intermarry. Edersheim says: "For the first time we here encounter that pride of Israel after the flesh, and contempt for other nations, which often appeared throughout their after history, and in proportion as they have misunderstood the spiritual meaning of their calling." The suggestion of Ewald, that the Cushite was a concubine taken while the first wife was still living, is an irreverent reflection upon the purity of the great lawgiver. The lofty character of Moses is a sufficient answer to such an assertion.

<sup>c</sup> Gen. 29. 33; chap. 11. 1; 2 Kings 19. 4; Isa. 37. 4; Ezek. 35. 12, 13.

2. **Only by Moses**—Jealousy of Moses, as the exclusive organ of divine revelation, is the inspiration of this unpleasant affair. Human forbearance is put to a severe test when those who were once our equals or inferiors are promoted to dignities and honours far above us. This truthfulness to fallen human nature is no small confirmation of the reality of this account. **And the Lord heard**—The fact here mentioned prepares the way for the divine judgment which follows.

3. **Moses was very meek**—This



very meek, above all the men which were upon the face of the earth.) 4 <sup>a</sup> And the LORD spake suddenly unto Moses, and unto Aaron, and unto Miriam, Come out ye three unto the tabernacle of the congregation. And they three came out. 5 <sup>c</sup> And the LORD came down in the pillar of the cloud, and stood in the door

of the tabernacle, and called Aaron and Miriam: and they both came forth. 6 And he said, Hear now my words: If there be a prophet among you, I the LORD will make myself known unto him in a vision, and will speak unto him in a dream. 7 <sup>a</sup> My servant Moses is not so, who is faithful in all mine

<sup>d</sup> Psa. 76. 9. — <sup>e</sup> Chap. 11. 25; 16. 19. — <sup>f</sup> Gen. 15. 1; 46. 2; Job 33. 15; Ezek. 1. 1; Dan. 8. 2; 10. 8, 16, 17; Luke 1. 11, 22; Acts 10. 11, 17; 22. 17, 18.

<sup>g</sup> Gen. 31. 10, 11; 1 Kings 3. 5; Matthew 1. 20. — <sup>h</sup> Psalm 103. 26. — <sup>i</sup> Hebrews 3. 2, 5. — <sup>k</sup> 1 Timothy 2. 15.

statement is not a gratuitous piece of self-praise, but is necessary in order to bring out the reason why Moses not only refused to vindicate himself, but also to invoke the vengeance of Jehovah on account of the injury which had been done to him. "For this is the idea of the eulogium of his meekness, that he had swallowed the injury in silence, since he had imposed a law of patience upon himself because of his meekness."

—*Calvin*. This verse furnishes no argument against the Mosaic authorship of this book, as, when properly viewed, it contains no offensive egotism or vain-glorious. "As he praises himself without pride, so he will blame himself elsewhere with humility." Chap. xx, 12, note. We must call to mind the great candour of Moses in recording his own faults—his killing the Egyptian, (Exod. ii, 12,) his backwardness to obey God's call, his neglect to circumcise his child, (Exod. iv, 10-26,) and the sin which excluded him from Canaan. We must bear in mind that Moses was repelling the foul and envious slander that he was fond of power and ambitious to usurp it. Since the inner life is inscrutable, and its external manifestations may be counterfeited, all the graces inwrought by the Sanctifier are to be declared by the lips while they are confirmed by the life. That the meekness of Moses was only of grace and not of nature is plainly seen from the sudden vengeance wreaked on the Egyptian oppressor. Exod. ii, 12. "Should we admit that in a very few instances a word or even a verse or paragraph may have been inserted by some duly authorized person for the sake of explanation or of greater completeness of record, we would not invalidate the Mosaic authorship of the Pentateuch."—*Dr. W. H. Green*.

4. **Spake suddenly**—Indicating the fierceness of Jehovah's displeasure. **Come out**—Of the camp. **Unto the tabernacle**—Not into the tabernacle, into which only the priests were permitted to enter. Hence Knobel's fancied discrepancy between the so-called Elohist writer in chap. xviii, 7, and the Jehovist here and in Exod. xxxiii, 11, vanishes.

5. **The Lord came down**—This anthropomorphic expression is to be understood as an accommodation of the mystery of divine revelation to human comprehension. Though God is everywhere, there is a sense in which he draws near to man when he wishes to communicate with him. **They both came forth**—Leaving the company of Moses, the two placed themselves near the door of the tabernacle, in the doorway of which the cloud stood, to hear what the Lord had to say to them.

6. **If there be a prophet**—The literal rendering of this verse is, *If there be a prophet of Jehovah to you, (that is, if ye have one,) I reveal myself to him in a vision, I speak to him in a dream.* **Vision . . . dream**—Trances and dreams are here represented as modes of divine communication, but they do not bestow the highest dignity upon the man who is the organ of the revelation.

7. **Faithful**—Tried, trustworthy, and true. The root of the Hebrew word is *amen*. See Rev. iii, 14. **All mine house**—The whole family of Israel, to the government of which Moses had been called. Baumgarten says that the house is "primarily his dwelling, the holy tent." But in this sense the word "all" would be out of place. Moreover, after the consecration of Aaron the tabernacle was in his charge. The duties of Moses were not sacerdotal, but administra-

house. **8** With him will I speak <sup>1</sup> mouth to mouth, even <sup>m</sup> apparently, and not in dark speeches; and <sup>a</sup> the similitude of the Lord shall he behold: wherefore then <sup>o</sup> were ye not afraid to speak against my servant Moses? **9** And the anger of the Lord was kindled against them; and he departed. **10** And the cloud departed from off the tabernacle; and,

*l* Exod. 33. 11; Deut. 34. 10.—*m* 1 Cor. 13. 12.  
*n* Exod. 33. 19.—*o* 2 Pet. 2. 10; Jude 8.  
*p* Deut. 24. 9.

tive and prophetic. Not to the priests, but to Moses and succeeding prophets, was intrusted the office of receiving and declaring the holy oracles which make wise unto salvation. The aggregate of believers in Jesus Christ are now God's house. Heb. iii, 6.

**8. Mouth to mouth**—This answers to "face to face" in Exod. xxxiii, 11. It implies great familiarity, mutual confidence and esteem, and the absence of all reserve and of any mediation. Such converse is the highest honour bestowed upon man under the Old Testament dispensation. **Even apparently**—Literally, *as an appearance*; R. V., "manifestly," implying sight, or rather insight, and not vision. Dreams and visions are subjective; that is, pertain to the internal perception of the thinking subject. But the phenomena attending the intercourse of Jehovah with Moses were not intuitive and subjective, but objective; that is, outward and addressing the senses. **Dark speeches**—Riddles or enigmas. These are a test to one on probation who is not yet approved and taken into the fullest confidence. Moses was treated as a man of fixed fidelity who had passed his probation. **The similitude of the Lord**—*The form of Jehovah* was not the essential nature of God, his unveiled glory, for this no mortal can see, (Exod. xxxiii, 18-20,) "but some unmistakable evidence of his glorious presence."—*Bible Commentary*. He talked with Moses without figure, addressing his spiritual intuitions in such a way as to give to him infallible certainty. Thus since the day of Pentecost Jesus manifests himself to the advanced believer. John xiv, 21, note. "Here (in verses 2-8) we have, as it were, in epitome, the mystery of the prophetic gift and function; and in

"behold, Miriam became <sup>a</sup> leprous, *white as snow*; and Aaron looked upon Miriam, and, behold, *she was leprous*. **11** And Aaron said unto Moses, Alas, my lord, I beseech thee, <sup>r</sup> lay not the sin upon us, wherein we have done foolishly, and wherein we have sinned. **12** Let her not be <sup>s</sup> as one dead, of whom the flesh is half consumed when he cometh out of

*q* 2 Kings 5. 27; 15. 5; 2 Chronicles 26. 19, 20.  
*r* 2 Samuel 19. 19; 24. 10; Proverbs 30. 32.—  
*s* Psa. 88. 4.

such a manner as to exhibit the strength of this credential most impressively. It is the voice of Jehovah, jealous of his own honour and of the honour of his servants, at once describing and defending the prophetic law of revelation."—*W. B. Pope*. **Were ye not afraid**—In view of the extraordinary honour which God had bestowed upon Moses they should have restrained all murmuring and envious words.

#### MIRIAM PUNISHED, 9-15.

**9. He departed**—Phraseology importing that the Lord withdrew all manifestation of his presence when the cloud departed from the tabernacle.

**10. Leprous**—See the symptoms of leprosy described in Lev. xiii, and notes. Also, 2 Kings v, 27. This disease develops itself so slowly that it requires a week or two for the priest to determine its character. See the rules laid down in Lev. xiii. Hence the suddenness of this leprosy of Miriam shows that it was a supernatural infliction.

**11. I beseech thee**—Here we have an instance of a double supplication. Aaron, the anointed high priest, having sympathized with the revolt against Moses, dare not go directly to Jehovah and plead for his partner in sin, but feels that he himself needs a mediator. **We have sinned**—Here is Aaron's confession of complicity in the wrong. The exigency was too great for him to wait till the great day of atonement, in which he could offer a sin offering for himself, and thus become qualified to offer for the sins of the people. Lev. xvi, 11, note.

**12. As one dead**—Cut off from society and from all religious privileges, dwelling alone without the camp. Compelled to proclaim her own defilement

his mother's womb. **13** And Moses cried unto the LORD, saying, Heal her now, O God, I beseech thee.

**14** And the LORD said unto Moses, 'If her father had but spit in her face, should she not be ashamed seven days? let her be "shut out from the camp seven

<sup>t</sup> See Hebrews 12. 9. — <sup>u</sup> Leviticus 13. 46; chap. 2. 2. 3.

to all comers. Lev. xiii, 45, 46, notes. Keil renders this thus: *Let her not be as the dead thing on whose coming out of his mother's womb half its flesh is consumed*; that is, like a stillborn child, which comes into the world half decomposed. Leprosy decomposes the living body.

**13. Heal her now**—Strong faith always insists on a present blessing. Says J. Wesley, in respect to the healing of the leprosy of inbred sin, "If it is by faith, why not now?" Weak faith drops out the *now*, grasps no definite time, and looks only for a gradual cure. The greatest achievement of faith requires for its condition the idea of immediateness and instantaneousness.

**14. Spit in her face**—"Spitting at or upon a person or thing has been the mode of expressing the utmost contempt from very ancient times. It is still an intolerable insult, and you may thus interpret the spitting upon the ground by fanatical Moslems as we pass them. They dare not do more, or we would have it in our faces! Many years ago I saw a woman in great rage pluck off her old shoe, and, spitting on the sole of it, shake it frantically in the face of her antagonist."—*Dr. W. M. Thomson*.

**Ashamed seven days**—The humiliating indignity and defilement of the father's spitting in a child's face would cause her to hide seven days from the presence of Jehovah at the tabernacle. Much more ought she to be banished from the holy God and his holy people, after receiving so striking evidence of Jehovah's displeasure, infinitely more polluting than the contempt of her supposed father.

**15. And the people journeyed not**—More than two million people—Bertheau calculates three million—are retarded in their journey by the sin of one influential person. Thus the unbe-

lieving spies kept the whole nation out of Canaan nearly thirty-nine years. The sins of the great are national calamities. **Till Miriam was brought in**—There is no account of her healing. She was probably healed when Moses prayed. The healed leper was not permitted to enter his tent till seven days after the priest declared him healed. Lev. xiv, 8. Two of the Targums read thus: "Because Miriam, the prophetess, had watched for a little hour on the river bank to know what would be the fate of Moses, for the sake of that merit all Israel, numbering sixty myriads, being eighty legions, and the cloud of glory, the tabernacle, and the well, went not till she was healed."

<sup>v</sup> Deuteronomy 24. 9; 2 Chronicles 26. 21. — <sup>w</sup> Chap. 11. 35; 33. 18.

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FROM HAZEROTH TO KADESH, 16.

**16. Wilderness of Paran**—Gen. xii, 6, note; chap. x, 12, note. By comparing chap. xiii, 26 with Deut. i, 19–24, it will be seen that the place in this wilderness to which they removed was Kadesh-barnea. Gen. xiv, 7; Josh. x, 41, note. But in chap. xxxiii, 18, the station after Hazeroth is Rithma, which is either the same as Kadesh or perhaps the modern *Wady Abu Retemet*, a wide and well-watered plain near Ain Gadis, which Rowland and other recent travelers identify with Kadesh.

## CHAPTER XIII.

### THE TWELVE SPIES.

This chapter contains the names of the twelve princes selected from their tribes to visit Canaan and report the quality of the land and the number and military resources of its inhabitants, (1–20,) their adventures during forty days, (21–25,) and their conflicting reports, (26–33.) Here the Israelites were doomed to a prolonged probation: they were turned back for nearly forty years into the wilderness they had left.

## CHAPTER XIII.

AND the Lord spake unto Moses, saying, **2** <sup>a</sup> Send thou men, that they may search the land of Canaan, which I give unto the children of Israel: of every tribe of their fathers shall ye send a man, every one a ruler among them. **3** And Moses by the commandment of the Lord sent them <sup>b</sup> from the wilderness of Paran: all those men *were* heads of the children of Israel. **4** And these *were* their names: Of the tribe of Reuben, Shammua the son of Zacur. **5** Of the tribe of Simeon, Shaphat the son of Hori. **6** <sup>c</sup> Of the tribe of Judah, <sup>d</sup> Caleb the son of Jephunneh. **7** Of the tribe of Issachar, Igal the son of Joseph. **8** Of the tribe of Ephraim, <sup>e</sup> Oshea the son of

<sup>a</sup> Chap. 32. 8; Deut. 1. 22 — <sup>b</sup> Chap. 12. 16; 32. 8; Deut. 1. 19; 9. 21. — <sup>c</sup> Chap. 34. 19; 1 Chron. 4. 15. — <sup>d</sup> Verse 30; chap. 14. 6, 30;

**1. Send thou men**—Although Canaan had been promised to the Israelites as a God-given inheritance on the condition of their fidelity, yet this promise did not render the means of conquest unnecessary. All the strategy of war was required, such as the ambuscade (Josh. viii, 13) and spies, (Josh. ii, 1,) in order to success. God's promises are not designed to supersede, but to stimulate, human activity. Moreover, this reconnaissance afforded to the spies a test of faith in Jehovah, and their report tested the whole nation. **Every one a ruler**—R. V., "a prince." Spies in war are usually not men of high rank, but adventurers who court peril for gain or praise; but these spies, though not the tribe-princes named in chaps. i and vii, are rulers or princes selected from their tribes because of their eminence. From Deut. i, 22, we infer that the policy of sending out the spies originated with the Israelites themselves, and was permitted by God as a concession to the weakness of their faith, with a warning to "be of good courage." Strong faith would have accepted Jehovah's description of Canaan, and would have leaned on his ability to bring them in according to his oft-repeated promise, without any reconnaissance. Thus suggests the Jewish Midrash. The order of the tribes differs from that in chap. i, 5–15, only in the separation of Zebulun from the other sons of Leah in verse 10, and in verse 11 Manas-

Nun. **9** Of the tribe of Benjamin, Palti the son of Raphu. **10** Of the tribe of Zebulun, Gaddiel the son of Sodi. **11** Of the tribe of Joseph, *namely*, of the tribe of Manasseh, Gaddi the son of Susi. **12** Of the tribe of Dan, Ammiel the son of Gemalli. **13** Of the tribe of Asher, Sethur the son of Michael. **14** Of the tribe of Naphtali, Nahbi the son of Vophsi. **15** Of the tribe of Gad, Geuel the son of Machi. **16** These *are* the names of the men which Moses sent to spy out the land. And Moses called <sup>e</sup> Oshea the son of Nun, Jehoshua.

**17** And Moses sent them to spy out the land of Canaan, and said unto them, Get you up this way <sup>f</sup> southward, and go

Josh. 14. 6, 7, 13, 14; Judg. 1. 12. — <sup>e</sup> Verse 16. — <sup>f</sup> Verse 8; Exod. 17. 9; chap. 11. 6, 30. — <sup>g</sup> Verse 21.

sch from Ephraim, who together constitute the **tribe of Joseph**, but are always counted as two tribes, in accordance with the prediction of the dying Jacob in Gen. xlviii, 5, 6.

**16. Oshea**—Hebrew, *help*, is changed into Jehoshua or Joshua, Hebrew, *Jehovah-help*. See Introduction to Joshua, page 7. It was an occasional custom for Hebrews to change their names if, at any point in their lives, there was a radical change of character or a marked transition from obscurity to distinction. Gen. xvii, 5; xxxii, 28. It is to be noted that the exact time when Moses made this change is not indicated here. The change may have been previously made, while attention is called to it here. He is called Joshua in Exod. xvii, 9, 13; xxiv, 13; xxxii, 17; xxxiii, 11; Num. xi, 28.

**17. Southward**—Hebrew, *Negeb*, or *South-Country*. "As a geographical term the name has been entirely ignored in the English version, where the word is invariably translated 'the south,' (as a point of the compass;) and the misapprehension has given rise to several absurd contradictions in terms. Thus, when the spies went up from Kadesh we are told that Moses 'said unto them, Get you up this way southward,' [R. V., 'by' (marg. 'into') 'the South;'] 'and they went up by the South, and came unto Hebron.' As Hebron certainly lay to the north of Kadesh, this express mention of *the*



up into <sup>h</sup>the mountain: **18** And see the land, what it *is*; and the people that dwelleth therein, whether they *be* strong or weak, few or many; **19** And what the land *is* that they dwell in, whether it *be* good or bad: and what cities *they be* that they dwell in, whether in tents, or in strong holds; **20** And what the

<sup>h</sup> Gen. 14, 10; Judg. 1, 9, 19.—<sup>i</sup> Neh. 9, 25, 35; Ezek. 34, 14.

*South* is not only meaningless, but inaccurate. But if we render the word 'South Country,' applying it to the mountain plateau in the north-west corner of the Tih, all difficulty vanishes, and the words of the text are geographically exact."—*E. H. Palmer*. The Negeb rises in a vast steppe, of about eighty miles from south to north, and gradually passes in successive terraces into the hill country of Beer-sheba. The most southerly of these, Jebel Magrah, is a great plain of fifty or sixty miles from east to west. Over all this region there still are found fertile spots, with grass and water, and signs of ancient populousness and prosperity appear in every direction. Here, at Kadesh-barnea, on the eastern slope of the hills, in a wady noted for its pastures and abundant springs, Moses chose his headquarters, in anticipation of presently passing on to Canaan. This was their rallying point and centre during more than thirty-eight years. Josh. x, 41, note. The *Negeb* literally signifies *dry*, or *parched*. If we assume that Moses attached to the *Negeb* the simple idea of "the dry land," there will be no need of supposing that the term is prophetically used. **The mountain**—Western Palestine is an elevated ridge or mountain running from south to north between the Dead Sea and the Jordan valley on the east and the *Shephelah*, or sea-coast plain, on the west. Josh. ix, 1, note. The different portions of this mountainous region, or backbone of the country, were subsequently named the mountains of Judah, the mountains of Ephraim, and the mountains of Galilee. This ridge is intersected only by one valley—that of Jezreel.

**18. Strong or weak**—Before the power of God, who had promised the

land *is*, whether it *be* <sup>i</sup>fat or lean, whether there *be* wood therein, or not. And <sup>h</sup>*be* ye of good courage, and bring of the fruit of the land. Now the time *was* the time of the first ripe grapes.

**21** So they went up, and searched the land <sup>i</sup>from the wilderness of Zin

<sup>k</sup> Deut. 31, 6, 7, 23.—<sup>i</sup> Chap. 34, 3, Josh. 15, 1.

complete conquest of Canaan, this distinction vanishes; the strong become weak, and the **many** are as the **few**. But since only the ultimate fact of conquest was revealed to the faith of Israel, and not the method, it was natural that Moses should proceed to the conflict with all the caution which characterizes the worldly commander who trusts solely in his battalions.

**19. What the land is**—Fertile or barren; cultivable or necessarily waste. **Tents, or in strong holds**—The inquiry whether the Canaanites dwelling in cities lived in tents or in strong holds presents a difficulty, for a city of tents is something unheard of. Here the Chaldee, the Septuagint, the Vulgate, and the Targums all read, "whether they live in cities that are walled or open."

**20. Wood**—Hebrew, *trees*. Either fruit trees or other trees for making military engines, for houses, or for fuel. **Be ye of good courage**—Literally, *encourage yourselves*. Their perilous enterprise demanded great coolness and courage. No mercy is shown to a convicted spy. It required courage also to make a report recommending an immediate advance against a mighty foe. **Bring of the fruit**—Literally, *take of the fruit*. **Time of . . . first ripe grapes**—This is one of the very few notes of time in this book. It was about the first of August. See Introduction, (4.)

**21. Wilderness of Zin**—This is not to be confounded with the desert of Sin near Egypt. Exod. xvi, 1, note. The desert of Zin is sometimes spoken of as though it were identical with Kadesh, or a whole of which Kadesh is a part. Deut. xxxii, 51. Palmer thinks that he solves all difficulties by defining the wilderness of Zin as "the southeast corner of the desert Et Tih, between

unto <sup>m</sup> Rehob, as men come to Hamath.  
**22** And they ascended by the south, and

*m* Josh. 19, 28.—*n* Josh. 11, 21, 22;

'Arabah and the head of Wady Garaiyeh." This accords with his identification of Kadesh with Ain Gadis. Josh. x, 41, note. But Dr. Strong's party, in 1874, located Kadesh at 'Ain Weibeh, not far from Mount Hor. **Rehob**—This is the name of two places in the extreme north of the Holy Land: (1) that mentioned in Judges xviii, 28, note, and (2) that one situated in the tribe of Asher, farther west. Josh. xix, 28. It is possible that there was another Rehob in Asher, allotted to the Levites. Josh. xxi, 31. The first of these three is supposed to be referred to in this verse. **As men come to Hamath**—Hamath, the metropolis of Upper Syria, is a city in the valley of the Orontes. Its present population is

came unto Hebron; where <sup>n</sup>Ahiman, Sheshai, and Talmai, <sup>o</sup>the children of Anak,

15, 13, 11; Judg. 1, 10.—*o* Verse 33.

cient kingdom of Hamath. The route from Palestine to this city, commonly called "the entering in of Hamath," is a matter of dispute, because there are several passes in the Lebanons. See Josh. xiii, 5, note. It is probable that the spies made explorations far north of Mount Hermon, in territory which was never conquered by Israel.

**22. By the south**—See verse 17, note. They descended by Hebron and explored the route into the Negeb, or South, (properly capitalized by the R. V.,) by the western edge of the mountains. In one of these extensive valleys—perhaps in Wady Hanein, where miles of grape mounds even now meet the eye—they cut the gigantic **cluster of grapes**. **Hebron**—An ancient city twenty miles south of Jerusalem, described in Josh. x, 3, note. "It is plausibly conjectured that on leaving the wilderness of Paran they first entered the Negeb, or South-Country, and passed up the eastern side of the land 'unto Rehob, as men come to Hamath,' in the extreme north, and then descended along the central and western slopes, and from the valley of Esheol (Hebron) bore the grapes, pomegranates, and figs, and so brought verbal and tangible report of the country. This is the most satisfactory way of explaining the seeming contradiction in the account as given in Num. xiii, 21, 22."—*Ridgeway*. **The children of Anak**—A race of giants in stature (Anak literally signifying *long-necked*) and strength. Anak is regarded as the name of a race rather than that of an individual. Of this race there were near Hebron three tribes, whose chiefs were **Ahiman, Sheshai, and Talmai**. "That there were in times past men of extraordinary size is a tradition wonderfully prevalent to this day all over the East. It not only runs through legendary lore, but is embodied in numerous monuments of a more substantial character. The truth appears to be that there were amongst the governing races of primitive times certain families of great stature. This pe-



30,000. The adjacent country, afterward called Coele Syria, was the an-

were. (Now<sup>p</sup> Hebron was built seven years before<sup>a</sup> Zoan in Egypt.) 23<sup>r</sup> And they came unto the<sup>1</sup> brook of Eshcol, and cut

<sup>p</sup> Josh. 21. 11.—<sup>q</sup> Psa. 78. 12; Isa. 19. 11; 30. 4.

culiarity was carefully perpetuated and increased by such marriage restrictions as tended to that result, and something similar has been found amongst the inhabitants of the Pacific islands.”—

*W. M. Thomson.* Notwithstanding their terrific aspect they were dispossessed by Joshua and utterly driven from the land, except a small remnant of refugees to Philistia, who were, perhaps, the ancestors of Goliath of Gath. Josh. xi, 21, 22. Their chief city, Hebron, fell to the lot of Caleb, who drove out the three tribes of the Anakim. Josh. xv, 14. **Zoan in Egypt** was situated on the eastern border of the Nile delta. Its classical name was Tanis, and its Egyptian name Avaris, “departure,” the point of departure for caravans going north and east. It is supposed to have been seized by the shepherd kings about 2080 B. C., and to have been made the seat of their dynasty in Lower Egypt. Here, according to the Egyptian records, they built a temple to Set, the Egyptian Baal, and reigned 511 years. The past few years have been rich in discoveries of historical value in Sâh, the site of ancient Zoan. Obelisks, sphinxes, sculptures, and historical tablets attest its former magnificence. The connexion here of Hebron with Zoan suggests that the founders of both cities were of the same race. It is evident that the writer was well versed in Egyptian history.

### 23. The brook of Eshcol—

A wady near Hebron. Says Tristram: “The walk up the valley revealed to us for the first time what Judah was everywhere else in the days of its prosperity. Bare and stony as are the hillsides, not an inch of space is lost. Terraces, where the ground is not too rocky, support the soil. Ancient vineyards cling to the lower slopes; olive, mulberry, almond, fig, and pomegranate trees fill every available cranny to the very crest, while the bottom of the valley is carefully tilled for corn, carrots, and

down from thence a branch with one cluster of grapes, and they bare it between two upon a staff; and *they brought* of the pome-

<sup>r</sup> Dent. 1. 24, 25.—1 Or, *valley*, chap. 32. 9; Judg. 16. 4.

cauliflowers, which will soon give place to melons and cucumbers. The culture is equal to that of Malta. Those who doubt the ancient records of the population, or the census of David, have only to look at this valley and by the light of its commentary to read the story of those cities.” Dr. Robinson says of the vineyards of Eshcol that “they are very fine, and produce the best grapes in all the country, and pomegranates and figs, as well as apricots, quinces, and the like, still grow there in great abundance.” Chap. xxxii, 9, note. **Between two upon a staff**—On the return of the spies from the north they plucked a sample cluster and carried it upon a staff, not because of its great weight, but for the better protection of the grapes against being bruised. There are clusters of grapes produced in Palestine which weigh twelve pounds. By careful culture bunches weighing nearly twenty pounds have been produced. “The vine was the emblem of the nation on the coins of the Maccabees, and in the colossal cluster of golden grapes which overhung the porch of the second temple; and the grapes of Judah still mark the tombstones of the Hebrew races in the oldest of their European cemeteries at Prague.”—*Stanley.* **Pomegranates**—A rich, delightful fruit of the apple kind, sometimes called “grained apples,” of somewhat the



POMEGRANATES.

granates, and of the figs. **24** The place was called the <sup>2</sup>brook <sup>3</sup>Eshcol, because of the cluster of grapes which the children of Israel cut down from thence. **25** And they returned from searching of the land after forty days.

**26** And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel, <sup>4</sup>unto the wilderness of Paran, to <sup>5</sup>Kadesh; and brought back word unto them, and unto

<sup>2</sup> Or. *valley*.—<sup>3</sup> That is, *A cluster of grapes*.—<sup>4</sup> Verse 3.—<sup>5</sup> Chap. 20. 1, 16; 32. 8; 33. 36; Deut. 1. 19; Josh. 14. 6.

same medicinal virtues as the quince; its juice is like wine. It is ever-green, and forms rather a collection of stems, like coppice-wood, than a single tree, nor does it often exceed eight or ten feet in height. The general colour of the fruit is a dull russet-green. The outside rind is thin but tough, and its bitter juice is an indelible blue dye used by native dyers of cotton fabrics. The size is about that of the orange. Within, the grains are arranged in compartments as compactly as corn on the cob, and closely resemble those of the pale red corn, except that they are nearly transparent and very beautiful. This fruit is agreeable to the taste and pleasant to the eye. **Figs** are very wholesome and nutritious food when dried. The fig-tree belongs to the natural order of the breadfruit family, the trunk being often three feet in diameter. The ancient Greek wrestlers ate figs when training for the contest.

**25. Forty days** were sufficient for a journey of 250 miles—into the vicinity of Hamath—and the return. The spies could rest six sabbaths and travel 500 miles, going at the rate of less than fifteen miles a day. It is not probable that they went in a body, but singly or by twos.

**26. Paran**—See chap. x, 12, and xii, 16, notes. **Kadesh**—Chap. xx, 16, and xxxiii, 36, notes. **Showed them the fruit**—In confirmation of their report of the excellence of the land.

**27. Milk and honey**—See chap. xiv, 8, note. Thus far the report of the twelve is unanimous; they all commend the richness and fruitfulness of the soil. It is a common way with calumniators to begin by saying something

all the congregation, and showed them the fruit of the land. **27** And they told him, and said, We came unto the land whither thou sentest us, and surely it floweth with <sup>6</sup>milk and honey; <sup>7</sup>and this *is* the fruit of it. **28** Nevertheless <sup>8</sup>the people *be* strong that dwell in the land, and the cities *are* walled, and very great: and moreover we saw <sup>9</sup>the children of Anak there. **29** <sup>10</sup>The Amalekites dwell in the land of the south:

<sup>6</sup> Exod. 3. 8; 33. 3.—<sup>7</sup> Deut. 1. 25.—<sup>8</sup> Deut. 1. 28; 9. 1, 2.—<sup>9</sup> Verse 31.—<sup>10</sup> Exod. 17. 8; chap. 14. 45; Judg. 6. 3; 1 Sam. 14. 48; 15. 3, etc.

good of the person or plan they wish to injure and to end by speaking evil of him or that they had first commended.

**28. Nevertheless**—This word introduces the godless majority report; godless because there is in it no reference to Jehovah. It is an infidel document; like those of some modern scientists, correct in its facts, but false and atheistic in its inferences. "Truly, the eye sees what it brings with it. They really went to look for dangers, and of course they found them." The truth is told respecting the strength of the walled cities and the names of the Canaanitish tribes occupying different parts of the land. But the opinions expressed in verse 31 are glaringly disrespectful toward Him who had led Israel out of Egypt with his "stretched out arm," and had promised to drive out all enemies from the promised land. Men are just as culpable for their opinions as for their acts, since opinions are the roots of conduct. **Cities...walled,...very great**—"The eyes of weak faith or unbelief saw the towns really towering up 'to heaven.' Deut. i, 28. Nor did the height appear less even to the eyes of faith, which does not hide the difficulties from itself, that it may not rob the Lord who helps it over them of any of the praise that is justly his due."—*Schultz*.

**29. Amalekites**—See Exod. xvii, 8, note. This strong nomadic tribe occupied the *Negeb*, or south part of Canaan, and they encountered Israel in the battle of Rephidim, near Sinai. **Hittites**—Or children of Heth. See Josh. i, 4; iii, 10, notes. One of the points at which modern Oriental research has done much to verify the historical accuracy



and the Hittites, and the Jebusites, and the Amorites, dwell in the mountains: and the Canaanites dwell by the sea, and by the coast of Jordan. **30** And <sup>2</sup>Caleb stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it. **31** <sup>a</sup>But the men that went up with him said, We

be not able to go up against the people; for they *are* stronger than we. **32** And they <sup>b</sup>brought up an evil report of the land which they had searched unto the children of Israel, saying, The land, through which we have gone to search it, *is* a land that eateth up the inhabitants thereof; and all the people that

<sup>a</sup> See chap. 14. 6, 24; Josh. 14. 7.—<sup>c</sup> Chap.

32. 9; Deut. 1. 28; Josh. 14. 8.—<sup>b</sup> Chap. 14. 26. 37.

of the Bible narrative is in the disclosure of the prominence of the Hittite empire in the olden time. Until recently the Hittites were known to the world only in the Bible record. Now they are recognised as one of the great world-powers in their day. The fullest compendium of facts bearing on this point is *The Empire of the Hittites*, by the Rev. Dr. William Wright, one of the secretaries of the British and Foreign Bible Society. **Jebusites**—These occupied Jerusalem and vicinity. Josh. iii, 10, note. **Amorites**—These were the most formidable. See Josh. iii, 10, note. **In the mountains**—These are in the north-east of Et Tih, about seventy miles long and from forty to fifty broad, extending northward to near Beer-sheba. See Deut. i, 20, note. **Canaanites**—The term is here used in its narrow meaning of *Lowlanders*. See Josh. iii, 10, note.

**30. Caleb**—The spy from the tribe of Judah here begins the minority report, which is characterized by an unwavering trust in Jehovah. "A discrepancy indicating diversity of authorship is here again alleged, in that here and in Num. xiv, 24, as well as in Deut. i, 36, Caleb is spoken of alone; whereas in Num. xiv, 30, xxvi, 65, and xxxii, 12, Caleb and Joshua are spoken of as having acted together on this occasion, Caleb being first named, and in Num. xiv, 6, it is Joshua and Caleb. The simple explanation of which is, that in the first instance, when the spies were making their report to Moses, Caleb was outspoken in his declaration that the people had no real cause for fear; and subsequently, when the murmurs of the people were louder and more pronounced, and took the form of open rebellion against Moses and Aaron, (xiv, 2-4,) Joshua and Caleb were both active in endeavouring to suppress the disturbance by encouraging the people and

bringing them to a sense of their duty. Verse 6, etc. Comp. Josh. xiv, 6, where Caleb, in referring to this event, in speaking to Joshua first joins both together, 'me and thee,' and then proceeds to describe his own share in the transaction without any allusion to Joshua."—*Dr. Edersheim*. **Stilled the people**—The bitter wail of despair was resounding through the vast throng. **Let us go up at once**—Genuine faith grasps a present God and an instantaneous salvation. Caleb was wise to counsel going up to the assault at once, for there is no better cure for fear than action. Old soldiers say that the trying time is when waiting to begin the battle. Hesitation weakens resolution. When we are sure that any thing is God's will the sooner we are at work doing it the better for ourselves and for the vigour of our efforts. **For we are well able**—The ground of Caleb's confidence is stated in chap. xiv, 8, 9. This report is a marvel of condensation, terseness, and vigour—just what we should expect from a speaker who is permitted to utter but one sentence amid the uproar of a mob.

**31. We be not able**—The majority had not asserted this before, but had left the people to draw this inference. Now they are evidently enraged at the brave words of Caleb. Faith is always a reproof to unbelief, as holiness is a rebuke to sin.

**32. A land that eateth up the inhabitants**—This cannot mean that the land was sterile and the inhabitants dying of famine. It may refer to some pestilence whose ravages were noted by the spies. Calvin "thinks that the wretched inhabitants were worn out by the laborious task of cultivating it." But it is more reasonable to suppose that from the central position of Canaan among the powerful Oriental empires it was an apple of discord, and that the people were constantly embroiled in

we saw in it *are* <sup>d</sup>men of <sup>e</sup>a great stature. **33** And there we saw the giants, <sup>e</sup>the sons of Anak, *which come* of the

4 Hebrew, *men of statures*. — c Amos 2, 9.

wasting wars to maintain their independence. Hence Israel would be decimated in conquering it, and diminished, or eaten up, in defending it. See Ezek. xxxvi, 13-15, for a confirmation of this exegesis. "It is remarkable how rapidly unbelief grows when it has once found expression. At first it was only a suggestion. Verses 28, 29. Then, when Caleb had tried to still the fears to which it had given rise, it became an assertion. Verse 31. Lastly, it assumed the form of 'an evil report of the land' itself, as of one 'that eateth up the inhabitants thereof,' (verse 32,)—where the people are consumed by pestilence or exterminated by constant warfare of fierce races, against whom it were hopeless to attempt contending. That, if such were the views and feelings of the great majority of their best and most trusted men, the people should have risen in rebellion, need not, perhaps, surprise us. But it indicated how thoroughly unprepared Israel was for the possession of the land. Viewed from the human stand-point, the history of the Bible is one of constant disappointments."—*Dr. Edersheim*. **Men of a great stature**—Hebrew, *men of measures*; that is, of tall stature. See the dimensions of King Og's bedstead, Deut. iii, 11.

**33. The giants**—Hebrew and R. V. *Nephilim*, like the antediluvian tyrants who corrupted the earth. Gen. vi, 4, note. The application of the term *Nephilim* to a race of antediluvians does not prove that the giants found by the spies were the lineal descendants of these, nor does it justify the extraordinary hypothesis of the "higher criticism," that the writer of Gen. vi, 4, knew nothing of a flood in which all mankind except one family were destroyed. A resemblance in stature is all that is requisite. **Sons of Anak**—See verse 22, note. **As grasshoppers**—An Oriental exaggeration of the disparity of stature between the Hebrews and some of the Canaanites. The

giants: and we were in our own sight <sup>e</sup>as grasshoppers, and so we were <sup>f</sup>in their sight.

d Deut. 1, 28; 2, 10; 9, 2. — e Isa. 40, 22. — f 1 Sam. 17, 42.

fears of the unbelieving spies magnified their foes. Probably the average stature of the Israelites did not fall much below that of the Canaanites. **In our own sight...in their sight**—The contempt of their enemies is consequent upon their own cowardly self-depreciation. They who do not respect themselves will fail to gain the respect of others. "The man who counts himself as a grasshopper when he is set to represent a great cause is apt to be counted as a grasshopper by those who oppose him. Peculiarly is this the truth with one of God's representatives. He who realizes that he stands for One into whose hands all power in heaven and earth is given need have no fear of giants or of the sons of giants. His sufficiency is of God; and in this sufficiency he can move forward unflinchingly, until the giants who oppose him find themselves as grasshoppers in the path of his progress."—*H. Clay Trumbull*.

#### CONCLUDING NOTES.

(1.) If, as we have suggested, the proposal to send spies originated with the people as the first result of their distrust of Jehovah, why did he so readily accede to this proposition? The answer is not difficult. We see in the history of Israel the progress and completion of that hardening process which showed the unfitness of that generation for the conquest of Canaan. It was better that their latent unbelief and rebellion should come to the surface in the wilderness than in the presence of their enemies on the field of battle. God does not so interfere with the process of the inward development of the character of individuals or nations as to prevent their working out their natural inclinations if they resolve to reject his grace. He sets before them his promises and his warnings. Then he bids them go forward with good courage. Here is the test of true faith and loyalty to him. The result must be either the

gradual unfolding of faith or the hardening of unbelief into practical disobedience. So "we see"—and the lesson is to all time and to all men—"that they could not enter in because of unbelief." Heb. iii, 19. Again, this answer to a prayer prompted by a distrust of God's guidance "teaches a large truth as to God's dealings; namely, that he often lovingly lets us have our own way to show us by the issues that his is better, and that the daring which is obedience is the true prudence."

(2.) "Inquiry" may mark the beginning of faith; it may also issue in the completing of unbelief, just as "the gloaming" may usher in the dawn of morning or precede the darkness of night. It depends on our position relatively to the sun. It is too much the fashion to speak of the honesty and sacredness of doubt. They who have really felt it know best its load and its misery. And there is a doubt which is neither honest nor sacred. It is that of those who have, or ought to have, experienced the truth—a doubt which springs from moral rather than intellectual causes.

(3.) What purpose could this record of Israel's sin have served if it had not been true? Why should later writers have invented it? It is a matter of fact that later Jewish writers, boasting of the merits of their ancestors, are tempted to extenuate and soften their sins recorded in the Scriptures. This record of sins constitutes a dark background against which is set the faithfulness and mercy of Israel's covenant God.

## CHAPTER XIV.

### INTRODUCTORY.

The crisis of the nation's march is reached. Standing on the very threshold of Canaan, the people exclude themselves from its possession by unfitness for the promised inheritance. They forget the promises of God, while they give eager credence to the cowardly words of ten of the twelve spies, who make no reference to God in their report. During the few weeks' march from Sinai three partial rebellions have broken out in the camp against Moses, the rep-

resentative of Jehovah. At last the people, by their universal distrust of God, their pusillanimity, their utter lack of heroism, and their threatened rejection of Moses and return to Egypt, have overstepped the line between God's patience and his wrath. In vain do Moses and Aaron, in their agony of grief, fall upon their faces prostrate before the angry mob. In vain do Caleb and Joshua publish their cheering report. The rebels, in their rage, order them to be stoned. The glory of Jehovah flashes out in terrific splendour from the pillar of cloud to keep them from their murderous purpose. Then there falls upon the ear of Moses, from the mouth of Jehovah, the threatened disinheritation and destruction of his people. Moses magnanimously intercedes for the nation's life, pleading the honour of that great NAME which had been set in Israel. The prayer prevails. The nation is spared, while the rebellious individuals receive their sentence of exclusion from the Land of Promise. The faithful spies are excepted and commended, though they suffer in common with the others the evils of the exclusion for well-nigh forty years. The countermarch is ordered. The rebels, in a spasm of self-confidence, determine to continue the journey. Contrary to the warning of Moses they dash themselves against their foes, and are thus smitten and routed. This is the outline of one of the most eventful and instructive chapters in Jewish history. In it there is disclosed to the chosen nation a quality of Jehovah's character hitherto unrevealed—the impartiality of his government in the administration of justice. Pharaoh had hardened his heart, and in the sight of exempted and jubilant Israel had felt the hot bolts of wrath crushing him and his people to the earth. But Israel, under the illusion that Jehovah is a national and partial ruler, imagines that he can walk with impunity in the footsteps of Pharaoh, and "tempt God ten times." The hour has arrived for dispelling this illusion. They who have provoked Jehovah must now know his "breach of promise," and learn the great lesson that all

## CHAPTER XIV.

**AND** all the congregation lifted up their voice, and cried; and <sup>a</sup>the people wept that night. **2** <sup>b</sup>And all the children of Israel murmured against Moses and against Aaron: and the whole congregation said unto them,

*a* Chap. 11. 4. — *b* Exod. 16. 2; 17. 3; chap.

his promises of good to his children imply, as a condition, their continued obedience. From the repetition of verses 11–25 in verses 26–38 we find no ground for De Wette's assignment of those passages to two fragments, by two writers, the Jehovist and the Elohist. The first is a private communication to Moses only; the second is to Moses and Aaron officially, and is to be proclaimed to the people (verse 28) as a full and formal judicial sentence of exclusion from Canaan.

## COWARDICE OF THE ISRAELITES, 1–5.

1. We come now to an eclipse of faith almost total, for the only exceptions to **all the congregation** are Caleb and Joshua, Eleazar, (Josh. xiv, 1,) and possibly some of the Levites and the whole order of priests, who were not reckoned in the general census. Chap. i, 49, and xxvi, 62. **Lifted up their voice**—These words, together with **cried** and **wept**, indicate the intensity and publicity of this panic of despair. These loud wailings, resounding by **night** from tent to tent, from tribe to tribe, spread the contagious despondency through the whole camp.

2. **Murmured against Moses and . . . Aaron**—They begin with God's ministers, not having become so hardened as to murmur against God himself. He seems to have been absent from their thoughts both as the object of trust and as their providential guide in the wilderness. They have fallen from a supernatural to a merely natural view of their condition. Hence they childishly vent their indignation against their human leaders. **The whole congregation**—This must be understood, as it is in all languages, in a conventional sense, as we are said to utter our opinions in the face of *the whole world*, or begin our deeds of lands

Would God that we had died in the land of Egypt! or <sup>c</sup>would God we had died in this wilderness! **3** And wherefore hath the **LORD** brought us unto this land, to fall by the sword, that our wives and our children should be a prey? were it not better for us to return into Egypt?

16. 41; Psal. 106. 25. — *c* See verses 28, 29.

with the words, "Know *all men* by these presents." See Exod. ix, 6, note. **Would God**—The word *God* is not in the Hebrew. This is the strongest English formula for an unattainable wish, and expresses the strength of the peoples' desire. **Died in . . . Egypt**—They who prefer death in bondage to life in freedom are not the brave people whom Jehovah can lead to the conquest of Canaan. This wish to return to the groanings, burdens, tasks, and insults of the brick-yards of Egypt, from which a pitying Jehovah had led them forth, was indicative of a base ingratitude, and a servility of spirit exceedingly offensive. Yet all this grief was in view of no present suffering, but in apprehension of imaginary future ills.

3. **Wherefore hath . . . Lord**—They began with opposing God's faithful ministers; they end by arraigning himself. So men now greatly distress themselves over evils they are never called to endure. **Wherefore** is not in the vocabulary of faith. **Unto this land**—Spoken, apparently, of Canaan, to which they had not yet been brought. Thus "they despised the pleasant land; they believed not his word." Psal. cvi, 24. **To fall by the sword**—The unbelief of these rebels puts an evil intention for a beneficent purpose on the part of God, and thus maligns his character. Up to this time they seem to have cherished the illusion of a bloodless conquest of Canaan. **A prey**—Captives and slaves of the victors. **Better . . . to return into Egypt**—In their dread of the perils before them they overlook the greater evils behind: the sterile wilderness, with no manna from heaven nor water from the smitten rock; no pillar of cloud to go before; no protecting Jehovah to shield them from their foes; no mediating Moses to placate the divine wrath; no home of freedom, but only the lash of the task-



4 And they said one to another, "Let us make a captain, and let us return into Egypt." 5 Then "Moses and Aaron fell on their faces before all the assembly of the congregation of the children of Israel."

¶ "And Joshua the son of Nun, and

*d* Neh. 9. 17.—*e* See Deut. 17. 16; Acts 7. 39.  
—*f* Chap. 16. 4, 22.—*g* Verses 24, 30, 38;  
chap. 13. 6, 8.

master for the inheritance of their children forever.

4. **Make a captain**—This is the repudiation of both Moses and Jehovah. According to Nehemiah (ix, 17) they actually "appointed a captain to return to their bondage." On the low level of mere naturalism they feel no more need of God.

5. **Fell on their faces**—This attitude was expressive of the deepest sorrow, and at the same time it was a mute but eloquent appeal to the mutinous multitude to desist from their insane purpose. He who was accustomed to speak face to face with God might have fortified his dishonoured authority by invoking against these rebellious murmurers the bolts of God's wrath. But he loved the Abrahamic race more than his own dignity and power.

JOSHUA AND CALEB'S MINORITY REPORT, 6-10.

The two believing spies, having been rudely interrupted in their report by the cowardly ten, (xiii, 30, 31,) now come forward, evincing the deepest emotion, and attempt to continue their narration of their view of the situation. They succeed in uttering a few cheering words, when their voices are drowned in the hoarse clamour of the mob, now excited to a frenzy which imperils the lives of the speakers, "faithful among the faithless found."

6. **Rent their clothes**—The flowing robes of the Orientals admit of various symbolical actions. Rending expresses grief, indignation, despair, or fear. The outer garment only was torn. See Gen. xxxix, 12, (Hebrew.)

7. **They spake unto all the company of the children of Israel**—Literalists like Colenso find an insu-

Caleb the son of Jephunneh, *which were* of them that searched the land, rent their clothes: 7 And they spake unto all the company of the children of Israel, saying, "The land, which we passed through to search it, *is* an exceeding good land. 8 If the Lord <sup>1</sup>delight in us,

*h* Chap. 13. 27; Deut. 1. 25.—*i* Deut. 10. 15;  
2 Sam. 15. 25. 26; 22. 20; 1 Kings 10. 9; Psa. 22. 8;  
147. 10, 11; Isa. 62. 4.

perable difficulty here. "No human voice, unless strengthened by miracle, of which the Scriptures tell us nothing, could have reached the ears of a crowded mass of people as large as the whole population of London." But the President of the United States performs a greater feat, standing on the east porch of the capitol and delivering his inaugural address to *the whole country*, with incidental remarks to all mankind. King Solomon at the dedication "blessed all the congregation of Israel." 1 Kings viii, 14. Even the children in the Sunday-school soon learn to understand that "all" has its reasonable limitations when they read that "Jerusalem, and *all* Judea, and *all* the region round about Jordan, were baptized of John;" as they do when they read that *all* New York is taking an airing in Central Park. See Exod. ix, 6, note. **Exceeding good land**—Hebrew, *good exceedingly exceedingly*. The minority report is more emphatic in its praise than the majority report is in its dispraise of Canaan. The eye of unbelief had seen the dark cloud, the eye of faith had seen both it and its silver lining. A craven fear had tinged all the observations of the one with a sombre hue, while an unfaltering faith had, to the eye of the other, tipped every hill-top with light and filled every valley with splendour. These opposite reports from an observation of the same facts resulted from the difference in the spirit and trust of the men who reported.

8. **If the Lord delight in us**—Here Joshua and Caleb revealed the ground of their confidence—the ability of Jehovah to make good his promise, which they viewed not as absolute, but as conditioned upon the demeanour of the nation. The weakness of the report of

then he will bring us into this land, and give it us; <sup>k</sup>a land which floweth with milk and honey. **9** Only <sup>l</sup>rebel not ye against the Lord, <sup>m</sup>neither fear ye the people of the land; for <sup>n</sup>they are

<sup>k</sup> Chap. 13. 57. — <sup>l</sup> Deut. 9. 7, 23. 24. — <sup>m</sup> Deut. 7. 18; 20. 3. — <sup>n</sup> Chap. 24. 8. — <sup>o</sup> 1 Heb. *shadow*, Psa. 121. 5; Isa. 30. 2, 3; Jer. 48. 45. — <sup>p</sup> Gen. 48. 21; Exod. 33. 16; Deut. 20. 1, 3, 4; 31.

the ten lies in its Godlessness. In estimating the possibility of the conquest Jehovah is counted out. **Milk and honey**—This is a poetical description of a country rich in pasturage and flowers. For the abundance of honey in ancient Canaan see Judges xiv, 8; 1 Sam. xiv, 25, 26; of both wheat and honey, see Psa. lxxxi, 16. Sceptics, in view of the comparative sterility of modern Palestine, allege that this must be a false view of Canaan, and they question the inspiration of the Scriptures containing this oft-repeated statement. But there are causes which make modern Palestine barren: 1.) The destruction of the timber in the long series of sieges and invasions which that unhappy land has suffered has greatly reduced the moisture of the atmosphere by cutting off evaporation through the leaves. Hence rains are less frequent, and the sources of artificial irrigation are diminished. 2.) The decay of the terraces necessary to retain the soil on the steep slopes of the round hills. This is owing to the misrule and lack of security to the fruits of industry which have for generations been the lot of the cultivators.

**9. Rebel not . . . neither fear . . . the people**—Disobedience to God is the soil out of which the fear of man always grows. If the presence of Napoleon on the battle-field was equal, in the courage which he inspired, to a reinforcement of ten thousand men, how much more inspiring to the Hebrews would be a realizing faith in the presence of the omnipotent Jehovah. **They are bread for us**—We shall destroy them as easily as we eat bread. Psa. xiv, 4. The simile is natural to a Hebrew, in whose language the verbs *to eat, to fight, to destroy in war*, are the same. We have a similar proverb in "Food for our powder." As the faint-

bread for us: their <sup>1</sup>defence is departed from them, <sup>2</sup>and the Lord *is* with us: fear them not. **10** <sup>3</sup>But all the congregation bade stone them with stones. And <sup>4</sup>the glory of the Lord appeared

6. 8; Josh. 1. 5; Judg. 1. 22; 2 Chron. 13. 12; 15. 2; 20. 17; 32. 8; Psa. 46. 7, 11; Isa. 41. 10; Amos 5. 14; Zech. 8. 23. — <sup>p</sup> Exod. 17. 4. — <sup>q</sup> Exod. 16. 10; 24. 16, 17; 40. 34; Lev. 9. 23; chap. 16. 19, 42; 26. 6.

hearted spies had declared that the Canaanites were giants before whom the Hebrews were dwarfed to grasshoppers, so the brave spies, with equal strength of expression, style them "bread for us." **Their defence**—Hebrew, *shadow, covering*. **Is departed**—They are wholly destitute of courage. The Sultan of Turkey and the Shah of Persia are called "the shadow of God," "the refuge of the whole world." (*Critici Sacri*.)

**10. Stone them with stones**—This was the ordinary mode of executing a sentence of capital punishment. It requires an extraordinary effort to fathom the wickedness of men who clamoured for the blood of their brethren simply because of their fidelity to God. Yet it is the testimony of history that no hatred is so intense and merciless as that of rebels toward those who still are loyal to the government. Myriads have been put to death in civil wars for the crime of allegiance to the old flag. The picture before us is not overdrawn. This outbreak was not only a religious apostasy, but a civil revolution. **The glory of the Lord appeared**—The shekinah, the visible symbol of the majesty of Jehovah, flashed forth suddenly to strike the people with terror in their rebellion, and to deter them from their wicked design. For a similar purpose the glory flashed out upon the Egyptians, (Exod. xiv, 24,) "and troubled" or confounded their host. Philo says, "The fiery appearance of the Deity shone forth from the cloud." How wonderfully the moral government of the world adapts itself to the different conditions of the same nation! Jesus Christ, in his preaching, endeavoured to deter the Jews from sin by motives addressed to their intellects and consciences. He pointed to the judgment

in the tabernacle of the congregation before all the children of Israel.

**11** And the LORD said unto Moses, How long will this people 'provoke me? and how long will it be ere they 'believe me, for all the signs which I have

<sup>r</sup> Verse 23; Deut. 9, 7, 8, 22; Psa. 95, 8; Heb. 3, 16.—<sup>s</sup> Deut. 1, 32; 9, 24; Psa. 78, 22, 32, 42; 106, 24; John 12, 37; Heb. 3, 18.

to come and to the rewards and punishments there dispensed. He appealed to their hopes and fears. But Jehovah marshalled the terrific elements of nature before the eyes of the Hebrews to make an impression upon their hearts through their senses. In the first case the doctrine of immortality and future accountability had taken full possession of the popular mind. In the case of the Israelites in the wilderness these notions were for the most part yet to be created by the gradual unfolding of religious truth. **In the tabernacle**—The Septuagint paraphrase is better: "In the cloud over the tabernacle." If the supernatural resplendence had been within the tent, it would not have been seen by all the people. Since Jehovah had made his abode in the tabernacle and in the pillar towering above it, the outbeaming glory could not be mistaken for any natural phenomenon.

#### THE EXCISION OF ISRAEL THREATENED AND AVERTED, 11-25.

**11. Provoke me**—Vulgate, *detractet, slander*; R. V., "despise." The same Hebrew verb is in 2 Sam. xii, 14, and Psa. lxxiv, 10, translated *blaspheme*, but the most common rendering is *despise*. Jehovah is jealous of his good name among men. The cowardice, distrust, and disobedience of Israel were a reflection upon his glory in the eyes of the Gentiles. He had set his name in Israel, and called him his "firstborn son." (Exod. iv, 22,) and thus identified his own reputation with that of this favoured nation. **Believe me**—Unbelief is the germ of all other sins. Hence its culpability. Mark xvi, 16; John iii, 18; xvi, 9, notes. To discredit God's word is to detract from his reputation. **For all the signs**—God never requires faith without sufficient grounds. These were the supernatural plagues sent

showed among them? **12** I will smite them with the pestilence, and disinherit them, and 'will make of thee a greater nation and mightier than they.

**13** And "Moses said unto the LORD, Then the Egyptians shall hear *it*, (for

<sup>t</sup> Exodus 32, 10.—<sup>u</sup> Exodus 32, 12; Deuteronomy 9, 26-28; 32, 27; Psalms 106, 23; Ezekiel 20, 9, 14.

upon the Egyptians, the miraculous deliverance of Israel through the Red Sea, the manifestations of divine power and goodness in the manna, the smitten rock, the pillar of fire, and the grouping of all the sublimities of the physical world about the summit of Sinai at the giving of the law. The firmer the basis for faith the more culpable is unbelief.

**12. The pestilence**—Greek, *death*, violent and sudden. See verse 15. Thus in Lev. xxvi, 25; Deut. xxviii, 21. Comp. Rev. ii, 23; vi, 8. **Disinherit them**—Annul their adoption into sonship. Exod. iv, 22. This shows that the covenant made with the patriarchs relating to the future of their posterity was not absolute, but conditioned on the fidelity of each generation. This is corroborated by the fact that Moses, in his plea for the life of the nation, fails to urge the covenant made with Abraham, Isaac, and Jacob. **Make of thee a greater nation**—One man, fully trusting in God, is mightier than a million of infidels, since God and one are virtually a majority. All things are possible to him that believeth. The Almighty can accomplish more through one unwavering, heroic believer, than he can through a whole nation of unbelievers. This is amply verified in the life of John Wesley and the opposition of that apathetic national Church which he sought to vitalize. In the light of this suggestion, that Moses was to become the founder of a new nation, the unselfish prayer for Israel, which immediately follows, stands forth in marked contrast with that ambition which has often waded through slaughter to a throne.

**13. The Egyptians shall hear**—They who had felt the judgments of Jehovah in terrible national judgments on account of Israel will gladly hear of his downfall, and spread the news abroad among all the nations, especial-

thou broughtest up this people in thy might from among them;) **14** And they will tell *it* to the inhabitants of this land: *for* they have heard that thou **Lord art** among this people, that thou **Lord art** seen face to face, and *that* <sup>thy</sup> cloud standeth over them, and *that* thou goest before them, by daytime in a pillar of a cloud, and in a pillar of fire by night.

**15** Now *if* thou shalt kill *all* this people as one man, then the nations which have heard the fame of thee will speak, saying, **16** Because the Lord was not <sup>a</sup>able to bring this people into the land which he swore unto them,

<sup>v</sup> Exod. 15. 14; Josh. 2. 9, 10; 5. 1.—<sup>w</sup> Exod. 13. 21; 40. 38; chap. 10. 34; Neh. 9. 12; Psa. 78. 11; 105. 39.—<sup>x</sup> Deut. 9. 28; Josh. 7. 9.

ly among the Canaanites, who "faint" because of their terror of the Hebrews. Josh. ii, 9. The arguments of Moses in this intercession are exactly such as man would use with man. This implies that Moses conceived of God as personal, and possessing reason and sensibilities corresponding to those faculties in the human race, who are created in his image. The philosophic conception of God of which deism boasts affords no motive to believing and importunate prayer.

**14. They have heard**—The inspired prediction of Moses in his song (Exod. xv, 14–16) was already fulfilled. See verse 9, note, and Josh. ii, 9–11. **Seen face to face**—This is equivalent to the phrase, "speak mouth to mouth." Chap. xii, 8, note. Strictly speaking, Moses never saw the face of Jehovah. "Thou canst not see my face; for there shall no man see me, and live." Exod. xxxiii, 20.

**15. Kill all this people**—This explains the pestilence in verse 12. See note. **The fame of thee**—Moses is actuated by the true spirit of prayer—a supreme desire for the glory of God. He is jealous of Jehovah's honour in the earth. Would that all who pray were filled with the same pious concern!

**16. Because the Lord was not able**—The unbelieving world can appreciate only omnipotent power. When this is withdrawn, God fails. They have no conception of the divine holiness, justice, wisdom, and truth, as influencing the government of God. That is a

therefore he hath slain them in the wilderness. **17** And now, I beseech thee, let the power of my Lord be great, according as thou hast spoken, saying, **18** The Lord is <sup>v</sup>longsuffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing *the guilty*, <sup>z</sup>visiting the iniquity of the fathers upon the children unto the third and fourth generation. **19** <sup>a</sup>Pardon, I beseech thee, the iniquity of this people <sup>b</sup>according unto the greatness of thy mercy, and <sup>c</sup>as thou hast forgiven this people, from Egypt even <sup>2</sup>until now. **20** And the Lord said, I have pardoned

<sup>y</sup> Exod. 34. 6, 7; Psa. 103. 8; 145. 8; Jonah 4. 2.—<sup>z</sup> Exod. 20. 5; 34. 7.—<sup>a</sup> Exod. 24. 9.—<sup>b</sup> Psa. 106. 45.—<sup>c</sup> Psa. 78. 34.—<sup>2</sup> Or, *hitherto*.

very shallow theology which teaches that men will be saved from hell by sheer omnipotence, without respect to character. But Moses appeals to all the moral attributes of God, and he prevails.

**18. Visiting the iniquity of the fathers**—For the distinction between the natural consequences of sin and punishment, see Exod. xx, 5, note.

**19. Pardon... the iniquity**—Moses makes no attempt to appease God by bloody sacrifices. He knows that Jehovah cannot be bought off by gifts and slain victims. Here Mosaism is in striking contrast with Gentilism, which, in the hour of peril, always runs to its altar with its sacrifice to placate some offended deity. Moses casts himself upon the divine clemency, pleading the glory of Jehovah's great name. **The greatness of thy mercy**—Mercy, and mercy only, is the plea of Moses. Not one moral excellence, not one meritorious act of Israel, is adduced as the ground of pardon. Under both the old covenant and the new salvation is grounded solely on reasons existing in the divine mind, while the condition of that salvation is man's asking for it by faith. The faith of Moses prevails for Israel. **From Egypt... until now**—Every instance of God's mercy in the past may be urged as a reason for its repetition; but the past clemency of human governors toward offenders justifies a more severe penalty.

**20. I have pardoned**—The Hebrew language has only two tenses, the past and the future. The present tense may



<sup>d</sup> according to thy word: **21** But as truly as I live, <sup>e</sup> all the earth shall be filled with the glory of the Lord.

**22** 'Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, and have tempted me now <sup>f</sup> these ten times, and have not hearkened to my voice;

<sup>d</sup> Psa. 106. 23; James 5. 16; 1 John 5. 14-16.  
<sup>e</sup> Psa. 72. 19.—<sup>f</sup> Deut. 1. 35; Psa. 95. 11; 104. 26; Heb. 3. 17, 18.—<sup>g</sup> Gen. 31. 7.

be expressed by either of them, "the choice in every instance depending on whether the writer's attention is more particularly directed to the commencement of the action in the past or to its continuance in the future." — *Nordheimer*. The use of the past tense here implies that the divine forgiveness never covers future sins. Only the Church of Rome grants *perpetual* indulgences, which cancel future sins and require no renewal. **According to thy word**—A wonder of wonders! the divine purpose is changed on account of a human word, when that word is uttered in faith! Thus all things are possible to two persons—to God and "to him that believeth." Mark ix, 23, note. The nation was preserved, but the merited temporal punishment of its individual unbelievers was not remitted. Such a plea as that of Moses could not remain unheeded; it was typical of the great plea for mankind, and the great Pleader. But, as when long afterward Israel called down upon themselves and their children the penalty for shedding the blood of Jesus, long and sore judgments were to befall the stiffnecked and rebellious, even although ultimately all Israel should be saved, (Rom. xi, 26,) so was it at Kadesh. This answer to prayer is a sufficient response to the supposed sceptic's query in Job xxi, 15.

**21-23. All the earth shall be filled**—In the version of King James these verses are incorrectly translated and punctuated. Better thus: "*Nevertheless, as truly as I live, and the glory of Jehovah will fill the whole earth, all the men who have seen my glory and my miracles . . . shall not see the land which I swear unto their fathers,*" etc. See the R. V. The verb "will fill" is the

**23** <sup>h</sup> Surely they shall not see the land which I swear unto their fathers, neither shall any of them that provoked me see it: **24** But my servant <sup>i</sup> Caleb, because he had another spirit with him, and <sup>j</sup> hath followed me fully, him will I bring into the land wherewith I went; and his seed shall possess it. **25** (Now the

<sup>h</sup> Chap. 32. 11; Ezek. 20. 15.—<sup>i</sup> Heb. *If they see the land*.—<sup>j</sup> Deut. 1. 36; Josh. 14. 6, 8, 9, 14.—<sup>k</sup> Chap. 32. 12.

Hebrew for the present tense continuing in the future, (see ver. 20, note,) and its clause is grammatically an apposition to "as I live." Jehovah proves his *being* by his *works*; his living, by his *glory* now and forever filling the whole earth. **Have tempted me**—By doubting his help and by clamouring for additional proofs that his word is true, men are said to tempt or try God. Again, it is evident that unbelief is *the* damning sin. Verse 11, note. **Ten times**—Gen. xxxi, 7, note. Ten symbolizes completeness and full measure. The rabbins thus reckon up the actual ten: (1.) The murmuring at the Red Sea, Exod. xiv, 11, 12. (2.) At Marah, Exod. xv, 24. (3.) In the wilderness of Sin, Exod. xvi, 2. (4.) At Rephidim, Exod. xvii, 2. (5.) The idolatry at Horeb, Exod. xxxii. (6.) Complaining at Taberah, Num. xi, 1. (7.) At the graves of lust, Num. xi, 4. (8.) Here at Kadesh. (9 and 10.) The disobedience of certain individuals in respect to the manna, Exod. xvi, 20, 27.

**24. Another spirit**—Trust in Jehovah and its fruits, courage, humility, obedience, and probably the indwelling of the divine Spirit by a special mission of the Comforter. Perfect faith always raises the soul above disquietudes and fears, and affords perfect rest and serenity amid hardships and adversities. **Followed me fully**—Literally, *and he filled after me*; that is, followed with unquestioning obedience and unwavering trust, all the injunctions Moses had thus far given to them from God. **Into the land**—Canaan. No mention is made of Hebron, though in Josh. xiv, 6-15, Caleb asserts that Moses did specify Hebron as his inheritance. But this is omitted here, as is the name of Joshua.

Amalekites and the Canaanites dwelt in the valley.) To morrow turn you,<sup>1</sup> and get you into the wilderness by the way of the Red sea.

**26** And the Lord spake unto Moses and unto Aaron, saying, **27** <sup>m</sup>How long shall I bear with this evil congregation, which murmur against me? <sup>1</sup>I have heard the murmurings of the children of Israel, which they murmur against me. **28** Say unto them, <sup>o</sup>*As truly as I live*, saith the Lord, <sup>p</sup>as ye have spoken

<sup>1</sup> Deut. 1. 40.—<sup>m</sup> Verse 11; Exod. 16. 28; Matt. 17. 17.—<sup>n</sup> Exod. 16. 12.—<sup>o</sup> Verse 23; chap. 26. 65; 32. 11; Deut. 1. 35; Heb. 3. 17.—<sup>p</sup> See verse 2.

**25. Amalekites**—See chap. xiii, 29. **Canaanites**—In the wide meaning of the term, including all the inhabitants of Canaan exclusive of the Amorites dwelling in the southern mountains. Deut. i, 44. See chap. xiii, 29, note, for the narrow meaning. **The valley** is identified by Keil with the broad *Wady Marreh*, including a portion of the *Negheb*, in which the Amalekites roamed, while the Canaanites really dwelt upon the mountains (verse 45) close up to this wady. The statement relative to this valley supplies the reason for the following command. To advance into this valley would be to enter Canaan, from which they have been by solemn oath excluded. **Turn you**—The probation of adult Israel, so far as Canaan is concerned, is ended. From this hour their corpses must be sown in the wilderness to which they are now remanded. **By the way of the Red sea**—We find in the itinerary of Israel (chap. xxxiii, 35) that Ezion-gaber was one of the stations, and in Deut. ii, 8, Elath is named with this place. They were situated near together at the head of the gulf of Akabah, the eastern arm of the Red sea. Here ends this communication to Moses. Verse 26 begins the formal sentence of exclusion from Canaan. See Introductory Remarks.

#### THE FORMAL SENTENCE OF EXCLUSION, 26-35.

**27. Murmurings** are especially offensive to God, because they impeach his wisdom and goodness. Trust in Christ is the cure for all heart troubles, enabling the sinner to rejoice in the

in mine ears, so will I do to you: **29** Your carcasses shall fall in this wilderness, and <sup>1</sup>all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me, **30** Doubtless ye shall not come into the land, *concerning* which I <sup>4</sup>sware to make you dwell therein, <sup>1</sup>save Caleb the son of Jephunneh, and Joshua the son of Nun. **31** <sup>1</sup>But your little ones, which ye said should be a prey, them

<sup>1</sup> Chap. 1. 45; 26. 64.—<sup>4</sup> Heb. *lifted up my hand*, Gen. 14. 22.—<sup>1</sup> Verse 38; chap. 26. 65; 32. 12; Deuteronomy 1. 36, 38.—<sup>8</sup> Deuteronomy 1. 39.

forgiveness of the moral evils of his life, and the saint cheerfully to acquiesce in all providential trials as a part of that discipline wisely chosen for the development of the Christian graces. See John xiv, 1, note. Israel's murmurings are the fruit of his unbelief.

**29. Your carcasses**—By the use of this word, which, especially in modern usage, conveys contempt or ridicule, the English translation does injustice to Jehovah's solemn oath of exclusion from Canaan. The original signifies simply *corpses* or *dead bodies*. See Gen. xv, 11. **All that were numbered**—603,550. See chap. i, 46. Caleb and Joshua only were excepted. Since the women were not numbered, they are not excluded. The tribe of Levi was not included in the general census. From this fact, and from the mention of Eleazar in Josh. xiv, 1 and xxiv, 33, we conclude that this tribe was not excluded.

**30. Doubtless**—"Surely," R.V. The Hebrew form of oath usually is a grammatical protasis, or condition with the apodosis or conclusion omitted; thus, *If they enter into the land*, (let me be untrue.) Hence it is customary to translate the *if* by *not*. Comp. Heb. iii, 11, and iv, 3. **I swear**—Literally, *lifted up my hand*. Every promise of God to man is conditioned on man's faithfulness and obedience.

**31. Your little ones**—By something akin to poetical justice, the unbelieving fathers shall perish in the wilderness, and the helpless children, the objects of their skeptical solicitude, shall flourish in the land of promise. See verse 3.

will I bring in, and they shall know the land which <sup>1</sup>ye have despised. **32** But *as for you*, <sup>2</sup>your carcasses, they shall fall in this wilderness. **33** And your children shall <sup>3</sup>wander in the wilderness <sup>4</sup>forty years, and <sup>5</sup>bear your whoredoms, until your carcasses be wasted in the wilderness. **34** <sup>6</sup>After the number of the days in which ye searched the land, *even* <sup>7</sup>forty days, each

<sup>1</sup> Psa. 106. 24. — <sup>2</sup> 1 Cor. 10. 5; Heb. 3. 17. — <sup>3</sup> Or, *feed*. — <sup>4</sup> Chap. 32. 13; Psa. 107. 40. — <sup>5</sup> See Deut. 2. 14. — <sup>6</sup> Ezek. 23. 35. — <sup>7</sup> Chap. 13. 25. — <sup>8</sup> Psa. 95. 10; Ezek. 4. 6.

They **despised** the land when they distrusted the word of its great Giver. Thus the impenitent despise heaven when they reject Christ, its central attraction.

**33. Bear your whoredoms**—Disobedience to God is in the Scriptures often expressed as infidelity to the marriage vow. The highest ideal of spiritual life is that of the bride's heart-surrender in marriage. The Bible is full of this aspect of consecration, and of warning against the loathsomeness of divided affections. See Lev. xvii. 7; Judg. ii. 17, notes. It is one thing for the innocent to bear the natural consequences of others' guilt, and quite a different thing to bear their punishment. See Exod. xx. 5; chap. xiv. 18, notes.

**34. Forty days... forty years**—Thus the sin of the spies and the unbelief of the nation would be vividly set before them as the cause of their exclusion from Canaan. At every question, "How long?" the mind would revert to the forty days' search by the spies, to their majority report, and to the slough of despond into which the people fell at Kadesh. **Shall ye bear your iniquities**—In the next verse we find an explanation of bearing iniquities. "In this wilderness shall they be consumed, and there shall they die." "The weight of guilt is so great that they stagger under it in crooked ways for many years, till they sink exhausted with the weary load. The transition is very easy from the idea of bearing sin to that of bearing punishment."—*Bibliotheca Sacra*. As Prof. Park expresses it, "Sin presses the sinner down *in* punishment and *into* punishment." **My breach of promise**—

day for a year, shall ye bear your iniquities, *even* forty years, <sup>1</sup>and ye shall know my <sup>2</sup>breach of promise. **35** <sup>3</sup>I the Lord have said, I will surely do it unto all <sup>4</sup>this evil congregation, that are gathered together against me: in this wilderness they shall be consumed, and there they shall die. **36** <sup>5</sup>And the men which Moses sent to search the land, who returned, and made all the

<sup>1</sup> See 1 Kings 8. 56; Psa. 77. 8; 105. 42; Hebrews 4. 1. — <sup>2</sup> Or, *altering of my purpose*. — <sup>3</sup> Chap. 23. 19. — <sup>4</sup> Verses 27, 29; chap. 26. 65; 1 Cor. 10. 5. — <sup>5</sup> Chap. 13. 31, 32.

Here is but one Hebrew word, *l'nooak*, used elsewhere only in Job xxxiii. 10, and rendered *occasions*. It literally signifies *removal or alienation*, the withdrawal of one's self from a person, and so metaphorically expresses *enmity*. Hence the strong rendering of the Septuagint, τὸν θυμὸν τῆς ὀργῆς μου, *the vehemence of my anger*, and of the Vulgate, ultionem meam, *my vengeance*. Luther's translation, though more correct, is not so concise and vigorous—*What it shall be when I withdraw my hand*. The breach of promise is induced by the wilful and persistent disobedience of Israel in refusing to carry out Jehovah's purpose of love. His immutability requires him to treat unbelievers as rebels. The justice of their punishment is vindicated by their own contumacy.

**35. I will surely do it**—In the Hebrew this is the conditional part of an oath. See verse 30, note. The threatenings of God are never exaggerations of his real purposes designed merely to intimidate the transgressor, and not to be fully executed. **Against me**—Unbelief puts a person into the attitude of hostility to God; it is the root of all disobedience. See John iii. 19; xvi. 9, notes. **Consumed**—Utterly destroyed.

#### THE FATE OF THE SPIES, 36-39.

After the general sentence of the nation a particular condemnation must be passed upon the cowardly ten spies, who are specially culpable, inasmuch as they afforded the occasion of the national sin. At the same time the faithful two are commended and rewarded.

**36. Made all... to murmur**—While

congregation to murmur against him, by bringing up a slander upon the land, **37** Even those men that did bring up the evil report upon the land, <sup>e</sup>died by the plague before the Lord. **38** <sup>f</sup>But Joshua the son of Nun, and Caleb the son of Jephunneh, *which were of the men that went to search the land, lived still.* **39** And Moses told these sayings unto all the children of Israel: <sup>g</sup>and the people mourned greatly.

<sup>e</sup> 1 Cor. 10. 10; Heb. 3. 17; Jude 5.—<sup>f</sup> Chap. 26. 65; Josh. 14. 6, 10.—<sup>g</sup> Exod. 33. 4.

the people, as free agents, were culpable for their free act, of which their own unbelief was the cause, yet the spies who made the unfavourable report were guilty, not so much because they furnished the occasion for the unbelief to manifest itself in action, but because they contributed to that unbelief. He who undermines his fellow's faith in God, by his words, his writings, or his influence, assumes a tremendous responsibility. **A slander**—"Evil report," R. V. This consisted chiefly in the declaration that the land was unconquerable. See chap. xiii, 32, note.

**37. By the plague**—Literally, *by the stroke*. Thus the Vulgate, *percussit*, SMITTEN *in the presence of the Lord, they died*. A sudden and fatal epidemic seized upon them in a supernatural manner, as is indicated by the words **before the Lord**, that is, immediately from Jehovah without the intervention of any second cause. Thus Israel received a practical proof of the awfulness of their sentence from the mouth of God. This solemn judgment, when publicly announced to the people by Moses, caused a vivid realization of the greatness of their guilt, and they **mourned greatly**.

THE PRESUMPTION OF THE PEOPLE PUNISHED, 40-45.

**40. The top of the mountain**—Some plateau on the northern border of the valley mentioned in verse 25. **Lo, we . . . will go up**—That this apparent spasm of faith is not faith, but sheer presumption, is seen in its utter disregard of Jehovah's command, "Tomorrow turn you." True faith always bears the fruit of obedience. Its high

**40** And they rose up early in the morning, and gat them up into the top of the mountain, saying, Lo, <sup>h</sup>we *be here*, and will go up unto the place which the Lord hath promised: for we have sinned. **41** And Moses said, Wherefore now do ye transgress <sup>i</sup>the commandment of the Lord? but it shall not prosper. **42** <sup>k</sup>Go not up, for the Lord *is* not among you; that ye be not smitten before your enemies. **43** For the

<sup>h</sup> Deut. 1. 41.—<sup>i</sup> Verse 25; 2 Chron. 24. 20.—<sup>k</sup> Deut. 1. 42.

est exercise brings the human into perfect harmony with the divine will. Gal. ii, 20; v, 24, 25. The pendulum of unbelief, oscillating from the paralysis of despair to the rashness of self-confidence, is in either motion alike displeasing to God. **For we have sinned**—The Hebrew **וְאֵנָּה**, *for*, is susceptible of two renderings: (1.) *Although*. This sense would imply an Antinomian view of the divine promise as wholly unconditional. (2.) *For*, in the sense of, "we admit that we have sinned, and we regret it." In this case their confession was not of the heart but of the lips only, involving the radical error of Universalism—that, after the final sentence of the sinner, any expression of regret is sufficient to unlock the gates of hell and open wide the portals of heaven. But there are in the divine government irreversible verdicts. Repentance may be too late.

**41. It shall not prosper**—R. V., "seeing it shall not prosper." Before sin can ultimately prosper, the holy God must abdicate the throne of the universe. The wrong of rebellion and unbelief is not turned into right by attempting the exact opposite. It is still the same spirit. The obedience which is not of penitent faith is of self-confidence, and only another kind of unbelief and self-righteousness. "Israel's determination to go up on the morrow, and so to retrieve the past, argued as great spiritual ignorance and unfitness as their former faintheartedness and rebellion at the report of the spies."—*Edersheim*.

**42. For the Lord is not among**



Amalekites and the Canaanites *are* there before you, and ye shall fall by the sword: 'because ye are turned away from the LORD, therefore the LORD will not be with you. 44<sup>m</sup> But they presumed to go up unto the hill top: nev-

ertheless the ark of the covenant of the LORD, and Moses, departed not out of the camp. 45<sup>a</sup> Then the Amalekites came down, and the Canaanites which dwelt in that hill, and smote them, and discomfited them, *even* unto <sup>o</sup> Hormah.

l 2 Chron. 15. 2.—m Deut. 1. 43.—n Verse

43; Deut. 1. 44.—o Chap. 21. 3; Judg. 1. 17.

**you**—His protecting presence will not shield you. In this invisible presence, symbolized by the shekinah, Moses trusted with unwavering confidence. See Exod. xxxiii. 15. But Israel, alas! did not share his confidence. This warning is prompted by a tender and loving heart, as are all the divine threatenings. They are as a hedge of thorns to keep men from stumbling over the precipice of eternal ruin. "It is not the doing this or that, nor the circumstance of outwardly belonging to Israel, which secures victory over the enemy or possession of the land. It is that Jehovah is among us. The victory is ever of faith."—*Eldersheim*.

43. **Amalekites**—See chap. xiii. 29, note. **Are there before you**—Either they had withdrawn from the valley (ver. 25) to a more defensible position in the mountains, or they had sent a strong force to seize the passes, and successfully contest the passage of Israel. This fact was communicated to Moses by his scouts or by direct revelation from Jehovah. **Ye shall fall**—This divinely inspired prediction rests on the fact that Israel had **turned away from the Lord**. He who is most conscious of the divine presence and support, as was Moses, most feels his dependence on His favour, and most forbodes disaster when that favour is withdrawn. But the worldling neither recognizes the presence nor misses the absence of God. Such was unbelieving Israel at Kadesh.

44. **But they presumed**—Presumption and despair are two opposite phases of unbelief. Within less than one day the Israelites despaired of conquering Canaan with the assured alliance of Jehovah, and then presumed to enter upon its conquest though he had announced the withdrawal of his aid. The natural man, when exhorted to religious effort, first avers that he can do

nothing, even with God's aid, and soon asserts that by his own good works he can save himself without God. **The ark** was both the symbol and seat of Jehovah in the camp of Israel. In subsequent history, in the estimation of the Jews, the life of the nation depended on the presence of the ark. Josh. vi; 1 Sam. iv, 4–18, note. This confidence in part grew out of their present bitter experience of defeat when facing their foes with no pillar of cloud over their heads. **And Moses, departed not**—The moral sublimity of this scene is worthy the brush of the historical painter: Moses, not like Achilles sulking in his tent while the Greeks went out to battle, but calmly standing alone with God, while his people madly rush to danger and to death.

45. **Discomfited**—Literally, *pounded into pieces*. "Chased you, as bees do," Deut. i, 44, that is, with great ferocity when exasperated. **Hormah**—This was the key point from which the roads across the desert, after having been all united, again diverge toward Gaza and Hebron; and its site is still marked by the ruins of a square tower of hewn stones, on the top of a hill which rises a thousand feet above the wady on the edge of which it stands. See chap. xxi, 3, note.

#### CONCLUDING NOTES.

(1.) The report of the spies was a decisive moment in the history of the Israelites. Had they been animated by faith in God, his ideal of Israel as a conquering nation marching straight into Canaan would have been realized, the walled cities would have been taken without the loss of a Hebrew's life, as was Jericho, and the formidable sons of Anak would have fallen before Hebrew striplings, as fell Goliath before David. But Israel was not equal to the crisis. It was clear that a multitude so easily

paralyzed by fear, so craven and fickle, were not the men to be launched against warlike tribes, and nothing remained but to continue in the wilderness. Born in slavery, and destitute of the manhood belonging to freemen, they were not in a condition, if left to themselves, to successfully undertake so great a task. But the series of miracles wrought through Moses in Egypt, at the Red Sea, and in the wilderness had lifted them to the plane of the supernatural, on which they could have stood by simple, child-like faith in Jehovah, their great ally. Their culpability is found in the failure of their faith. Hence they must wander outside the land of promise till a new and more trustful race had risen in their place.

(2.) "Evidently Israel's was not disbelief, but unbelief—a kind of spiritual agnosticism. They had not any proper knowledge nor understanding of the character and purposes of that God whom they nevertheless acknowledged as having brought them to the borders of the land. Our unbelief also is too often like theirs; we refuse to go forward, and we people the future with imaginary terrors, because we have no stable knowledge nor yet understanding of his purposes, whom we acknowledge as the God of our guidance and salvation."—*Dr. Edersheim*.

The secret cause of all this unbelief, disobedience, rebellion, exclusion from the land of promise, and wretched dying in the wilderness was the lack of a true and total consecration to God and to their divine mission. How many generations of professed Christians from the same cause have laid their bones around some Kadesh-barnea!

(3.) "The fear of man is practically rebellion against God, if it keeps us from doing that which he bids, or from going whither he sendeth us. Only let us not be our own interpreters of what is the will of God concerning us."—*Dr. Edersheim*.

(4.) "It has been often objected to the story of the exodus that such extremity of folly as is ascribed to the Israelites is inconceivable in such circumstances. How could men, with all these miracles in mind, and manna fall-

ing daily, and the pillar blazing every night, and the roll of Sinai's thunders scarcely out of their ears, behave thus? But any body who has honestly studied his own heart, and known its capacity for neglecting the plainest indications of God's presence, and forgetting the gifts of his love, will believe the story, and see brethren in these Jews."—*Dr. McLaren*.

(5.) There is an irremissible sin in the Old Testament which is a foreshadowing of that in the new. The one is rejection from entering Canaan, with the possibility of the eternal salvation of every truly penitent believer; the other is the shutting out of all hope of eternal life. Says Dr. W. Henry Green: "On former occasions they had been forgiven upon the urgent and persistent intercession of Moses. But in this wilful and high-handed rejection of the supreme gift of God's grace to them they had passed beyond the limits of forgiveness. It is the Old Testament analogue to what is darkly spoken of in the New Testament as the unpardonable sin. Matt. xii, 32; Heb. vi, 4, etc. And all that Moses's supplication could effect on their behalf was, that they should be spared from the instant destruction with which they were threatened. They were pardoned to the extent of being temporarily reprieved, but the doom pronounced upon them, of exclusion from the land of promise and of death in the wilderness, could not be reversed."

### PART THIRD.

#### PENAL WANDERINGS.

##### CHAPTERS XV-XIX.

[Time, thirty-seven and a half years.]

##### CHAPTER XV.

Only a very few glimpses are afforded of the history of the next thirty-seven years; but, few though they be, they throw interesting light on the wilderness life. Such is the account of the blasphemy of THE NAME by a Hebrew-Egyptian, and the case of sabbath-breaking, and the capital punishment which was inflicted in each case. This

## CHAPTER XV.

AND the LORD spake unto Moses, saying, **2** <sup>a</sup> Speak unto the children of Israel, and say unto them, When

<sup>a</sup> Verse 18; Lev. 23, 10; Deut. 7, 1.—<sup>b</sup> Lev. 1, 2, 3.

sufficiently proves that, though under the divine ban, the nation had not thrown off the divine law. The sad history of the rebellion of Korah, Dathan, and Abiram indicates that the great revolution which had substituted the priesthood of Aaron and the services of the Levites for those of the firstborn sons had not been effected without opposition. The triumph of the new constitution, at the cost of nearly 15,000 smitten by the divinely sent plague, so firmly established the rights of the tribe of Levi that they were ever after unchallenged.

## ADDITIONAL LEGISLATION.

"For the purpose of reviving the hopes of the new generation that was growing up, and directing their minds to the promised land during the mournful and barren time when judgment was being executed upon the race that had been condemned, Jehovah communicated various laws through Moses concerning the presentation of sacrifices in the land that he should give them, whereby the former laws of sacrifice were supplemented and completed."—*Keil*. This accounts for the sudden transition from the history at a point of intense interest to the details of legislation. For, as Baumgarten well remarks, "the fighting men of Israel had fallen under the judgment of Jehovah, and the sacred history, therefore, was no longer concerned with them; while the youth, in whom the life and hope of Israel were preserved, had as yet no history at all." For the bearing of this intermingling of the narrative with the giving of laws on the authenticity of the record, see Introduction, (1.)

## SUPPLEMENTARY ALTAR RITUAL, 1-29.

The chief peculiarity of this supplement is, that it is not to be obligatory in the wilderness, but in the land of your habitations, that is, Canaan. It con-

ye be come into the land of your habitations, which I give unto you, **3** And <sup>b</sup> will make an offering by fire unto the LORD, a burnt offering, or a sacrifice <sup>c</sup> in <sup>d</sup> performing a vow, or in a freewill offer-

<sup>e</sup> Lev. 7, 16; 22, 18, 21.—<sup>1</sup> Heb. *separating*, Lev. 27, 2.

sists in the association of the meat offering and drink offering with the burnt offering, with a specification of the amount of oil and wine to be used with the various animal sacrifices. It also shows the ground on which rests the previously instituted heave offering of the first ripe fruits. Exod. xxii, 29; xxiii, 19; Lev. xxiii, 11. Then follows an extension of the sin offering beyond a sin of commission committed inadvertently, to a sin of omission in not observing "all those commandments which Jehovah had spoken through Moses."

**3. And will make an offering—**

There are two theories respecting the origin of sacrifices: (1.) An express command of God, and (2.) The promptings of the soul under its sense of dependence and guilt. On this question Moses is entirely silent. A command to offer sacrifices may have been given, though it is not recorded. Moses was evidently studious of brevity, omitting the prophecy of Enoch, the preaching of Noah, and the vexation of Lot's spirit in view of the iniquities of Sodom. But it must be confessed that in this verse and in Lev. i, 2, the traditional sacrifices seem to be spoken of as optional and not required. If this be true, it argues that sacrifices are not essentially at variance with the laws of our moral nature, and that worship can be paid by sacrificing whatever each one holds most precious. Similar views are entertained by the rabbins. Chrysostom affirms that Abel was persuaded to offer true sacrifices, not as being taught by any one, not from obedience to any express statute, but by the dictates of reason and conscience. These remarks do not apply to the law-created sin offerings and trespass offerings. See Isa. i, 12, and Introduction to Leviticus, (2.) **Burnt offering**—See Lev. i, 3; vi, 9, notes. **A vow . . . freewill offering**—See Lev. xxvii, 2; xxii,

ing, or <sup>d</sup> in your solemn feasts, to make a "sweet savour unto the Lord, of the herd, or of the flock: 4 Then <sup>e</sup> shall he that offereth his offering unto the Lord bring <sup>f</sup> a meat offering of a tenth deal of flour, mingled <sup>g</sup> with the fourth part of a hin of oil. 5 <sup>h</sup> And the fourth part of a hin of wine for a drink offering shalt thou prepare with the burnt offering or sacrifice, for one lamb. 6 <sup>i</sup> Or for a ram, thou shalt prepare <sup>j</sup> for a meat offering two tenth deals of flour, mingled with the third part of a hin of oil. 7 And for a drink offering thou shalt offer the third part of a hin of wine, <sup>k</sup> for a sweet savour unto the Lord. 8 And when thou preparest a bullock <sup>l</sup> for a burnt offering, or <sup>m</sup> for a sacrifice in performing a vow, or <sup>n</sup> peace offerings unto the Lord; 9 Then shall he bring <sup>o</sup> with a bullock a meat offering of three tenth

<sup>d</sup> Lev. 23. 8, 12, 36; chap. 28. 19, 27; 29. 2, 8, 13; Deut. 16. 10. — <sup>e</sup> Gen. 8. 21; Exod. 29. 18. — <sup>f</sup> Lev. 2. 1; 6. 14. — <sup>g</sup> Exodus 29. 40; Leviticus 23. 13.

18; vii, 11, 16, notes. **Sweet savour**—See Lev. i, 9, note. **Herd . . . flock**—See Lev. i, 2, note.

4. **Meat offering**—Rather, *bread offering*. See Lev. ii, 1, note. **A tenth deal**—See Lev. xxiii, 13, note. **Hin of oil**—See Lev. xix, 36; xxiii, 13, notes. Oil is a symbol of the Holy Spirit. Lev. ii, 1, note; Zech. iv, 2-12; Matt. xxv, 8, note; Acts x, 38; Heb. i, 9.

5. **Wine for a drink offering**—This was not to be drunken by the priest, but a part of it was to be poured out. See 2 Tim. iv, 6, note on *σπένδομα*, "*I am already poured,*" as a drink offering. According to Deut. xiv, 23-27, a part of the wine was to be drank by the offerer and his family after he had presented his peace offering and partaken of the meat, (bread,) when he appeared before the Lord with his household, accepted through the atonement then made, and therefore entitled to share in the blessings so procured. Hence the inference that bread and wine were, even under Mosaism, the joyous emblems of conscious salvation through the atonement. Wine is a symbol of joy.

8. **Peace offerings**—See Lev. iii, 1; vii, 11-21, notes.

9-12. **According to the number**—

deals of flour, mingled with half a hin of oil. 10 And thou shalt bring for a drink offering half a hin of wine, <sup>p</sup> for an offering made by fire, of a sweet savour unto the Lord. 11 <sup>q</sup> Thus shall it be done for one bullock, or for one ram, or for a lamb, or a kid. 12 According to the number that ye shall prepare, so shall ye do to every one according to their number. 13 All that are born of the country shall do these things after this manner, in offering an offering made by fire, of a sweet savour unto the Lord. 14 And if a stranger sojourn with you, or whosoever <sup>r</sup> be among you in your generations, and will offer an offering made by fire, of a sweet savour unto the Lord; as ye do, so he shall do. 15 <sup>s</sup> One ordinance <sup>t</sup> shall be both for you of the congregation, and also for the stranger that sojourneth <sup>u</sup> with you, an ordinance

<sup>h</sup> Lev. 14. 10; chap. 23. 5.—<sup>i</sup> Chap. 28. 7, 11. — <sup>k</sup> Chap. 24. 12, 14.—<sup>l</sup> Lev. 7. 11.—<sup>m</sup> Chap. 28. 12, 14.—<sup>n</sup> Chap. 23.—<sup>o</sup> Verse 29; Exod. 12. 49; chap. 9. 14.

The purpose of this statute is to define the proportion of the meat and drink offering to the nature and number of the animals offered as peace offerings.

13-16. These rules apply to the sacrifices of aliens living in the Holy Land as well as to the native-born Israelite. **These things**—The meat and drink offerings. **A stranger**—Septuagint, *proselyte*. The position of the Israelites as a distinct nation under special divine protection powerfully attracted the neighbouring peoples. Hence the law provides for their incorporation into Israel. Circumcision was the condition of any fellowship with the proselyte or *stranger*, as rendered in the Authorized Version. He is required to keep the sabbath, to be present at the passover, the feast of weeks, of tabernacles, and the day of atonement, to observe the laws of prohibited marriages, to abstain from blood, from Molech worship, and blasphemy. But he could not hold land (see Lev. xxv, 23, note) nor intermarry with the descendants of Aaron. See Lev. xxi, 14, note. The instances of wholesale proselytism are the Shechemites, Kenites, Gibeonites, Cherethites, Pelethites, and Nethenim. Instances of individuals are Doeg, the Edomite; Uriah, the Hittite; Araunah, the Jebusite; and two in the face of an express



for ever in your generations: as ye are, so shall the stranger be before the Lord.

**16** One law and one manner shall be for you, and for the stranger that sojourneth with you.

**17** And the Lord spake unto Moses, saying, **18** <sup>p</sup> Speak unto the children of Israel, and say unto them, When ye come into the land whither I bring you, **19** Then it shall be, that, when ye eat of <sup>q</sup> the bread of the land, ye shall offer up a heave offering unto the Lord. **20** <sup>r</sup> Ye shall offer up a cake of the first of your dough for a heave offering: as ye do <sup>s</sup> the heave offering of the threshing-

floor, so shall ye heave it. **21** Of the first of your dough ye shall give unto the Lord a heave offering in your generations.

**22** And <sup>t</sup> if ye have erred, and not observed all these commandments, which the Lord hath spoken unto Moses, **23** *Even* all that the Lord hath commanded you by the hand of Moses, from the day that the Lord commanded Moses, and henceforward among your generations; **24** Then it shall be, <sup>u</sup> if *ought* be committed by ignorance <sup>v</sup> without the knowledge of the congregation, that all the congregation shall offer one young

<sup>p</sup> Verse 2; Deut. 26. 1.—<sup>q</sup> Josh. 5. 11, 12.—<sup>r</sup> Deut. 26. 2, 10; Prov. 3. 9, 10.

<sup>s</sup> Lev. 2. 14; 23. 10, 16.—<sup>t</sup> Lev. 4. 2.—<sup>u</sup> Lev. 4. 13.—<sup>v</sup> 2 Heb. *from the eyes*.

prohibition—Zelek, the Ammonite, and Ithmah, the Moabite. Deut. xxiii, 3. Later rabbins regarded the following classes unfit for admission within the covenant: (1.) Love-proselytes, drawn by the hope of gaining the beloved one; (2.) Man-for-woman or woman-for-man proselytes, where either follows the religion of the other as a matter of convenience; (3.) Esther-proselytes, to escape danger; (4.) King's-table-proselytes, mere office-seekers; (5.) Lion-proselytes, persons impelled by a superstitious dread of some divine judgment, as were the Samaritans. 2 Kings xvii, 26. See Lev. xxiii, 22, note. **Before the Lord**—Equal in religious privileges.

**19. Heave offering**—Heb. *l'roomah*, a gift taken from a whole, which one brings to God. It may consist of meat, sin, trespass, or thank offerings; of the firstborn; tithes; prisoners taken in war, (chap. xxxi, 28, 29;) gold and silver; or, as here, of firstfruits. It is rendered *offering* twenty-five times, *heave offering* twenty-four times, *oblation* eighteen times, *heave shoulder* thrice, and *gift* once. See Lev. vii, 14, note.

**20. The first of your dough**—This command is not addressed to the nation as in the case of "the sheaf of the firstfruits," (see Lev. xxiii, 10, note,) but to every private family, and the Jews consider a woman as very culpable who neglects it. They interpret the command as requiring not merely a portion of the first dough made from the new harvest, but a portion of every bread-

making through the year, whenever the lump of dough exceeds the bulk of forty eggs. This sacred portion was given to the priests or Levites in order to sanctify the rest. In the absence of any of these it was thrown into the fire. Paul refers to this usage in Rom. xi, 16. See note. Its symbolism is thus explained: "The cake signified in mystery the congregation of Israel, called the firstfruits of the world; which, when it is put into the oven that burneth with the fire of the blessed God, it is necessary to separate therefrom a cake, that it be not partaker of severe judgment; and therefore is a blessing reserved in the world."—*Rabbi Menahem*. A still wider mystical import is found in the sons of God by adoption, who "are a kind of firstfruits of his creatures." James i, 18.

**22. If ye have erred**—This refers not to individual sins of ignorance, (see Lev. iv, 2, note,) but to the whole congregation. **Not observed**—The particular delinquency is the inadvertent omission of a Mosaic precept. "This was a striking feature of the present enactment, that it tended to make the whole community feel itself charged with the responsibility of the conduct of each of its members."—*Bush*.

**24. Without the knowledge**—Hebrew, *away from the eyes of the congregation*. How the whole nation could be ignorantly delinquent it is difficult to discover. Outram supposes that it was done "by retaining to a certain extent the national rites, and following the worship of the true God, and yet at the

bullock for a burnt offering, for a sweet savour unto the Lord, <sup>v</sup> with his meat offering, and his drink offering, according to the <sup>3</sup>manner, and <sup>w</sup> one kid of the goats for a sin offering. **25** <sup>x</sup> And the priest shall make an atonement for all the congregation of the children of Israel, and it shall be forgiven them; for it is ignorance: and they shall bring their offering, a sacrifice made by fire unto the Lord, and their sin offering before the Lord, for their ignorance: **26** And it shall be forgiven all the congregation of the children of Israel, and the stranger that sojourneth among

them; seeing all the people *were* in ignorance.

**27** And <sup>y</sup> if any soul sin through ignorance, then he shall bring a she goat of the first year for a sin offering.

**28** <sup>z</sup> And the priest shall make an atonement for the soul that sinneth ignorantly, when he sinneth by ignorance before the Lord, to make an atonement for him; and it shall be forgiven him.

**29** <sup>a</sup> Ye shall have one law for him that <sup>4</sup>sinneth through ignorance, *both* for him that is born among the children of Israel, and for the stranger that sojourneth among them.

<sup>q</sup> Verses 8-19.—<sup>3</sup> Or, ordinance.—<sup>w</sup> See Lev. 4, 23; chap. 28, 15; Ezra 6, 17; 8, 35.

<sup>α</sup> Lev. 4, 29.—<sup>y</sup> Lev. 4, 27, 28.—<sup>z</sup> Lev. 4, 15.—<sup>a</sup> Verse 15.—<sup>4</sup> Heb. *doth*.

same time acting unconsciously in opposition to the law through having been led astray by some common errors." Others explain it as the neglect of religious duties through the example of godless rulers who adopted pagan customs apparently reconcilable with Mosaism but really repugnant to its spirit. **For a burnt offering**—This is mentioned first, since it is the principal sacrifice. But in the order of time the sin offering was first offered, since sin must be expiated before the sinner can consecrate himself wholly, and be entirely sanctified. In this comment Keil concurs, forgetful of his declaration elsewhere that there is no prescribed order when two or more sacrifices were offered together. See *Introd.* to Leviticus, (5.) **Sin offering**—In Mosaism the killing of the animal is by the offerer and not by the priest, unless he be the offerer. Comp. Leviticus i, 5, and iv, 3, 4. If the slaughter were really an act of atonement it would probably take place on the altar itself, and not by its side. "The priestly function begins not with the shedding but with the use of the blood."—*Oehler*. "The blood (of Christ) itself, not the shedding of the blood, is the ransom, the price of eternal redemption."—*Bengel*. See Lev. iv, notes.

**25. An atonement**—"In all our inquiries into the various senses wherein this term is used, and into the significance of the different ceremonies connected with the act of atonement, the fundamental meaning, *to cover or conceal*, must be kept in mind."—*Suskind*.

The word occurs in its proper sense only in Gen. vi, 14. In Piel usage has affixed to it the meaning "to atone." Atonement, therefore, must be equivalent to the covering up or concealing of that which God cannot allow to appear in his presence. It is a constructive disappearance or annihilation. Thus in Jer. xviii, 23, forgiveness of sin and blotting it out are convertible expressions. With the rabbins, "to atone" means to deny existence to—to deem as not being. That which creates estrangement between God and the sinner is in effect annihilated. "We cannot reasonably say that in this case the divine punitive justice terminates in nothing; on the contrary, that justice *is honoured* when the offerer declares that he is destitute of a covering before the holy God, and thereby acknowledges him as one who, though sinning in weakness, is exposed to the divine judgment."—*Oehler*. The common objection that the soul, or life, of the sacrificial animal, laden with the curse of the sinner, might not be laid upon the holy altar as his substitute is effectually answered by the consideration that through death, the wages of sin, the blood is to be viewed as pure and free from guilt. See Lev. i, 4; iv, 20; xii, 7, notes. **For it is ignorance**—R. V., "error." See Lev. iv, 2, and the concluding notes to the same chapter; also Heb. ix, 7, note.

**27-29. If any soul sin**—The law laid down in Lev. iv, 27, v, 6, is here repeated, and extended to proselytes or strangers. See verse 14, note.

**30** <sup>b</sup>But the soul that doeth *ought* <sup>c</sup>presumptuously, *whether he be* born in the land, or a stranger, the same reproacheth the Lord; and that soul shall be cut off from among his people. **31** Because he hath <sup>d</sup>despised the word of the Lord, and hath broken his commandment, that soul shall utterly be cut off; <sup>e</sup>his iniquity *shall be* upon him.

**32** And while the children of Israel

<sup>b</sup> Deut. 17, 12; Psa. 19, 13; Heb. 10, 26; 2 Pet. 2, 14.—<sup>c</sup> Heb. *with a high hand*.—<sup>d</sup> 2 Sam. 12, 9; Prov. 13, 13.

#### PRESUMPTUOUS SIN IS IRREMISSIBLE, 30-36.

The tender regard of Mosaism for the inadvertent sinner ought to have a safeguard against abuse. There must be a clearly defined limit beyond which the plea of ignorance cannot be made, or all law becomes a nullity.

**30. Presumptuously**—Literally, *with upraised hand*, that is, knowingly, defiantly, wilfully and maliciously. Deliberate and audacious violation of the law of Jehovah cannot be forgiven as a sin of inadvertence, because he is the theocratic head of the nation, and such sin is of the nature of treason and rebellion. This reason is expressed in the following words—**the same reproacheth the Lord**. No government can long abide the contempt of its subjects. Those manifestly guilty of such contempt could not, through the sacrificial atonement, be restored to communion with Israel without putting the theocratic-civil interest in imminent peril. Hence their exclusion from the theocratic expiation was essential to the permanency of the Hebrew commonwealth, which, without this, would be exposed to the workings of malice, licentiousness, and to inevitable failure.

**31. Utterly be cut off**—See Lev. vii, 20, note. This exclusion from the living is a foreshadowing of the capital punishment of all who have rejected Jesus Christ, the Son of God and King of angels and men. See Matt. xxv, 46, note. **His iniquity**—The punishment of his iniquity shall be upon him.

**32. While...in the wilderness**—This is one of Colenso's texts for disproving the Mosaic authorship of the Pentateuch. But his argument is not conclusive, since Moses was with Israel

were in the wilderness, <sup>e</sup>they found a man that gathered sticks upon the sabbath day. **33** And they that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation. **34** And they put him <sup>f</sup>in ward, because it was not declared what should be done to him. **35** And the Lord said unto Moses, <sup>g</sup>The man shall be surely put to death: all the congregation

<sup>d</sup> Leviticus 5, 1; Ezekiel 18, 20.—<sup>e</sup> Exodus 31, 14, 15; 35, 2, 3.—<sup>f</sup> Leviticus 24, 12.—<sup>g</sup> Exodus 31, 14, 15.

several months after leaving the wilderness—in Edom and on the plains of Moab. Deut. xxxii, 48. See map. **A man that gathered sticks**—It is evident from the mention of this violation of the sabbath in immediate connexion with the foregoing *high-handed* sin that it is intended as an instance of this kind of offence. It was a man and not a child. In the sabbatic stillness of the camp he could not have been ignorant of the sacredness of the day. The act was not one of mercy or of necessity, such as the case of hunger, (Luke vi, 1-4,) but of gross *impiety* against the supreme moral Governor and of *rebellion* against the theocratic King. The sabbath being a positive as well as a moral institution is well adapted to call out that opposition to God's authority which regards his commands as unreasonable, and hostile to human happiness. No other one of the precepts or prohibitions of the decalogue affords so high a test of obedience to Jehovah's authority, from the fact that the moral element in it which finds a response in the conscience and reason of men is not observable, being overshadowed by the positive element—the divine authority.

**33. Brought him unto Moses**—They were shocked at wickedness so defiant of public sentiment and of Jehovah. Like good citizens they secured his arrest, lest the example might spread as a contagion.

**34. In ward**—In custody as a prisoner. **It was not declared**—The boundary line between remissible and irremissible sins is too narrow for the unaided eye of man to discover, hence God's verdict is sought.

**35. All the congregation**—Only where the executive is sustained by a

shall <sup>a</sup>stone him with stones without the camp. **36** And all the congregation brought him without the camp, and stoned him with stones, and he died; as the Lord commanded Moses.

**37** And the Lord spake unto Moses, saying, **38** Speak unto the children of Israel, and bid <sup>1</sup>them that they make them fringes in the borders of their garments, throughout their generations, and that they put upon the fringe of the borders a riband of blue: **39** And

it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the Lord, and do them; and that ye <sup>2</sup>seek not after your own heart and your own eyes, after which ye use <sup>3</sup>to go a whoring: **40** That ye may remember, and do all my commandments, and be <sup>4</sup>holy unto your God. **41** I am the Lord your God, which brought you out of the land of Egypt, to be your God: I am the Lord your God.

<sup>b</sup> Lev. 24. 14; 1 Kings 21. 13; Acts 7. 58.—<sup>c</sup> Dent. 22. 12; Matt. 23. 5.—<sup>d</sup> See Dent. 21. 19; Job 31. 7; Jer. 9. 14; Ezek. 6. 9.

<sup>e</sup> Psalm 73. 27; 106. 39; James 4. 4.—<sup>f</sup> Leviticus 11. 41, 42; Romans 12. 1; Colossians 1. 22; 1 Peter 1. 15, 16.

high tone of public sentiment can all kinds of vice be punished. This is especially true of sabbath desecration and drunkenness.

**36. Stoned him**—See Lev. xxiv, 14, note.

#### MNEMONIC FRINGES, 37-41.

In condescension to the infirmity of the memory God appoints a token or memorial of all his statutes to be worn upon the person as a constant reminder.

**38. Fringes**—The Hebrew *tzeitzeeth*, *fringe* or *tassel*, is used only in this statute and in Ezek. viii, 3, where it is rendered "a lock of mine head." The fringe was not originated by this law, but it existed before as the ordinary mode of finishing the robe, the ends of the woof being left to preserve the cloth from raveling, the **riband of blue**, (or *cord*, improperly *lace*, Exod. xxviii, 28, 37—*thread*, Judg. xvi, 9—*bracelets*, (*cord*, R. V.,) Gen. xxxviii, 18, 25—and *wire*, (of gold,) Exod. xxxix, 3—or rather *dark violet*, being added to strengthen the border. The outer robe, a quadrangular piece of cloth, was so worn that two of the corners hung down in front ornamented with this dark violet thread. To this fringe the Jews subsequently attached great sanctity, and the Pharisees enlarged it and the thread to an undue width, (Matt. xxiii, 5, note,) as an indication of their greater respect for the precepts of the law of Moses. The impress of consecration to the holy God was stamped on the life of the Israelite in ordinances extending to the most minute things, that he might always realize the voice of Jehovah, saying, "Be ye holy, for I am holy." These tas-

sels were to remind him every moment to think on all his commands, and not to be guided by the imaginations of his heart and the lust of his eyes. Stier, in his comment on Christ's summary of the law, as comprised in love, (Matt. xxii, 40,) interprets the riband of blue as a type of love, and the fringes as the separate precepts scattered through the law and the prophets.

**39. Look upon it, and remember**—There is nothing in a fringe resembling a precept; but when the former has been appointed to represent the latter the sign always suggests the thing signified, according to the laws of association which control the succession of ideas. Thus would Israel be deterred from lapsing into idolatry, which is here styled going a **whoring**, or spiritual fornication. See chap. xiv, 33, note.

#### CONCLUDING NOTES.

(1.) In *The Symbology of the Mosaic Cultus*, by Dr. Baehr, a work of profound and varied merit, it is much to be lamented that some points which are vital to orthodoxy, and especially dear to the evangelical Church, have been so erroneously treated. He denies that the bloody offerings in the atonement are a substitute for penalty, notwithstanding the literal meaning of the word, (see verse 25, note,) the solemn rite of the imposition of hands upon the head of the victim, transferring the sin of the offerer, (Lev. i, 4, note,) the explicit declaration in the *locus classicus* of the atonement "for your souls," (Lev. xvii, 11, see note,) and especially the concurrent interpretation of the vast majority of both



Jewish and Christian scholars. According to Baehr the offerer formally relinquishes his ownership of the victim, and in the presentation of its blood or life indicates that his natural or selfish life is given away or dies. And this symbolical character merely he would in like manner attribute to the sacrifice of Christ. To sustain this theory Baehr elaborates a long argument to show that the Mosaic offerings had no regard to moral evil or sin, but only to ceremonial defilement. To this we answer in brief: (1.) That the very name of the sin offering, *chattath*, properly *sin*, points very directly and distinctly to its design. (2.) The distinction between *moral* transgressions and *ceremonial* offences, or "violations of the positive-religious law," was entirely unknown to the Hebrews. We are able, in the light of the Gospel, to eliminate the transient and national from the permanent and universal in Mosaism, but the Israelites could make no such distinction. To him not only were theft and idolatry immoralities, but also image worship, neglect of circumcision, and eating swine's flesh. (3.) In this chapter, (verses 22-24,) the canon of the sin offering, it is stated with great distinctness that for the undesigned transgressions of "*any one* of the commands which Jehovah spake to Moses, even *all* that Jehovah hath commanded," the atonement by means of the sin offering was both available and necessary. See Lev. iv, notes. (4.) The *asham*, or trespass offering, expressly relates to offences of a purely *moral* nature, such as the embezzlement of another's property, the denying of a thing found by lying and false swearing. Lev. vi. 1-7, notes. Fallacious, indeed, is the argument advanced by Baehr in support of his restrictive view. He urges the circumstance that both the selection of the animal and the divers applications of the blood depended not on the magnitude of the sin but on the ceremonial standing of the offerer. See Lev. iv, 3, 14, 23, 28, 32, and concluding note, (4.) "From this results," says Baehr, "the important conclusion: If the theocratic standing of an individual was the determining rule for the sin offer-

ing, then must the sin have a theocratic character; that is, it must be a violation not of the universal, moral laws, but of the positive-religious law which was given to the people of Israel." From the same premises we may justly infer that if the sin makes no difference, but only the person sinning, it follows that this offering was of universal application and available to all except presumptuous sins. Baehr's restriction of the sacrifices to outward observances, excluding immoralities, is a grave error.

(2.) That the expiatory sacrifices of the Old Testament were in their nature vicarious is shown by the following considerations: (1.) The idea of the substitution of a sacrificed animal for the guilty prevailed in all ancient nations. (2.) In some instances among the Jews the death of *men* was considered vicarious; (2 Sam. xii, 14; xxiv, 10-17; Isa. liii, 4; Dan. xi, 35;) allied to this is a substitution by means of animals. (3.) The altar ritual favours this view; only in the expiatory sacrifices is the animal unclean. Exod. xxix, 14; Lev. iv, 11, 12, 21; vi, 27, 28; xvi, 28. The remains were burned without the camp because "it is a sin-offering." (4.) Substitution may be inferred from Lev. xvii, 14, where the blood is called an atonement, "*because the life is in the blood.*" (5.) In Deut. xxi, 1-9, the guilt is chargeable upon the whole people, if it be not known who slew the man; and by the washing of the hands the guilt is transferred to the sacrifice. (6.) The noun כֹּפֶר, *kopher*, ransom, or price of expiation, would lead us to infer that the verb כִּפֶּה, *kipper*, expiate, includes the idea of substitution. (7.) The solemn rites of the yearly day of atonement, in which one goat was killed as a sin offering and the other was sent away into the wilderness, teach substitution most impressively. Lev. xvi, notes.

## CHAPTER XVI.

### THE REBELLION AND DESTRUCTION OF KORAH AND HIS COMPANY.

The disappointment of Israel at his exclusion from the Promised Land when

## CHAPTER XVI.

**N**OW <sup>a</sup> Korah, the son of Izhar, the son of Kohath, the son of Levi, and Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben, took *men*: **2** And they

<sup>a</sup> Exod. 6, 21; chap. 25. 9; 27. 3; Jude 11.—  
<sup>b</sup> Chap. 25. 9.

its very threshold had been gained, his shameful defeat in his godless march from Kadesh northward, the rayless gloom of his earthly future, destined by solemn decree of Jehovah to wander without hope and almost without God in the world, and the judicial destruction of the faithless spies, were calculated to engender in the sullen camp all manner of dark conspiracies and rebellions. Moses and Aaron, who had been faithful to Jehovah and were the organ of his rebuke of the faithless nation, are naturally the objects against which the pent up ill-will of many hearts will break out. For unbelievers, having cut themselves off from divine consolations, must be inconsolable when suddenly bereft of all their earthly expectations. Such are equally strangers to the grace of patience and submission to the allotments of Providence. Hence a gigantic insurrection is the natural sequel of the rejection from Canaan. It is the most important event recorded in the annals of the thirty-seven years, wandering in the wilderness. We have no other clew to the time and place than the statement in Deut. i, 46, that Israel abode at Kadesh many days.

**1. Korah** was a Levite of the family of the Kohathites, whose service was the transportation of the sacred furniture of the tabernacle. He was probably a first cousin of Moses and Aaron. See Exod. vi, 18, and Num. iv, 18, note. The prince who stands next to the throne is most tempted to supplant the king. **Dathan and Abiram**—Reubenites of the family of Pallu. Chap. xxvi, 8, 9. **On**, also a Reubenite, is not mentioned again. The rabbinical tradition is, that he was prevailed upon by his wife to withdraw from his accomplices after Moses spoke with them. Josephus omits the name of On, but retains that of his father in the form

rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the assembly, <sup>b</sup> famous in the congregation, men of renown: **3** And <sup>c</sup> they gathered themselves together against Moses and against Aaron, and said unto them, <sup>d</sup> 'Ye take too much

<sup>c</sup> Psalm 106. 16. — <sup>d</sup> 1 Heb. It is *much* for you.

of *Phalous*, thus identifying him with Pallu. Chap. xxvi, 5, note. These may have felt sore because the birth-right and headship of Israel had been taken away from their ancestor on account of his crime. See chap. ii, 3, note. **Took men**—In the original the verb "took" has no object. "There is an *anakolouthon* rather than an ellipsis, and not merely a copyist's error in these words, '*took and rose up against Moses with two hundred and fifty men*,' for they took two hundred and fifty men, that is, gained them over to the conspiracy, and rose up with them," etc. Dr. A. Clarke forgets a plain principle of Hebrew syntax when he makes Dathan, etc., the objects and Korah the sole subject of "took" because it is singular. When the verb stands before several subjects it often agrees only with the first.

**2. Two hundred and fifty princes**—The formidable nature of this revolt may be inferred from the great number of princes implicated therein. These must have had adherents enough among the common people to have constituted a majority. If these leaders had not been summarily overthrown the whole camp would have been swept into this wicked revolution. **Before Moses**—They organized a meeting before his eyes. **Princes**—Heads of the tribes, or of large divisions. **Famous**—*Men of name*. See chap. i, 16, notes. The movement assumed very large proportions, and evinced widespread disaffection through jealousy and disappointed ambition.

**3. Against Moses and . . . Aaron**—The evident intent was to seize the government under a self-constituted high priest, and thus subvert the constitution established by Jehovah, under the popular plea of equal rights and of devotion to the service of God. **Too much upon you**—Literally,

upon you, seeing <sup>a</sup>all the congregation are holy, every one of them, <sup>e</sup>and the Lord is among them: wherefore then lift ye up yourselves above the congregation of the Lord? **4** And when Moses heard <sup>it</sup>, <sup>f</sup>he fell upon his face: **5** And he spake unto Korah and unto all his company, saying, Even to-morrow the Lord will show who are his, and who is <sup>g</sup>holy; and will cause <sup>him</sup> to come near unto him: even <sup>him</sup> whom he hath <sup>h</sup>chosen will he cause to come <sup>i</sup>near unto him. **6** This do; Take you censers, Korah, and all his company: **7** And put fire therein, and put incense in them before the Lord to-morrow: and it shall be that the man whom the Lord doth choose, he shall be holy: ye take too much upon you, ye sons of Levi. **8** And Moses said unto Korah, Hear, I pray you, ye sons of Levi: **9** Seemeth <sup>it</sup>but <sup>k</sup>a small thing unto you, that the God of Israel hath <sup>l</sup>separated you from

the congregation of Israel, to bring you near to himself to do the service of the tabernacle of the Lord, and to stand before the congregation to minister unto them? **10** And he hath brought thee near to <sup>him</sup>, and all thy brethren the sons of Levi with thee: and seek ye the priesthood also? **11** For which cause <sup>both</sup> thou and all thy company are gathered together against the Lord: <sup>m</sup>and what is Aaron, that ye murmur against him?

**12** And Moses sent to call Dathan and Abiram, the sons of Eliab; which said, We will not come up: **13** <sup>n</sup>Is it a small thing that thou hast brought us up out of a land that floweth with milk and honey, to kill us in the wilderness, except thou <sup>o</sup>make thyself altogether a prince over us? **14** Moreover, thou hast not brought us into <sup>p</sup>a land that floweth with milk and honey, or given us inheritance of fields and vineyards:

<sup>d</sup> Exod. 19. 6. — <sup>e</sup> Exod. 29. 45; chap. 14. 14; 35. 34. — <sup>f</sup> Chap. 11. 5; 20. 6. — <sup>g</sup> Verse 3; Lev. 21. 6-8, 17, 15. — <sup>h</sup> Exod. 28. 1; chap. 17. 5; 1 Sam. 2. 28; Psa. 105. 25. — <sup>i</sup> Chap. 3. 10; Lev. 10. 3; 21. 17, 18; Ezek. 40. 46; 44. 15, 16.

<sup>k</sup> 1 Samuel 18. 23; Isaiah 7. 13. — <sup>l</sup> Chap. 3. 41, 45; 8. 14; Deuteronomy 10. 8. — <sup>m</sup> Ezekiel 16. 8; 1 Corinthians 3. 5. — <sup>n</sup> Ve se 9. — <sup>o</sup> Exodus 2. 14; Acts 7. 27, 35. — <sup>p</sup> Exodus 3. 8; Leviticus 20. 24.

enough for you, ye have held the reins quite long enough. Ye must now vacate. **All . . . are holy**—The condition of true holiness—obedience and covenant-keeping (Exod. xix, 5)—they had forgotten, and they supposed, as many Christians have done, that they were holy already because they were called a holy nation.

**5. The Lord will show who are his**—This calm appeal to the decision of Jehovah strikingly contrasts with the ambition of the insurgents. The rendering of the Septuagint is, "The Lord knoweth who are his." See 2 Tim. ii, 19, note. **To come near unto him**—In the discharge of the priestly office.

**6. Take you censers**—The burning of incense was one of the holier functions of the priesthood, because it brought the priest near to the immediate presence of God, the vail only separating between Him and the incense-offerer. Some years before this the revolted had a loud warning against rashness in offering incense, in the case of Nadab and Abihu. Lev. x, 1-3, notes.

**7. To-morrow**—This allows time for completing their priestly outfit. **Ye sons of Levi**—Korah probably had had a large following in his own tribe.

**9. Separated you**—The Levites had been appointed over the tabernacle (chap. i, 50) in the place of the first-born sons. Chap. iii, 11-13, note. Moses now appeals to their sense of gratitude for this mark of God's favour.

**10. Seek ye the priesthood also**—The sacred office will always be attractive to wicked men, not because they wish to draw nigh to God, but because they desire power over their fellow men. Protestantism, having no priest but Jesus Christ, is well guarded against this evil, especially where it is free from prelatical assumption.

**11. Against the Lord**—To resist divinely constituted authority is to resist the Lord. Romans xiii, 2, note. **What is Aaron**—Doubtless Moses had been accused of nepotism in selecting the priestly family. The question implies that Aaron was blameless.

**12-14.** During the address to the insurgent Levites, the Reubenite leaders had withdrawn. These are now sent for to have an interview with Moses. Dreading his rebuke, they refuse to obey the summons of Moses, sending back their bitter taunts because he had failed to lead them into the land flowing with milk and honey, according

wilt thou <sup>2</sup>put out the eyes of these men? we will not come up. **15** And Moses was very wroth, and said unto the Lord, <sup>3</sup>Respect not thou their offering: 'I have not taken one ass from them, neither have I hurt one of them. **16** And Moses said unto Korah, <sup>4</sup>'Be thou and all thy company 'before the Lord, thou, and they, and Aaron, to-morrow: **17** And take every man his censer, and put incense in them, and bring ye before the Lord every man his censer, two hundred and fifty censers; thou also, and Aaron, each of you his

<sup>2</sup> Heb. *bore out*. — <sup>q</sup> Gen. 4. 4, 5. — <sup>r</sup> 1 Sam. 12. 3; Acts 20. 33; 2 Cor. 7. 2. — <sup>s</sup> Verses 6, 7. — <sup>t</sup> 1 Sam. 13. 3, 7. — <sup>u</sup> Verse 42; Exod. 16. 7, 10; Lev. 9. 6, 23; chap. 14. 14.

censer. **18** And they took every man his censer, and put fire in them, and laid incense thereon, and stood in the door of the tabernacle of the congregation with Moses and Aaron. **19** And Korah gathered all the congregation against them unto the door of the tabernacle of the congregation: and <sup>5</sup>the glory of the Lord appeared unto all the congregation. **20** And the Lord spake unto Moses and unto Aaron, saying, **21** <sup>6</sup>'Separate yourselves from among this congregation, that I may <sup>7</sup>consume them in a moment. **22** And they <sup>8</sup>fell upon their faces, and

<sup>5</sup> Verse 45; see Genesis 19. 17, 22; Jeremiah 51. 6; Acts 2. 40; Revelation 18. 4. — <sup>6</sup> Verse 45; Exodus 32. 10; 33. 5. — <sup>7</sup> Verse 45; chap. 14. 5.

to God's promise. Exod. iii, 8, 17. In bitter irony they apply this glowing description to Egypt. **Put out the eyes**—Literally, *bore out the eyes of these men*; that is, wilt thou utterly blind them as to thy purposes? Do you think that you can lead us about in leading-strings, as though stone blind?

**15. Moses was very wroth**—Anger in the interest of truth and justice is a holy emotion which dwells in the bosom of God and of his Son. Psal. vii, 11; Mark iii, 5, note. **Respect not**—Accept not their offered incense. Gen. iv, 4. **Not taken one ass**—No tribute had been exacted such as kings lay upon their subjects. Their rebellion is entirely without justification.

**16. Before the Lord**—At the door of the tabernacle. See Lev. i, 3, and verse 18. **Thou and . . . Aaron**—As in Elijah's controversy with the priests of Baal, the contestants stand side by side in the sight of all the people.

**17. Two hundred and fifty censers**—It is probable that only one censer was used in the tabernacle, since it is spoken of as *the* (R. V., *thy*) censer. Verse 46; Lev. xvi, 12. As this rebellion was deliberately planned, there was time for each prince to make his censer. But Professor Bush suggests that they were among the utensils brought out of Egypt. This is improbable. Metallic ores abounded in the wilderness. See Introduction to Exodus, (2.)

**18. Laid incense thereon**—They did not sprinkle blood, which was a priestly function, but they burned in-

cense, because this was originally a prerogative of the high priest alone. But in the daily service of the second temple inferior priests, chosen by lot, burned incense each morning and evening. Luke i, 9, note. The fact that the insurgents assumed the most sacred function of Aaron is another proof of their revolutionary purpose.

**19. Korah gathered all the congregation**—This is one of Colenso's difficulties, the massing of more than a million of people before the narrow front of the tabernacle. See chap. i, 18; xiv, 2, 7, notes. The insurrection evidently had a wide popular sympathy. It had infected the majority of Israel. The Seventy translate thus: "And Korah gathered all *his* congregation," that is, his partisans. **The glory of the Lord**—A supernatural splendence flashed forth from the pillar of cloud premonitory of a stroke of judgment. See chap. xiv, 10; xx, 6, notes.

**21. Separate yourselves**—This command to withdraw themselves from the congregation was not obeyed, but through intercession the command was tacitly countermanded. **Consume them**—By assembling at the instigation of Korah this whole congregation had avowed their adherence to the rebels. **In a moment**—Here is an outflashing of justice untempered by mercy.

**22. They fell upon their faces**—This posture denotes the earnestness of the intercession of these two men, against whom this vast conspiracy was directed. Here is an out-gleaming of



said, O God, <sup>v</sup> the God of the spirits of all flesh, shall one man sin, and wilt thou be wroth with all the congregation?

**23** And the Lord spake unto Moses, saying, **24** Speak unto the congregation, saying, Get you up from about the tabernacle of Korah, Dathan, and Abiram. **25** And Moses rose up and went unto Dathan and Abiram; and the elders of Israel followed him. **26** And he spake unto the congregation, saying, <sup>\*</sup> Depart, I pray you, from the tents of

these wicked men, and touch nothing of theirs, lest ye be consumed in all their sins. **27** So they gat up from the tabernacle of Korah, Dathan, and Abiram, on every side: and Dathan and Abiram came out, and stood in the door of their tents, and their wives, and their sons, and their little children. **28** And Moses said, <sup>a</sup> Hereby ye shall know that the Lord hath sent me to do all these works; for *I have not done them* <sup>b</sup> of mine own mind. **29** If these men die

<sup>v</sup> Chap. 27. 16; Job 12. 10; Eccl. 12. 7; Isa. 57. 16; Zech. 12. 1; Heb. 12. 9.—<sup>z</sup> Gen. 19. 12, 14; Isa. 52. 11; 2 Cor. 6. 17; Rev. 18. 4.

<sup>a</sup> Exod. 3. 12; Deut. 18. 22; Zech. 2. 9, 11; 4. 9; John 5. 36.—<sup>b</sup> Chap. 24. 13; Jer. 23. 16; Ezek. 13. 17; John 5. 30; 6. 33.

that love which shone forth so gloriously from the cross of Jesus Christ, "Father, forgive them." **The God of the spirits of all flesh**—The appeal is not to the God of the covenant, the God of Abraham, Isaac, and Jacob, because Israel is now temporarily outside of the covenant, but to God the Creator. "It is of little consequence whether these words are to be understood as relating to all the animal kingdom, or to the human race alone; because Moses simply prayed that as God was the Creator and Architect of the world he would not destroy the men whom he had created, but rather have mercy upon the works of his own hands."—*Calvin*. **One man sin**—Literally, *shall the one man sin*, that is, Korah, the ringleader of the conspiracy. A degree of culpability attached to all who countenanced the plot; but many were swept in by the current of wicked feeling, not from hostility to Moses and Aaron, but from too great weakness to resist the prevailing sentiment. For these Moses intercedes.

**24. Get you up from about the tabernacle of Korah**—The intercession was effectual. Israel is spared, but the authors and public actors in the rebellion must be destroyed. Some think that the tabernacle here mentioned was one which Korah and company had set up in opposition to the tabernacle proper.

**25. Unto Dathan and Abiram**—These are supposed to have shrunk back from the tabernacle to their tents at the outflashing of the glory, while Korah, with brazen brow, proceeded to burn incense with the insurgent princes,

and was consumed with them by "a fire from the Lord." See chap. xxvi, 10, note. **The elders of Israel**—See chap. xi, 16, note.

**26. Depart**—Voluntary association with sinners in order to save them is right, (Luke xv, 2,) but where it is continued for other reasons it must be construed into sympathy with iniquity. See 2 Tim. ii, 19, note. **Touch nothing of theirs**—They and all their possessions were under the ban, utterly devoted to destruction as accursed. Hence this prohibition, in order that the people by their standing aloof might solemnly protest against this wickedness and acknowledge the justice of the punishment inflicted on the rebels. See Lev. xxvii, 28; Josh. vii, 13–15, notes.

**27. Stood in the door of their tents**—Their attitude was not that of penitence, but of curiosity or defiance. Earnest prayer might have saved them even then, but men abandoned by the grieved Spirit of God cannot pray. **Their little children**—To these this sudden and awful death was not a punishment but a calamity. See Josh. vii, 24, note. Little children are still perishing through the folly, brutality, and neglect of their parents. There is no mention here of the children of Korah, some of whom, if not all, escaped, (chap. xxvi, 11,) probably because they did not consent to their father's crime.

**28. Of mine own mind**—It was not from self-seeking that I took upon me the government, nor was Aaron or his family appointed to the priesthood merely out of private affection.

the <sup>3</sup>common death of all men, or if they be <sup>e</sup>visited after the visitation of all men; *then* the LORD hath not sent me. **30** But if the LORD <sup>4</sup>make <sup>a</sup>new thing, and the earth open her mouth, and swallow them up, with all that *appertain* unto them, and they <sup>e</sup>go down quick into the pit; then ye shall understand that these men have provoked the LORD.

**31** <sup>1</sup>And it came to pass, as he had made an end of speaking all these words, that the ground clave asunder that *was* under them: **32** And the earth opened her mouth, and swallowed them up, and their houses, and <sup>5</sup>all the men that

<sup>3</sup> Heb. *as every man dieth*.—*e* Exod. 20. 5; 32. 34; Job 35. 15; Isa. 10. 3; Jer. 5. 9.—<sup>4</sup> Heb. *create a creature*, Isa. 45. 7.—<sup>5</sup> Job 31. 3; Isa. 25. 21.—*e* Verse 33; Psa. 55. 15.

**29. The common death**—Hebrew, *as every man dies*.

**30. Make a new thing**—Hebrew, *create a creation*, that is, do a thing never done before. The crisis was momentous. The expression of Jehovah's will must be decisive. An earthquake was probably not a new thing in the history of the world. Something different is demanded here. **Go down quick into the pit**—A providential calamity which discriminates between the righteous and the wicked and destroys the latter shows that the world is ruled by a power which frowns upon sin. **Quick**—R. V., "alive;" an old meaning of the word quick.

**31. The ground clave asunder**—There *may* have been a natural cause for this event; but its occurrence according to prediction in vindication of God's appointed priesthood and in vengeance upon his foes betokens the supernatural.

**32. The earth opened her mouth**—A poetic impersonation characteristic of the Orientals. **Houses**—Not their tents, but their families. See chap. xviii, 31; Exod. xii, 3. **All the men that appertained unto Korah**—All his partisans—That a portion at least of Korah's family survived is expressly stated in chap. xxvi, 11. The prophet Samuel was his descendant, (1 Chron. vi, 22–28,) and so were some of David's musicians, (Psa. xliv–xlix, titles.) The adherents of Korah, his servants and retainers, with, possibly, the adult males

*appertained* unto Korah, and all *their* goods. **33** They, and all that *appertained* to them, went down alive into the pit, and the earth closed upon them: and they perished from among the congregation. **34** And all Israel that *were* round about them fled at the cry of them: for they said, Lest the earth swallow us up *also*. **35** And there <sup>b</sup>came out a fire from the LORD, and consumed <sup>1</sup>the two hundred and fifty men that offered incense.

**36** And the LORD spake unto Moses, saying, **37** Speak unto Elcazar the son of Aaron the priest, that he take up the censers out of the burning, and

<sup>f</sup> Chap. 26. 10; 27. 3; Deut. 11. 6; Psa. 106. 17.  
<sup>g</sup> See verse 17; chap. 26. 11; 1 Chron. 6. 23.  
<sup>h</sup> Lev. 10. 2; chap. 11. 1; Psa. 106. 18.—  
<sup>i</sup> Verse 17.

of his family, perished in this judgment. The Hebrew word for *appertained unto* is in Exod. xxxii, 26, translated "on the side of."

**33. Alive into the pit**—As the time for the clear revelation of the doctrine of future eternal rewards and punishments had not yet arrived, temporal judgments, sudden and awful, must be applied as motives to divine obedience. Sheol, the pit, is a word which is used sixty-five times in the Old Testament. In the A. V., it is translated "grave" thirty-one times, "hell" thirty-one times, and "pit" three times. Its widest meaning is the place of disembodied spirits. It here has the narrower meaning of the abode of the wicked, as the term *hades* has in Luke xvi, 23.

**34. All Israel . . . fled**—By separating themselves from the tents of the doomed men at the command of Moses they had evinced some faith in the theocracy as administered by Moses. Now they instinctively flee from destruction.

**35. A fire**—A stroke of lightning from the cloudy pillar. **Consumed the two hundred and fifty**—This occurred at the door of the tabernacle. If the earth had not swallowed up these, Aaron and his sons and the tabernacle itself would have been in jeopardy.

THE MEMORIAL CENSERS, 36–40.

**37. Out of the burning**—*From between the burning*, that is, from the

scatter thou the fire yonder; for<sup>a</sup> they are hallowed. **38** The censers of these sinners against their own souls, let them make them broad plates for a covering of the altar: for they offered them before the Lord, therefore they are hallowed: <sup>m</sup>and they shall be a sign unto the children of Israel. **39** And Eleazar the priest took the brazen censers, wherewith they that were burnt had offered; and they were made broad plates for a

<sup>F</sup> See Lev. 27, 28.—<sup>I</sup> Prov. 20, 2; Hab. 2, 10.  
<sup>m</sup> Chap. 17, 10; 26, 10; Ezek. 14, 8.

hands of the men that had been burned. **Scatter . . . the fire yonder**—That is, empty the censers of the burning coals in a distant place, and not on the holy altar. **Hallowed**—Because they had been brought before Jehovah, and hence when the rebels were slain their censers fell to him as articles under the anathema.

**38. Sinners against their own souls**—Their sin had cost the forfeiture of their lives. **For a covering of the great or brazen altar.** Every thing offered before the Lord is holy. Hence every soul consecrated to God is to account itself henceforth as holy and accepted by him, for he receives all that is offered to him in faith. If a man believes that his vessel is impure he will not so carefully avoid pollution as he who knows that his vessel is holy.

**40. A memorial, or warning against grasping after priestly prerogatives.** It is the purpose of God to turn every man's life to the best account. When, through a perverse use of his free agency, God cannot secure the wicked man's well-being, he makes his punishment an instrument of good to others by deterring them from sin. Thus the humane society hangs a bell to the mast of the sunken ship for the admonition of other ships sailing through that perilous channel. Hence the purpose subserved by eternal punishment. "But those who have committed the most extreme injustice, and have become incurable through such crimes, serve as examples to others, and these are not benefited at all, as being incurable, but others are benefited by beholding them suffering forever the greatest punishments for their sins,

covering of the altar: **40** To be a memorial unto the children of Israel, <sup>a</sup> that no stranger, which is not of the seed of Aaron, come near to offer incense before the Lord; that he be not as Korah, and as his company: as the Lord said to him by the hand of Moses.

**41** But on the morrow <sup>a</sup>all the congregation of the children of Israel murmured against Moses and against Aaron, saying, Ye have killed the people of the

<sup>n</sup> Chap. 3, 10; 2 Chron. 26, 18.—<sup>o</sup> Chap. 14, 2; Psa. 106, 15.

being suspended in the prison of hades altogether as examples, a spectacle and warning to the unjust men who are continually arriving."—*Plato in the Gorgias.*

THE MURMURERS, THE PLAGUE, AND THE ATONEMENT, 41-50.

**41. On the morrow all . . . murmured**—The spiritual stupidity and obstinacy of Israel on this occasion is truly astonishing. The divine judgments, which alarm believers and deter them from sin, only harden the impenitent. This is an example of the conduct of persons abandoned by the Holy Spirit, and given over to hardness of heart. For at Kadesh adult Israel passed the boundary between God's mercy and his wrath. It is supposed that they wickedly attributed the awful judgment of the day before to some sort of magical incantation or mechanical contrivance on the part of Moses and Aaron. This is intimated in the charge **ye have killed.** Had they discerned the hand of Jehovah in the opening earth and consuming fire they could not have ascribed the destruction to a human cause. Men hopelessly hardened in heart are bereft of all power of moral discernment, putting good for evil and evil for good. Hence defiant rebels against Jehovah, who have been swallowed up in their sins, are impiously styled **the people of the Lord.** They charged upon their leaders the terrible judgment which had descended upon the insurgents; whereas, it was through the intercession of Moses that the whole congregation was not at once destroyed! It is evident that they were smitten with judicial blindness, incapacitating for correct judgments.

**LORD.** **42** And it came to pass, when the congregation was gathered against Moses and against Aaron, that they looked toward the tabernacle of the congregation: and, behold, <sup>p</sup> the cloud covered it, and <sup>q</sup> the glory of the Lord appeared. **43** And Moses and Aaron came before the tabernacle of the congregation.

**44** And the Lord spake unto Moses, saying, **45** <sup>r</sup> Get you up from among this congregation, that I may consume them as in a moment. And <sup>s</sup> they fell upon their faces.

**46** And Moses said unto Aaron, take a censer, and put fire therein from off the altar, and put on incense, and go quickly unto the congregation, and make

<sup>p</sup> Exod. 40. 34.—<sup>q</sup> Verse 19; chap. 20. 6.—<sup>r</sup> Verses 1, 24.—<sup>s</sup> Verse 22; chap. 20. 6.

**42, 43.** Again a formidable rebellion lifts its head, and again the glory of the Lord shines forth as on the day before.

**45. They fell upon their faces**—This was an act of heroic self-sacrifice equal to any in history. Only yesterday, after a similar command to the people to stand aloof from the tents of the chief rebels lest they perish with them, the yawning earth devoured the guilty. But now, in the face of a similar order, Moses and Aaron remain among the doomed people, in the attitude of most earnest intercession, determined to avert consuming wrath or perish in the attempt.

**46. Fire . . . off the altar**—See Lev. vi, 13, note. **Put on incense**—The symbolism of incense is thus explained by Baehr: "Prayer among all Oriental nations signifies calling upon the name of God. The oldest prayers consisted in the mere enumeration of the several titles of God. The Scriptures place incense in close relationship to prayer, so that offering incense is synonymous with worship. Hence incense itself is a symbol of the name of God." But to us it rather seems to be an emblem of that which makes prayer acceptable, the intercession of Christ. Rev. viii, 3. **Atonement**—This is the only place where atonement is made without blood. But here the incense-offering, embodying the high priestly prayer, does not secure pardon, but only a reprieve; it shields the sinner

an atonement for them: <sup>t</sup> for there is wrath gone out from the Lord; the plague is begun. **47** And Aaron took as Moses commanded, and ran into the midst of the congregation; and, behold, the plague was begun among the people: and he put on incense, and made an atonement for the people. **48** And he stood between the dead and the living; and the plague was stayed. **49** Now they that died in the plague were fourteen thousand and seven hundred, besides them that died about the matter of Korah. **50** And Aaron returned unto Moses unto the door of the tabernacle of the congregation: and the plague was stayed.

<sup>t</sup> Lev. 10. 6; chap. 1. 53; 8. 19; 11. 33; 13. 5; 1 Chron. 27. 24; Psal. 106. 29.

from instant destruction and prolongs the forfeited lives of many adult Israelites. Thus the people were furnished with a practical proof of the power and operation of the true and divinely-appointed priesthood. **There is wrath gone out**—Since Moses and Aaron have been accused of killing the people, an invisible destroyer is sent forth into the camp whose work cannot be ascribed to any human origin. Now the hand of Jehovah only will be seen in sending and in staying the plague. Thus Moses and Aaron are vindicated.

**47. Aaron . . . ran**—Here the spirit of forgiveness shines forth resplendently. Against these great leaders a double wrong had been done—a conspiracy against their authority and a wicked slander of their fair fame. Verse 41. Yet they both evince the most intense desire for the salvation of their enemies. The cloud of incense was a mute prayer symbolizing the priestly intercession that came between the divine wrath and the people, and by covering them arrests the plague.

**48. Between the dead and the living**—The secret blast was moving along, like the angel of death, from one extremity of the camp to the other, destroying the people. At the line which ran between the living and the dead, Aaron heroically takes his stand in imminent peril of his own life. **The plague was stayed**—A notable instance of the efficiency of faith. Intercessory prayer seems not to have been made, because



## CHAPTER XVII.

AND the Lord spake unto Moses, saying, **2** Speak unto the children of Israel, and take of every one of them a rod according to the house of

all the arguments had been already exhausted. "He could not stake his life for the nation as at Horeb, (Exod. xxxii, 32,) for the nation had rejected him. He could no longer plead the honour of Jehovah among the heathen, seeing that the Lord, even when sentencing the rebellious race to fall in the desert, had assured him that the whole earth should be filled with his glory. Chap. xiv, 20, etc."—*Keil*.

## CONCLUDING NOTES.

(1.) "The whole of this history is so sad, the judgment which followed it so terrible, finding no other parallel than that which in the New Testament Church overtook Ananias and Sapphira, and the rebellion itself is so frequently referred to in Scripture, that it requires more special consideration. The rebellion of Korah was of course an act of direct opposition to God. But this was not all. The principle expressed in their gainsaying (ver. 3) ran counter to the whole design of the old covenant, and would, if carried out, have entirely subverted its typical character. It was, indeed, quite true that all Israel were holy and priests, yet not in virtue of their birth or national standing, but through the typical priesthood of Aaron, who 'brought them nigh,' and was their intermediary with God. This priesthood depended, in the first place and mainly, on God's appointment. 'Him whom the Lord hath chosen will he cause to come near unto him;' 'he shall be holy.' This appointment, irrespective of the natural fitness of the person, here came into consideration as essential to its *typical* nature. If otherwise the priesthood would have been a natural *sequence*, not a *type*, and it would have a rational rather than a divine institution. It was of the nature of a type that God should appoint the earthly emblem with which he would connect the spiritual reality. The moment Israel deviated in any detail, however

*their fathers*, of all their princes according to the house of their fathers, twelve rods: write thou every man's name upon his rod. **3** And thou shalt write Aaron's name upon the rod of Levi: for one rod *shall be* for the head of the house of their

small, they not only rebelled against God's appointment, but destroyed the meaning of the whole by substituting the human and natural for the divine."—*Edersheim*.

(2.) This signal judgment struck the people with sudden awe, but it did not awaken that repentance which leads to newness of life. The impression made soon passed away, leaving only the feeling that a yoke of bondage had been forever fastened upon Israel in order to vindicate Moses and Aaron. They had no spiritual discernment nor gratitude. They showed an entire unfitness for inheriting the Land of Promise. Hence the justice of their exclusion.

## CHAPTER XVII.

## THE PRIESTHOOD OF AARON ACCREDITED BY A POSITIVE SIGN.

The exclusive vocation of Aaron and his sons to the sacerdotal office has been attested by a negative sign in the destruction of his ambitious rivals. It now remains to establish the Aaronic claim incontestably by a positive supernatural proof in addition to the efficacy of the incense-offering in staying the plague.

**2. A rod**—Each chief prince of the twelve tribes bore a staff or sceptre as the sign of office. Such rods were often hereditary, and of great antiquity. That such dry staves should blossom and bear fruit again is so improbable that the Greeks were accustomed to swear by their sceptres. Thus Achilles:

"But hearken. I will swear a solemn oath,  
By this sceptre, which shall never bud,  
Nor boughs bring forth, as once."

**Write . . . every man's name**—To identify beyond dispute the rod of Aaron after the trial. The illiteracy of Moses and his generation as alleged by some modern writers is here abundantly confuted. Since there were **twelve rods**, including Levi's, it is evident that the tribes of Manasseh and Ephraim are here counted as one tribe—that of Joseph.

fathers. **4** And thou shalt lay them up in the tabernacle of the congregation before the testimony, <sup>a</sup> where I will meet with you. **5** And it shall come to pass, <sup>b</sup> that the man's rod, <sup>c</sup> whom I shall choose, shall blossom: and I will make to cease from me the murmurings of the children of Israel, <sup>d</sup> whereby they murmur against you.

■ And Moses spake unto the children of Israel, and every one of their princes gave him <sup>1</sup> a rod apiece, for each prince one, according to their fathers' houses, *even twelve rods*: and the rod of Aaron *was* among their rods. **7** And Moses laid up the rods before the Lord in <sup>d</sup> the tabernacle of witness. ■ And it came to pass, that on the morrow Moses went

<sup>a</sup> Exod. 25, 22; 29, 42, 43; 30, 36. — <sup>b</sup> Chap. 16, 5.

<sup>c</sup> Chap. 16, 11. — <sup>d</sup> Heb. *a rod for one prince, a rod for one prince.*

**4. Before the testimony**—Or, ark of the covenant containing the testimony of Jehovah. Exod. xxv, 21.

**5. Whom I shall choose**—That is, select for the priesthood. **Cease... murmurings**—Suppress them beyond all possibility of a revival. Jehovah's claims are set forth in his word with such cogency that there is no just ground for gainsaying. On all questions of duty there is a redundancy of evidence.

**7. Witness**—The Hebrew is the same as that for *testimony* in verse 4. The reason for choosing this place may have been that no one would suspect the performance of any legerdemain or jugglery in the holy of holies, a sanctuary too awful for any man to enter but the high priest one day in the year. Moses entered on this occasion by express command.

**8. Budded . . . bloomed . . . almonds**—The miracle consisted in the sudden vegetation of a dry rod in different stages of growth—buds just appearing, full blossoms, and mature fruit, "ripe almonds," R. V. That this effect should have been produced upon Aaron's lifeless rod must have been deemed an indisputable designation of Aaron. "Sure he could not but think, Who am I, O God, that thou shouldest choose me out of all the tribes of Israel? My weakness has been more worthy of the rod of correction than my rod has been worthy of these blossoms. How able art thou to defend my imbecility with

into the tabernacle of witness; and, behold, the rod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed blossoms, and yielded almonds. **9** And Moses brought out all the rods from before the Lord unto all the children of Israel: and they looked, and took every man his rod.

**10** And the Lord said unto Moses, Bring <sup>a</sup> Aaron's rod again before the testimony, to be kept <sup>b</sup> for a token against the <sup>c</sup> rebels; <sup>d</sup> and thou shalt quite take away their murmurings from me, that they die not. **11** And Moses did *so*: as the Lord commanded him, so did he. **12** And the children of Israel spake unto Moses, saying, Behold, we die, we perish, we all perish.

<sup>a</sup> Exod. 33, 21; chap. 13, 2; Acts 7, 44.

<sup>b</sup> Heb. 9, 4. — <sup>c</sup> Chap. 16, 38. — <sup>d</sup> Heb. *children of rebellion.* — <sup>e</sup> Verse 5.

the rod of thy support! How able art thou to defend me with the rod of thy power, who hast thus brought fruit out of the rod of my profession!"—*Bishop Hall*. Ewald feebly attempts to reduce this miracle to the effect of natural causes by suggesting that the rods had just been freshly cut, and that Moses laid them away during the night, to see which of them would flower the best during the night. To this we reply that there is no hint of a recent cutting of the rods; that if freshly cut they would not bud, blossom, and bear fruit in a dry place in a few hours; and that nature has no power to discriminate in favor of the rod of Aaron, and to pour into it extraordinary life and fruitfulness. The entire account strongly implies that the other rods were unchanged. In this fact lies the proof of Aaron's election.

**10. To be kept for a token**—Probably the buds, blossoms, and fruit remained upon the rod fresh from age to age, a standing miracle and token of the presence and inworking of the Spirit of God in the priestly office, making its ministrations efficacious for the salvation of obedient Israel.

**12. We all perish**—This miracle made a deeper impression upon the people than any other wrought in the wilderness except the terrific display of power at the giving of the law on Mount Sinai. Nor were they so alarmed by the supernatural judgments of Jeho-

**13** <sup>a</sup> Whosoever cometh any thing near unto the tabernacle of the Lord shall die: shall we be consumed with dying?

## CHAPTER XVIII.

**A**ND the Lord said unto Aaron, <sup>a</sup> Thou and thy sons and thy father's house with thee shall <sup>b</sup> bear the iniquity of the sanctuary: and thou and thy sons with thee shall bear the iniquity of your priesthood. **2** And thy brethren also of the tribe of Levi, the tribe of thy father, bring thou with thee, that they may be <sup>c</sup> joined unto thee, and

<sup>a</sup> Chap. 1. 51, 53; 19. 4, 7. — <sup>b</sup> Chap. 17. 13. — <sup>c</sup> Exod. 24. 38. — <sup>d</sup> See Gen. 29. 34. — <sup>e</sup> Chap. 3. 6, 7. — <sup>f</sup> Chap. 3. 1-4.

vah: such as the slaying of Nadab and Abihu, of the ten faithless spies, the engulging of a part of Korah's conspirators, and the burning of the 250 at the tabernacle, and the recent plague-stroke that swept away 14,700 of Israel at once.

**13. Shall we be consumed —**

Where God cannot awaken genuine faith and obedience, as he could not in this rejected generation, he inspires a salutary dread as a preventive of renewed rebellion. Terror must restrain those whom love fails to win. Yet at this point lay the chief danger to faith in the theocracy, the difficulty of realizing the invisible presence of God, and of conceiving a communion with him which should not crush or absorb the finite creature. This shrinking back from joyful communion by reason of the divine majesty appears very often in thoughtful Hebrews, as in Deut. v, 24-27; Num. xvii, 12, 13; Isa. xlv, 15. See also Job ix, 32-35; xiii, 21, 22. Hence arose idolatry, which is an attempt to commune with superior powers by visible symbols or images. The incarnation of the Godhead in one true and visible man has removed all excuse for idolatry arising from the inconceivable infinity and awfulness of Jehovah.

## CHAPTER XVIII.

## THE PRIESTS AND LEVITES: THEIR OBLIGATIONS AND RIGHTS.

The miraculous confirmation of the priesthood to Aaron as just narrated is followed by a reiteration of the du-

<sup>d</sup> minister unto thee: but <sup>e</sup> thou and thy sons with thee shall <sup>f</sup> minister before the tabernacle of witness. **3** And they shall keep thy charge, and <sup>g</sup> the charge of all the tabernacle: <sup>h</sup> only they shall not come nigh the vessels of the sanctuary and the altar, <sup>i</sup> that neither they, nor ye also, die. **4** And they shall be joined unto thee, and keep the charge of the tabernacle of the congregation, for all the service of the tabernacle: <sup>j</sup> and a stranger shall not come nigh unto you. **5** And ye shall keep <sup>k</sup> the charge of the sanctuary, and the charge of the altar;

<sup>f</sup> Chap. 3. 25, 31, 36. — <sup>g</sup> Chap. 16. 40. — <sup>h</sup> Chap. 4. 15. — <sup>i</sup> Chap. 3. 10. — <sup>j</sup> Exod. 27. 21; 30. 7; Lev. 24. 3; chap. 8. 2.

ties and privileges of the sacerdotal tribe and of the revenue appointed for their support. There have been isolated laws relating to these subjects, but up to this time there has been no complete code. Aaron, as the priestly head, is first addressed, verses 1 and 8, then Moses, verse 25, as the representative of the theocratic head of Israel.

## THE RESPONSIBILITIES OF THE PRIESTLY TRIBE, 1-7.

**1. Thou and thy father's house—**High rank and privilege are thus made to bear increased responsibilities. **The iniquity of the sanctuary—**All misconduct in the sanctuary, all improprieties and all defects in service, shall be laid upon the sons of Aaron. Moreover, it was their duty not only to make expiation for these, but also for every defilement of the sanctuary by the sins of the people (Lev. xvi, 6, note) even by their holy gifts. Exod. xxviii, 38. All these the priests must bear away or expunge by virtue of the sanctifying power of their office. See verse 23, note. **Iniquity of your priesthood—**This comprised every neglect of the most conscientious performance of duty, and the defects in their official acts flowing from their own inherent depravity of nature. These were wiped out on the great day of atonement. See Lev. xvi, 16-19, notes.

**2-5. Thy brethren—**The Gershonites and Merarites might serve **before the tabernacle**, but not within it, nor near the **vessels** and **the altar**, lest both they and the priests should die.

that 'there be no wrath any more upon the children of Israel. **6** And I, behold, I have <sup>m</sup>taken your brethren the Levites from among the children of Israel: <sup>n</sup>to you *they are given* as a gift for the Lord, to do the service of the tabernacle of the congregation. **7** Therefore <sup>o</sup>thou and thy sons with thee shall keep your priest's office for every thing of the altar, and <sup>p</sup>within the vail; and ye shall serve: I have given your priest's office *unto you* as a service of gift: and the stranger that cometh nigh shall be put to death.

<sup>l</sup> Chap. 16. 46. — <sup>m</sup> Chap. 3. 12, 45. — <sup>n</sup> Chap. 3. 9; 8. 19. — <sup>o</sup> Verse 5; chap. 3. 10. — <sup>p</sup> Heb. 9. 3, 6. — <sup>q</sup> Lev. 6. 16, 18, 26; 7. 6, 32; chap. 5. 9.

See chap. iv, 18, note. "While the Levitical law does not define the sanctuary duties of the Levites, but leaves them, as they might naturally be left at the outset, to perform such services as the priest might require of them, long usage gradually assigned to them specific tasks, as the charge of the gates, slaying the sacrifices, boiling or roasting their flesh, etc. 2 Chron. xxiii, 4; xxx, 17."—*Dr. W. H. Green*. These directions are made in view of the judgment fires which had already burned around the divine altars in the cases of the irreverent sons of Aaron (Lev. x) and of Korah and his company. Chap. xvi.

**6. Given as a gift**—See chap. iii, 9; viii, 16, note. The duties of the priests were liturgical, those of the Levites were martial. At a later period the Levites were organized entirely in a military manner. It must be borne in mind that their functions, as described in the book of Numbers, refer only to the time of the people's wandering, and not to their duties after their settlement in the Holy Land.

**7. Every thing of the altar**—That is, in the first or priests' court. **Within the vail**—The holy of holies, accessible only to the high priest on the day of atonement. Lev. xvi, 12, note. **As a service of gift**—The office of the priest was not to be discharged from constraint as a duty, but freely and gladly as an avenue through which the loving soul might pour its gratitude to the Giver. Thus Paul deemed himself the recipient of undeserved "grace," that he might preach, not among his kinsmen, whom he loved better than

**8** And the Lord spake unto Aaron, Behold, <sup>a</sup>I also have given thee the charge of mine *heave offerings* of all the hallowed things of the children of Israel; unto thee have I given them <sup>b</sup>by reason of the anointing, and to thy sons, by an ordinance for ever. **9** This shall be thine of the most holy things, *reserved* from the fire: every oblation of theirs, every <sup>c</sup>meat offering of theirs, and every <sup>d</sup>sin offering of theirs, and every <sup>e</sup>trespas offering of theirs, which they shall render unto me, *shall be*

<sup>r</sup> Exod. 29. 29; 40. 13, 15. — <sup>s</sup> Lev. 2. 2, 3; 10. 12, 13. — <sup>t</sup> Lev. 4. 2, 27; 6. 25, 26. — <sup>u</sup> Lev. 5. 1; 7. 7; 10. 12; 14. 13.

his own life, but among the despised Gentiles, "the unsearchable riches of Christ." The highest Christian experience has not been reached when the opportunity of the humblest service to Christ is not joyfully received as a gracious privilege. When the wife begins to care for the household from mere duty, and not from love to her husband, her home becomes a prison. **The stranger**—All persons except the sons of Aaron. See chap. i, 51, note. **Shall be put to death**—Not by the verdict of a human tribunal, but by the judgment of God. See chap. iv, 18, note. In the days of Ezekiel God complains of the flagrant violation of this law, when strangers and people uncircumcised in heart and in flesh polluted the sanctuary. Ezek. xlv, 7.

#### THE PRIESTLY REVENUES, 8-20.

**8. The charge**—Hebrew, *the keeping* of all holy gifts for their portion instead of a territorial allotment in Canaan. See Lev. vii, 35; Josh. xiii, 14, notes. **Heave offerings**—The Hebrew word *troomah* is here used in its broadest sense, as in Exod. xxv, 2, Lev. ii, 9, including all the holy gifts. See Lev. xxi, 22, note. For the proper *heave offering* see Lev. vii, 14, note. **An ordinance for ever**—See Lev. iii, 17, note.

**9. Meat offering**—See Lev. ii, notes. **Sin offering**—See Lev. iv, 3, note. **Trespas offering**—R. V., "guilt offering." See Lev. v, Introductory Note, and Lev. v, 6, note. The burnt offering is omitted from the priestly revenues because none of it was reserved



most holy for thee and for thy sons. **10** \*In the most holy *place* shalt thou eat it; every male shall eat it: it shall be holy unto thee. **11** And this *is* thine; \*the heave offering of the gift, with all the wave offerings of the children of Israel: I have given them unto \*thee, and to thy sons and to thy daughters with thee, by a statute for ever: †every one that is clean in thy house shall eat of it. **12** \*All the <sup>1</sup>best of the oil, and all the best of the wine, and of the wheat, \*the firstfruits of them which they shall offer unto the Lord, them have I given thee. **13** And what-

<sup>v</sup> Lev. 6. 16, 18, 26, 29; 7. 6. —<sup>u</sup> Exod. 29. 27, 28; Lev. 7. 30, 34. —<sup>x</sup> Lev. 10. 14; Deut. 18. 3. —<sup>y</sup> Lev. 22. 2, 3, 11, 12, 13. —<sup>z</sup> Exod. 23. 19; Deut. 18. 4; Neh. 10. 35, 36. —<sup>1</sup> Heb. *fat*, verse 29. —<sup>a</sup> Exod. 22. 29.

from the fire of the altar except the skin, which was a perquisite of the priest. Lev. vii, 8, notes. **Most holy** —See Lev. ii, 3, vi, 25, notes.

**10. In the most holy place**—Heb., in a most holy place, not in the holy of holies, within the second vail, but in the court of the tabernacle, (Lev. vii, 6,) here called most holy to emphasize the statute. R. V., "As the most holy things." **Every male shall eat**—For the right of the priests to eat those sacrifices pronounced most holy see Lev. vi, concluding note, and Lev. xxii, 11, note.

**11. The wave offerings**—The waving or moving to and fro of sacrifices was a sign of dedication. This was done in the case of the thank offering with the breast and right shoulder, Lev. ix, 21, x, 15, and in the case of the Nazarite's meat offering, chap. vi, 20. See Lev. vii, 30; xxiii, 20, notes. **Sons and . . . daughters**—All the members of the priestly families, both male and female, including the bought and house-born servants, (Deut. xii, 12,) ceremonially clean, (Lev. xxii, 3,) might eat the following holy things: The heave and wave offerings, the firstfruits, all the fat (best) of (olive) oil, new wine, and corn, and every clean thing devoted or placed under the ban. To the priest also belonged every firstborn of man and beast, all of which were redeemable except the perfect firstborn of the sacrificial animals. See chap. v, 9, note.

**12. Firstfruits**—See Gen. iv, 3; Lev. ii, 12; xxiii, 10, notes.

soever is first ripe in the land, <sup>b</sup> which they shall bring unto the Lord, shall be thine; <sup>c</sup> every one that is clean in thine house shall eat of it. **14** <sup>d</sup>Every thing devoted in Israel shall be thine. **15** Every thing that openeth <sup>e</sup>the matrix in all flesh, which they bring unto the Lord, *whether it be* of men or beasts, shall be thine: nevertheless <sup>f</sup>the firstborn of man shalt thou surely redeem, and the firstling of unclean beasts shalt thou redeem. **16** And those that are to be redeemed from a month old shalt thou redeem, <sup>g</sup>according to thine estimation, for the money of five shekels, after the shekel

<sup>b</sup> Exod. 22. 29; 23. 19; 34. 26; Lev. 2. 14; chap. 15. 19; Deut. 26. 2. —<sup>c</sup> Verse 11. —<sup>d</sup> Lev. 27. 28. —<sup>e</sup> Exod. 13. 2; 22. 29; Lev. 27. 26; chap. 3. 13. —<sup>f</sup> Exod. 13. 13; 34. 20. —<sup>g</sup> Lev. 27. 2, 6; chap. 3. 47.

**14. Every thing devoted**—Heb., *cherem*. See Lev. xxvii, 28, note.

**15. Every thing that openeth the matrix**—Every firstborn male. The female firstborn of man and beast were exempted from consecration. See Lev. xxvii, 26, note. **The firstborn of man** were to be consecrated to Jehovah as a sacrifice, not after the manner of the heathen, by slaying and burning upon the altar, but by presenting them to the Lord as living sacrifices, devoting all their powers of body and mind to his service. Rom. xii, 1, note. "As the Egyptians were judged in their first-born children because of their guilt, so that the children took the place of the whole nation, and bore as a sacrifice the curse of extermination which lay on all; so, on the contrary, Israel—the people chosen by Jehovah and redeemed from the bondage of man—in testimony that it owes its existence and possessions to divine grace alone, . . . shall bring to God, as payment, the firstling blessings of his house in place of the whole."—*Oehler*. Since the first birth represented all the births, the whole nation was to consecrate itself to Jehovah, and present itself as a priestly nation in the consecration of the firstborn, thus foreshadowing the "royal priesthood" of every individual believer in Christ. See the Septuagint of Exodus xix, 6, and 1 Pet. ii, 9.

**16. According to thine estimation**—That is, at the price which has been established for thee, namely, **five shekels**.

of the sanctuary, <sup>a</sup> which is twenty gerahs. **17** <sup>1</sup> But the firstling of a cow, or the firstling of a sheep, or the firstling of a goat, thou shalt not redeem; they are holy: <sup>a</sup> thou shalt sprinkle their blood upon the altar, and shalt burn their fat for an offering made by fire, for a sweet savour unto the Lord. **18** And the flesh of them shall be thine, as the <sup>1</sup> wave breast and as the right shoulder are thine. **19** <sup>m</sup> All the heave offerings of the holy things, which the children of Israel offer unto the Lord, have I given thee, and thy sons and thy daughters with thee, by a statute for ever: <sup>a</sup> it is a covenant of salt for ever before the Lord unto thee and to thy seed with thee.

<sup>h</sup> Exod. 30. 13; Lev. 27. 25; chap. 3. 47; Ezek. 45. 12.—<sup>i</sup> Deut. 15. 19.—<sup>k</sup> Lev. 3. 2, 5.—<sup>l</sup> Exod. 29. 26, 28; Lev. 7. 31, 32, 34.—<sup>m</sup> Verse 11.—<sup>n</sup> Lev. 2. 13; 2 Chron. 13. 5.—<sup>o</sup> Deut. 10. 9; 12. 12; 14. 27, 29; 18. 1, 2; Josh. 13. 14, 33;

See chap. iii, 47, note; Lev. xxvii, 2-7, notes. <sup>a</sup>

**17: Thou shalt not redeem**, nor give as a substitute, (Lev. xxvii, 10), nor use for thy own profit by deriving labour from the bullock or the fleece from the sheep. Deut. xv, 19. **Sprinkle their blood**—See Lev. iii, 2, note. **Their fat**—See Lev. iii, 3, 17, notes. **A sweet savour**—See Lev. i, 9, note.

**19. A covenant of salt**—Salt symbolizes the unbending truthfulness of that self-surrender to the Lord implied in the sacrifice, excluding all impurity and hypocrisy.

“Unsavory all our offerings are  
Till acceptable through thy Son:  
But hear well pleased our praise and prayer  
Presented in his Name alone.  
The salt we borrow from our Lord,  
His meritorious righteousness,  
And every deed, and thought, and word  
Is season'd now with Jesus' grace.”  
C. Wesley.

In common life salt was the emblem of a covenant. Among the modern Arabs the parties to a treaty ratify it by eating bread and salt together. See Lev. ii, 13; Mark ix, 49; Luke xiv, 34, notes. **For ever**—See Lev. iii, 17, note.

**20. I am . . . thine inheritance**—Peter describes this inheritance by the use of three negatives. 1 Pet. i, 4. No positive terms can compass its greatness. It does not exclude temporal good, since the principal part of

**20** And the Lord spake unto Aaron, Thou shalt have no inheritance in their land, neither shalt thou have any part among them: <sup>o</sup> I am thy part and thine inheritance among the children of Israel. **21** And, behold, <sup>p</sup> I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, *even* <sup>q</sup> the service of the tabernacle of the congregation. **22** <sup>r</sup> Neither must the children of Israel henceforth come nigh the tabernacle of the congregation, <sup>a</sup> lest they bear sin, <sup>a</sup> and die. **23** <sup>r</sup> But the Levites shall do the service of the tabernacle of the congregation, and they shall bear their iniquity: *it shall be* a statute for ever throughout your generations, that among

14. 3; 18. 7; Psalm 145. 5; Ezekiel 41. 23.—<sup>p</sup> Verses 24, 26; Leviticus 27. 30, 32; Nehemiah 10. 37; 12. 44; Hebrews 7. 5, 8, 9.—<sup>q</sup> Chap. 3. 7, 8.—<sup>r</sup> Chap. 1. 51.—<sup>s</sup> Leviticus 22. 9.—<sup>t</sup> Heb. *to die*.—<sup>u</sup> Chap. 3. 7.

what was offered to God was the portion of the priests.

THE REVENUES OF THE LEVITES, 21-24.

In order that the tribe of Levi might be withdrawn from the common calling of life, which in the theocratic state was agricultural, and might give itself completely to its sacred vocation, no inheritance as a tribe was assigned to it.

**21. All the tenth in Israel**—A tenth of all the earnings of twelve tribes—a revenue greater than the average of each—was an ample maintenance for the tribe set apart for sub-priestly service. “Yet this was not a splendid endowment. Even when the tithe was conscientiously handed over, it was no certain income. Moreover, if the people showed themselves averse to this tax, the tribe of Levi was subjected to unavoidable poverty. Deut. xii, 19; xiv, 27, 29.”—Oehler.

**22. Bear sin**—That is, expiate it, or suffer its penalty, which in this case is death. The Seventy and the Vulgate render it thus: *lest they commit a death-bearing sin*. See chap. iv, 18, note; James i, 15; 1 John v, 16.

**23. Do the service of the tabernacle**—The Levites were the bearers and custodians of the tabernacle. They assisted the priests, but never sprinkled blood nor burned incense. **They shall bear their iniquity**—Here is the idea

the children of Israel they have no inheritance. **24** <sup>a</sup> But the tithes of the children of Israel, which they offer as a heave offering unto the LORD, I have given to the Levites to inherit: therefore I have said unto them, <sup>v</sup> Among the children of Israel they shall have no inheritance.

**25** And the LORD spake unto Moses, saying, **26** Thus speak unto the Levites, and say unto them, When ye take of the children of Israel the tithes which I have given you from them for your inheritance, then ye shall offer up a heave offering of it for the LORD, *even* <sup>u</sup> a tenth *part* of the tithe. **27** <sup>x</sup> And

<sup>u</sup> Verse 21.—<sup>v</sup> Verse 20; Deut. 10. 9; 14. 27, 29; 18. 1.

of a vicarious atonement plainly expressed. The people had attempted to bear their own sins into the presence of God, and to make atonement, and the yawning earth, the fire, and the plague had swept away thousands. This was to teach them that holy persons were needful to purify the unholy by expiation. The people must be taught, at whatever cost, the difference between holy and unholy. Hence the presumptuous are consumed in the act of holding up their sins before Jehovah, a work for which Aaron and his sons had been specially consecrated. *They* could draw near the tabernacle as the representatives of Israel, taking upon themselves and bearing the iniquity of the congregation. Thus the need of a holy Mediator is prefigured, even Jesus Christ, “who appears in heaven for us.”

**24. A heave offering**—This implies that the tithe, or its equivalent, must be brought to the temple. But according to Deut. xii. 5–7, 17; xiv. 22–29, this vegetable tithe was not to be taken to the metropolis, but is to constitute hospitable and charitable meals at home, to which the Levite, the stranger, the fatherless, and the widow are to be invited.

#### REVENUES FROM THE LEVITES TO THE PRIESTS, 25–32.

As a discipline to their moral natures, the tithe is imposed on the Levites as it is laid on the other tribes. To exempt any body of men from the law of benevolence is to intensify their selfishness and to harden their hearts.

*this* your heave offering shall be reckoned unto you, as though *it were* the corn of the threshing-floor, and as the fulness of the winepress. **28** Thus ye also shall offer a heave offering unto the LORD of all your tithes, which ye receive of the children of Israel; and ye shall give thereof the LORD's heave offering to Aaron the priest. **29** Out of all your gifts ye shall offer every heave offering of the LORD, of all the <sup>a</sup> best thereof, *even* the hallowed part thereof out of it. **30** Therefore thou shalt say unto them, When ye have heaved the best thereof from it, <sup>v</sup> then it shall be counted unto

<sup>u</sup> Neh. 10. 38.—<sup>v</sup> Verse 30.—<sup>3</sup> Heb. *fat*, verse 12.—<sup>y</sup> Verse 27.

**26. A tenth part of the tithe**—Ten per cent. of their income from the tithe and from all other sources was to be immediately paid over to the priests before the conscientious Levite could enjoy the remainder. Thus, though the position of the priests is higher, an essential portion of their sustenance was dependent on the honesty of the Levites. The priests were cared for sufficiently, but by no means abundantly. Compared with the endowments of the priestly caste in many other ancient nations, the provision for the Levitical priesthood is very moderate.

**27. Shall be reckoned unto you**—This tithe shall have all the elements of value and of sacrifice in the sight of the Lord, as it would have if it had been produced by toil and frugality, for it was a part of their living. Mark xii. 44.

**28. To Aaron the priest**—To the high priest as the representative of the priesthood.

**29. Out of all your gifts**—Every thing received from the people and every gift of Providence produced in their suburban fields was subject to the tithe. **Heave offering of the Lord**—That is, to the priests as Jehovah's representatives. **All the best**—Literally, *the fat*. This implies that the tenth given shall be of as good quality as the nine tenths retained. But if one bullock out of the ten, or one sheep, was of extraordinary excellence it must be given. **The hallowed part**—Set apart or consecrated to a holy use.

the Levites as the increase of the threshing-floor, and as the increase of the wine-press. **31** And ye shall eat it in every place, ye and your households: for it is <sup>z</sup> your reward for your service in the

<sup>z</sup> Matt. 10, 10; Luke 10, 7; 1 Cor. 9, 13; 1 Tim.

**31. Ye shall eat it in every place**—The Levites might have as great freedom from ceremonial restrictions in the enjoyment of the tithe, after paying over a tithe of it to the priests, as the other tribes had in the enjoyment of their corn and wine and oil. The tithe, though a sacred obligation, had not the sacredness of the altar offerings, which must be eaten in a holy place.

**32. Ye shall bear no sin**—In the free use of the tithed tithe the Levites would violate no ceremonial law nor expose themselves to penalty. **Neither shall ye pollute**—In this prohibition both priests and Levites are addressed. The holy things are to be exempt from profanation. Matt. vii, 6, note. **Lest ye die**—The attention of the Hebrews was directed more to a judicial, physical death than to a punishment after death. Yet even in the

Pentateuch, מוֹת and θάνατος, *death*, sometimes implies the perdition and misery of that exclusion from the presence and favour of God which in the New Testament is called the second death. See Deut. xxx, 19.

#### CONCLUDING NOTE.

While the middle books of the Pentateuch give special emphasis to the difference between the priests and the Levites, Deuteronomy, on the contrary, seems to obliterate this distinction by classing them together as a holy estate in contrast with the people. The two views do not contradict, but supplement, each other. In Deuteronomy the vocation of the Levites is subverted under the priestly calling in general, but without assigning to them any peculiar priestly function. Deut. x, 8; xviii, 7. Hence it is a great mistake to assert that Deuteronomy does not at all acknowledge the difference between the Levites who were priests and those who were not; for where the term *Levites* stands, it is just the common Le-

tabernacle of the congregation. **32** And ye shall <sup>a</sup> bear no sin by reason of it, when ye have heaved from it the best of it: neither shall ye <sup>b</sup> pollute the holy things of the children of Israel, lest ye die.

5. 18.—<sup>a</sup> Lev. 19, 8; 22, 16.—<sup>b</sup> Lev. 22, 2, 15.

vites who are meant. See especially xviii, 6–8, compared with verses 3–5. It is true, however, that both are treated as essentially a single whole in Deuteronomy, while the middle books denote the priests as “the sons of Aaron.” Deuteronomy, on the contrary, makes prominent the Levitical character of the priesthood by styling the priests “the sons of Levi,” (Deut. xxi, 5, xxxi, 9,) or “Levitical priests.” Deut. xvii, 9, 18; Josh. iii, 3. Hence the vocation of the Levites is designated by terms which are elsewhere applied precisely to the priestly office, namely, “to minister in Jehovah’s name,” “to stand before Jehovah.” Deut. xviii, 5, 7; xxi, 5; xvii, 12. And accordingly the ordinance of the priesthood is as in Mal. ii, 5, a covenant with Levi. A mixture of the offices of the two classes does not at all follow from the fact that the priests and also the Levites were the designated bearers of the ark of the covenant, since the former bore the ark on all solemn occasions, (Josh. iii, 3; 1 Kings viii, 3,) and the latter bore it during the wanderings in the wilderness, (chap. iv, 15,) and subsequently in the hasty flight of King David from Absalom. 2 Sam. xv, 24.

#### CHAPTER XIX.

After the rejection of adult Israel at Kadesh on account of unbelief, Jehovah’s covenant with them may be called the covenant of death. They were doomed to fall in the wilderness. Death must be a more frequent visitor in the camp. But death is a ceremonial pollution. “So long as the mortality within the congregation did not exceed the natural limits, the traditional modes of purification would be quite sufficient. But when it prevailed to a hitherto unheard-of extent, in consequence of the sentence pronounced by God, the defilements would necessarily be so crowded together that the whole congregation



## CHAPTER XIX.

AND the LORD spake unto Moses and unto Aaron, saying, **2** This is the ordinance of the law which the LORD hath commanded, saying, Speak unto the children of Israel, that they bring

*a* Deut. 21. 3; 1 Sam. 6. 7.

would be in danger of being infected with the defilement of death and of forfeiting its vocation to be the holy nation of Jehovah, unless God provided it with the means of cleansing itself from this uncleanness."—*Keil*. Hence the water of separation provided for in this chapter has reference chiefly to the defilement from the presence of dead bodies. This chapter is occupied with directions for preparing this water, and with the modes and occasions of its use. From the apparently arbitrary requirements of this statute, the rabbins seem to have good grounds for styling it *decretum absque ulla ratione*, a decree without any reason. A better statement would be, that while the law is grounded on reasons in the mind of Jehovah, these reasons are not disclosed to us, but are left to be conjectured.

#### THE PREPARATION OF THE WATER OF SEPARATION, 1-10.

Running or living water applied to the body is sufficient for the removal of ordinary pollutions. But as the uncleanness of death was the most obstinately tenacious of all ceremonial defilements, by its continuance through seven days, and by requiring a double sprinkling, pure water alone was not adequate to its removal. Hence it was strengthened by the ashes of a sin offering, forming a holy alkali.

**2. The ordinance of the law—**This use of two words, each of which signifies *law* or *statute*, occurs again only in chap. xxxi, 21, in connexion with purification. It is intended to give emphasis to the ordinance. **A red heifer**—No reason is assigned for the sex and color of the victim. Hence all interpretations of this symbolry must be conjectural. The following particulars have been suggested: (1.) A heifer was taken as a rebuke to pagan Egypt, which regarded her as sacred, and worshipped her as the impersonation of

thee a red heifer without spot, wherein is no blemish, "and upon which never came yoke. **3** And ye shall give her unto Eleazar the priest, that he may bring her forth without the camp, and one shall slay her before his face:

*b* Lev. 4. 12, 21; 16. 27; Heb. 13. 11.

the goddess Isis. Herodotus says that the Egyptians sacrifice male kine, both old and young, but it is not lawful for them to sacrifice females. (2.) It was to be **red**, or *quite red*, as the rabbins interpret it, because the Egyptians sacrificed red bulls to the evil demon Typhon. (3.) **Without spot**—Because the Egyptians, in their selection of red bulls for sacrifice, regard as unfit the animal having a single white or black hair. See Lev. i, 3; xxii, 20-24, notes. (4.) The requirement that the heifer should be one **upon which never came yoke** harmonized with the ancient usage which deemed an animal which had been used for common purposes improper for sacrifice. The Homeric heroes vow to offer to Pallas "a yearling heifer which no man had yet brought under the yoke." *Il.*, x, 291; *Od.*, iii, 382.

**3. Eleazar** was charged with this duty because Aaron, the high priest, must hold himself ever ready to offer the individual sin offerings of the people, for which he would be disqualified by the uncleanness which this statute of the water of preparation declares to attach to the priest superintending the sacrifice of the red heifer. Verse 7. **Without the camp**—This was rendered necessary because the sacrifice had respect to the purification of the priests by the water of separation as well as that of the people. Hence the priests could no more eat of this sin-offering than they could of that made exclusively for themselves. See Lev. iv, 3-12, notes. It indicates that every thing dead must be removed outside the kingdom of God, over which the Prince of Life presides. After the temple was built, the heifer was customarily slain on the Mount of Olives, and the blood was sprinkled toward the sanctuary visible through the eastern gate of the temple court. **One shall slay**—The subject to "*bring her*

**4** And Eleazar the priest shall take of her blood with his finger, and "sprinkle of her blood directly before the tabernacle of the congregation seven times. **5** And *one* shall burn the heifer in his sight; <sup>a</sup> her skin, and the flesh, and her blood, with her dung, shall he burn: **6** And the priest shall take <sup>c</sup> cedar wood, and hyssop, and scarlet, and cast *it* into the midst of the burning of the heifer. **7** Then the priest shall wash his clothes, and he shall bathe his flesh in water, and afterward he shall come into the camp, and the priest shall be unclean until the even. **8** And he that burneth

her shall wash his clothes in water, and bathe his flesh in water, and shall be unclean until the even. **9** And a man *that is clean* shall gather up <sup>a</sup> the ashes of the heifer, and lay *them* up without the camp in a clean place, and it shall be kept for the congregation of the children of Israel <sup>b</sup> for a water of separation: it is a purification for sin. **10** And he that gathereth the ashes of the heifer shall wash his clothes, and be unclean until the even: and it shall be unto the children of Israel, and unto the stranger that sojourneth among them, for a statute for ever.

<sup>c</sup> Lev. 4, 6; 16, 14, 19; Heb. 9, 13. — <sup>d</sup> Exod. 29, 14; Lev. 4, 11, 12. — <sup>e</sup> Lev. 14, 4, 6, 49.

<sup>f</sup> Lev. 11, 25; 15, 5. — <sup>g</sup> Heb. 9, 13. — <sup>h</sup> Verses 13, 23, 21; chap. 31, 23.

*forth*" and "slay her" is indefinite. The offerer, and not the priest, was to slay the victim, except when the priest is the offerer. In this case the people not only gave the victim but appointed an offerer. All that the priest had to do was sprinkling the blood.

**4. Before the tabernacle**—Properly *toward* the front of the tabernacle. Thus was the sacrifice referred to Jehovah. **Seven times**—Lev. iv, 6, note.

**5. Shall burn the heifer**—The burning was not the means adopted to dispose of the victim in a fitting manner; it must have had a symbolical significance looking toward expiation. **And her blood**—This, instead of being poured at the foot of the altar, was to be burned, in order to strengthen the ashes with its incombustible ingredients. Lev. iv, 12.

**6. Cedar** is remarkable for its power to resist decay. The cedar roof of the temple of Diana at Ephesus lasted four hundred years, and beams in the temple of Apollo lasted eleven hundred and seventy years. Hence cedar symbolizes the prolonged continuance of life, and **hyssop** purification from the corruption of death, and **scarlet**, or scarlet wool, the strongest vital energy, so that the ashes might be regarded "as the quintessence of all that purified and strengthened life, refined and sublimated by fire."—*Leyrer*. See Lev. xiv, 4, note.

**7. Wash his clothes, and . . . flesh**—"This washing of the garments and the body—what is it but the cleansing of our faculties, external and internal."—

*Augustine. Unclean until the even*—The only necessary contact of the priest with the heifer was in the sprinkling of the blood. The heifer, like all sin offerings, may be regarded as unclean, for the reason that the sins of men were imputed to the sin sacrifice, as the sins of the world were putatively laid upon Christ. "It is evident from the whole that there was no natural or necessary connexion between the sprinkling of the ashes of the heifer upon a person and cleansing him from sin. It was simply the divine appointment that gave efficacy to the act."—*Bush*.

**9. Ashes . . . water of separation**—The chief ingredient of this **water. Purification for sin**—The writer of the Epistle to the Hebrews strongly hints that this process did not work a real inward cleansing of the nature when he says, "How much more shall the blood of Christ . . . purge your conscience from dead (sinful) works to serve the living God." Heb. ix, 13, 14.

**10. He that gathereth**—Here we have a paradox. The clean man, in gathering the ashes which make clean, becomes **unclean**. Does it not fore-show that the scribes, priests, and all others who procured the shedding of the blood of Christ which "cleanseth from all sin" became sinners by this very act? "Yet some of them were, and all might have been, cleansed by the virtue of that same blood which they had brought themselves under the guilt of."—*Henry. The stranger*—See Lev. xxiii, 22, note.

**11** <sup>i</sup> He that toucheth the dead body of any <sup>1</sup> man shall be unclean seven days.

**12** <sup>k</sup> He shall purify himself with it on the third day, and on the seventh day he shall be clean: but if he purify not himself the third day, then the seventh day he shall not be clean. **13** Whosoever toucheth the dead body of any man that is dead, and purifieth not himself, <sup>l</sup> defileth the tabernacle of the Lord; and

that soul shall be cut off from Israel: because <sup>m</sup> the water of separation was not sprinkled upon him, he shall be unclean: <sup>n</sup> his uncleanness *is* yet upon him. **14** This *is* the law, when a man dieth in a tent: all that come into the tent, and all that *is* in the tent, shall be unclean seven days. **15** And every <sup>o</sup> open vessel, which hath no covering bound upon it, *is* unclean.

<sup>i</sup> Verse 16; Lev. 21. 1: chap. 5. 2: 9. 6. 10: 31. 19: Lam. 4. 14: Hag. 2. 13. — <sup>1</sup> Heb. *soul of man*.

<sup>k</sup> Chap. 31. 19. — <sup>l</sup> Lev. 15. 31. — <sup>m</sup> Verse 9: chap. 8. 7. — <sup>n</sup> Lev. 7. 20: 22. 3. — <sup>o</sup> Lev. 11. 32: chap. 31. 20.

#### THE USE OF THE PURIFYING WATER, 11-22.

The water of separation is chiefly used to remove the uncleanness arising from the dead. From remote antiquity many nations have shared in the notion that death and its attendant putrefaction, as the embodiment of sin in consequence of the fall, defiled and excluded from fellowship with the holy God. This notion is presupposed by the laws given on Sinai, and confirmed by the prohibition of the priests to attend the funerals of any except their nearest blood relations. (Lev. xxi, 1-6, 10-12, notes,) and by the order to remove from the camp every corpse-defiled person. Chap. v, 2-4, note. The Egyptian priests were required to shun graves, funerals, and funeral feasts; the Persian Zenda-vesta, the ancient and modern religions of India, as well as the old Grecian and Roman rituals, were remarkably emphatic in this injunction. In New Zealand the man who has handled the dead is deemed so impure that he may not put forth his hands to his own food. In all these nations the rites of purification have points of resemblance to the Mosaic.

**11. The dead body of any man**—Literally, *He who toucheth the dead with regard to every soul of man*; any human corpse. Contact with a dead beast defiled for only one day, (Lev. xi, 24, 27, 39, notes,) but by reason of the peculiar sinfulness of man and the infectiousness and hatefulness of sin, his dead body was regarded as polluting seven times more than that of the vilest animal.

**12. The third . . . the seventh day**—The selection of these days was determined by the significance of the

numbers themselves. The other numbers for which there is a partiality in Levitical symbolry are four, twelve, forty, and seventy. See Lev. iv, 6, note.

**13. Purifieth not himself**—In the Old Testament, as in the New Testament, sanctification has a human as well as a divine side. 2 Cor. vii, 1. God appoints the means, and man is required diligently to apply them. The culpability does not so much lie in *fact* of impurity as in the wilful *neglect* of the provisions for cleansing. The neglect to wrap up the furniture of the tabernacle insured the death of the Levite carrier who touched it. Chap. iv, 18, note. Neglect to love Jesus Christ renders one worthy of the divine anathema. 1 Cor. xvi, 22. There is no escape for him who simply neglects "so great salvation." Heb. ii, 3; Matt. xxv. 41, 42.

**Defileth the tabernacle**—This defilement took place not merely because an unclean man ventured to enter the sanctuary, but because uncleanness in those among whom Jehovah, the Holy One, has his dwelling-place was irreconcilable with the calling of Israel to be a holy nation. Lev. xi, 44, note.

**14. In a tent**—This is an incidental proof that this law was given in the wilderness. The law for the tent was afterward extended by the rabbins to the entire house, (*oikia*, Septuagint), and not merely to the apartment in which the death had occurred. Modern Jews sustain the rabbins.

**15. Every open vessel**—The uncovered vessel is rendered unclean by the subtle effluvia of the corpse diffused in the air. Hence, according to the Hebrew, there must be for such vessel a cover bound by a string.

**16** And <sup>p</sup> whosoever toucheth one that is slain with a sword in the open fields, or a dead body, or a bone of a man, or a grave, shall be unclean seven days. **17** And for an unclean *person* they shall take of the <sup>2q</sup> ashes of the burnt heifer of purification for sin, and <sup>3</sup> running water shall be put thereto in a vessel: **18** And a clean person shall take <sup>r</sup> hyssop, and dip *it* in the water, and sprinkle *it* upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched a bone, or one slain, or one dead, or a grave: **19** And the clean *person* shall sprinkle upon the unclean on the third day, and on the seventh day: <sup>s</sup> and on the seventh day he shall

purify himself, and wash his clothes, and bathe himself in water, and shall be clean at even. **20** But the man that shall be unclean, and shall not purify himself, that soul shall be cut off from among the congregation, because he hath <sup>t</sup> defiled the sanctuary of the Lord: the water of separation hath not been sprinkled upon him; he *is* unclean. **21** And it shall be a perpetual statute unto them, that he that sprinkleth the water of separation shall wash his clothes; and he that toucheth the water of separation shall be unclean until even. **22** And <sup>u</sup> whatsoever the unclean *person* toucheth shall be unclean; and <sup>v</sup> the soul that toucheth *it* shall be unclean until even.

<sup>p</sup> Verse 11.—<sup>2</sup> Heb. *dust*.—<sup>q</sup> Verse 9.—<sup>3</sup> Heb. *living waters shall be given*; Gen.

26. 19.—<sup>r</sup> Psa. 51. 7.—<sup>s</sup> Lev. 14. 9.—<sup>t</sup> Verse 13.—<sup>u</sup> Hag. 2. 13.—<sup>v</sup> Lev. 15. 5.

**16. A bone**—Hence the requirement in Ezek. xxxix, 15, was a safeguard against personal defilement. **A grave**—This elucidates Matt. xxiii, 27.

**17. Running water**—Living, that is, pure water.

**18. A clean person**—This symbolizes the sinner's need of a sinless high priest. Heb. vii, 26; 1 John ii, 1. **Hyssop**—See Lev. xiv, 4, note. **And sprinkle**—Lustration was prevalent among heathen nations, especially in warm climates, such as Egypt, India, Greece, and Rome.

**20. Shall be cut off**—See Lev. vii, 20. This is an emphatic repetition of the threatening in verse 13. See note.

**21, 22.** It was to be a perpetual statute that he who sprinkled the **water of separation**, or even touched it, and the person defiled by the corpse-defiled person and the one polluted by his touch, should be unclean till evening. This rule applied to other forms of uncleanness. See Lev. xv.

Deut. i, 46, Moses says, "Ye abode in Kadesh many days." This indefinite expression may signify many weeks, months, or years, but it does not warrant the assumption of an uninterrupted residence of the whole people during nearly thirty-eight years. See Deut. ii, 1, which indicates a southward march towards Ezion-geber, or Geber, near the northern end of the Gulf of Akabah, the eastern arm of the Red Sea, from which station, according to chap. xxxiii, 36, they "pitched in the wilderness of Zin, which is Kadesh." This gives a clew to the direction of their march in the first verse of this chapter. They no longer hoped to enter Canaan on the south, as at first, on account of the steep and lofty mountains difficult to pass over. They proposed a passage probably through Wady-el-Ghuwier, a pass in Mount Seir, to reach the plains of Moab. Failing to secure the right of way, they moved southward again and passed round the southern end of Mount Seir, and then journeyed to Moab. All that is known of their history during nearly thirty-eight years is found in chap. xv—xix, together with a list of sixteen encampments in chap. xxxiii, 19—34. They probably, at the first, abode at Kadesh. We can assign no other reason for this wide gap in the history than the fact that there was little worthy of record while the adults were under a curse and were sowing the desert with their bones. It is sup-

## PART FOURTH.

### FROM KADESH TO THE LAND OF MOAB.

CHAPTERS XX—XXXIV.—[Time, One Year.]

#### CHAPTER XX.

##### INTRODUCTORY.

The last note of time found the Israelites at Kadesh, in August of the second year of the Exode. In



## CHAPTER XX.

**T**HEN came the children of Israel, *even* the whole congregation, into the desert of Zin in the first month:

*a* Chap. 33. 26.—*b* Exod. 15. 20: chap. 26. 59.

posed by some that the Divine Oracle was silent during this long interval, and that Jehovah made no communications to Israel while under the ban. But we find a few such communications in chaps. xv–xix, probably made soon after the oath of exclusion from Canaan. Moses, in the meantime, must have enjoyed an assurance of the inspiration of the Holy Spirit to have enabled him to write the first three books of the Torah and a portion of the fourth. The Israelites were doubtless scattered over the whole Sinaitic peninsula, wherever the wadies afforded pasturage, and only a skeleton of the army remained to guard the sanctuary. To prevent the decay of national feeling and the disintegration of the people in their long and wide separation, Kurtz suggests that the scattered parties were successively visited by Moses and the tabernacle. “Hence the stations named in chap. xxxiii, 19–36, must be regarded in the light of a circuit which was made through the wilderness by Moses and the tabernacle.” This chapter contains the account of Miriam’s death and burial at Kadesh; an outburst of popular indignation against Moses because of the lack of water; the smiting of the rock by Moses, whose conduct on that occasion was not blameless; the request for a passage through Edom and the refusal; the journey to Mount Hor, up whose ascent Moses, Aaron, and Eleazar climbed, in view of all the camp, to find a deathbed for the first high priest, and an induction into office for the second. The death of Aaron is followed by thirty days’ mourning by the Israelites.

## ARRIVAL AT KADESH, 1.

1. **The whole congregation**—This form of expression strongly confirms the suggestion of a wide dispersion of Israel during the years of Jehovah’s displeasure. But now, when his judicial sentence is about to expire, there is a grand rally of all the wanderers

and the people abode in Kadesh; and <sup>b</sup>Miriam died there, and was buried there. 2 <sup>c</sup>And there was no water for the congregation: <sup>d</sup>and they gathered

*c* Exod. 17. 1.—*d* Chap. 16. 19, 42.

unto Kadesh, the point from which they diverged. **Desert of Zin**—This is the Arabah, or valley along the western side of Mount Seir. See chap. xiii, 21, note. It must be distinguished from the Wilderness of Sin, on the eastern shore of the Red Sea, northwest of Mount Sinai. Exod. xvi, 1, note. Palmer advances the theory that Zin is the “south-east corner of the Desert et Tih, between Akabah and the head of Wady Garaiyeh.” **First month**—The subsequent account proves that this is the first month of the fortieth year of the Exode. See Introduction, (4.) **Kadesh** is by some regarded as a *district* on the south of Canaan, and extending eastward into the Arabah, or Wilderness of Zin. Various points in this district have been selected by travellers as the site of the camp—as, Petra, by Stanley; Ain-el-Weibeh, by Robinson; and Ain Gadis, by Rowlands and Williams, about fifty miles west-northwest of Mount Horeb, according to Palmer’s map. See Gen. xiv, 7, note. **Miriam** is probably the sister of Moses who watched the ark in the flags of the Nile. Exod. ii, 4. She never lost the influence of seniority. In Micah vi, 4, she is enrolled as one of the three deliverers. She was the first of the family who exhibited prophetic gifts. Exod. xv, 20. She was unenviably conspicuous in the opposition to Moses (chap. xii, 1) when the ambitious prophetess was smitten with leprosy, and restored at the entreaty of her sorrowful brothers. This was the last public event in her life. According to Josephus she was the wife of Hur and grandmother of Bezaleel the architect. She must have been about one hundred and thirty years old. In the Koran she is confounded with the Virgin Mary.

## CLAMOUR FOR WATER—THE ROCK SMITTEN, 2–13.

2. **No water**—Twice before had the cry for water come up into the ears of Moses. On the first occasion the bitter

O. T.

themselves together against Moses and against Aaron. ■ And the people <sup>e</sup>chode with Moses, and spake, saying, Would God that we had died <sup>f</sup>when our brethren died before the Lord! 4 And <sup>g</sup>why have ye brought up the congregation of the Lord into this wilderness, that we and our cattle should die there? 5 And wherefore have ye made us to come up out of Egypt, to bring us in unto this

<sup>e</sup> Exod. 17. 2: chap. 14. 2.—<sup>f</sup> Chap. 11. 1, 3; 14. 27; 16. 32, 35, 49.

waters were miraculously sweetened. Exod. xv, 25. While at Rephidim, apparently near Horeb, (Exod. xvii, 6,) water gushed from the smitten rock. The recurrence of the same want is not surprising, in view of the multitude of the people and their flocks in a desert. At Kadesh En-Mishpat was the "fountain of judgment." Gen. xiv, 7. It was now, probably, dry, and so insufficient for the demands of the people. **Against Moses and . . . Aaron**—The logic of the congregation is very defective. If Moses and Aaron are mere men they cannot create a supply of water, and hence are not worthy of blame. If they are the representatives of Jehovah, to execrate them is to curse Him. In either case blame is folly. Patience and trust were qualities which would have made them victorious over their most forbidding surroundings.

3. **Chode with Moses**—Greek, *railed at*; Hebrew, *quarrelled with*. As the government was a theocracy administered by Moses, this conduct was treason against God. **Would God . . . we had died**—By the sudden stroke of divine wrath. Chap. xi, 1. "Died by the plague before the Lord." Chap. xiv, 37. Vivid in their memories must have been the swallowing up of Korah and two hundred and fifty princes, and the plague on the morrow, which cut down fourteen thousand and seven hundred murmurers. Chap. xvi, 32, 49. In their despair and rage they wickedly wish that they had thus miserably perished.

5. **No place of seed**—That is, *No place for sowing seed*. We call attention to the fact that in this complaint there is no mention of a lack of pasturage. They murmur because there are no arable lands, and delicious fruits,

evil place? it is no place of seed, or of figs, or of vines, or of pomegranates; neither is there any water to drink. ■ And Moses and Aaron went from the presence of the assembly unto the door of the tabernacle of the congregation, and <sup>h</sup>they fell upon their faces: and <sup>i</sup>the glory of the Lord appeared unto them.

7 And the Lord spake unto Moses,

<sup>g</sup> Exod. 17. 3.—<sup>h</sup> Chap. 14. 5; 16. 4, 22, 45.—<sup>i</sup> Chap. 14. 10.

and abundant waters. Travellers agree in the opinion that before the wilderness was stripped of its trees for making charcoal for Egyptian markets its numerous ravines were covered with grass. Rev. F. W. Holland, after spending many months in wandering on foot over the Sinaitic Peninsula, says: "It is wonderful how apparent difficulties melt away as one's acquaintance with the country increases. I see no difficulty in the provision of sufficient pasturage for the flocks and herds if, as I have shown, there are good reasons for supposing the rainfall was in former days larger than it is at present. I have several times seen the whole face of the country, especially in the wadies, marvelously changed in appearance by a single shower. A slight increase to the present rainfall would produce an enormous addition to the present amount of pasturage." **Pomegranates**—Recent researches have discovered this fruit on Egyptian sculptures, thus proving that this native of Asia was cultivated in Egypt at a very early date. As its name indicates, it is a "grained apple," red when ripe, and grows on a bush.

6. **Unto the door of the tabernacle**—Perhaps too much awed by the "glory" to attempt further entrance. **Upon their faces**—See note on chap. xiv, 5. **The glory of the Lord**—See note on chap. xiv, 10. This is the last occasion on which the glory of the Lord flashed out before Israel in the camp. But the cloud still continued visibly present over the tabernacle. The last mention of it is just before the death of Moses. Deut. xxxi, 15. From this time we have no record of either the cloud, or the glory, or the voice from between the cherubim, till the dedication of Sol-

saying, **8** \*Take the rod, and gather thou the assembly together, thou and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth his water, and 'thou shalt bring forth to them water out of the rock: so thou shalt give the congregation and their beasts drink. **9** And Moses took the rod <sup>m</sup> from before the

Lord, as he commanded him. **10** And Moses and Aaron gathered the congregation together before the rock, and he said unto them, "Hear now, ye rebels; must we fetch you water out of this rock? **11** And Moses lifted up his hand, and with his rod he smote the rock twice: and <sup>o</sup> the water came out abundantly, and the congregation drank, and their beasts also.

\* Exod. 17. 5.—† Neh. 9. 15; Psa. 78. 15, 16; 105. 41; 114. 8; Isa. 48. 20; 48. 21.

<sup>m</sup> Chap. 17. 10.—<sup>n</sup> Psa. 106. 33.—<sup>o</sup> Exod. 17. 6; Deut. 8. 15; 1 Cor. 10. 4.

omon's temple. 1 Kings viii, 11. The glory appears in the New Testament to the shepherds. Luke ii, 9. St. John (i, 14) says of the Logos, "We beheld his glory." St. Paul enumerates "the glory" as one of the peculiar blessings of the Hebrews. Rom. ix, 4. Its last terrific out-flashing in the eyes of men will be "when the Son of man cometh in his glory."

**8. Take the rod**—The wonder-working staff with which the miracles in Egypt were wrought. There is no doubt that the fabled thyrsus of Bacchus, and the caduceus of Mercury, the instrument of his mythic marvels, are distorted traditions of this rod of Moses. **Speak ye unto the rock**—There is no command to strike. The only human action which is authorized is, that Moses take the rod, and, probably, stretch it out toward the rock, and that both the brothers speak to it. It is remarkable that the Hebrew for rock is *sela*, or *cliff*, and not *tzûr*, as the rock at Rephidim is called. Exod. xvii, 6. From this Stanley argues that Kadesh is ancient Petra, or Sela, the wonderful rock city, "the basin of which is known by the Arabs by no other name than the Valley of Moses."—*Sinai and Pal.*, p. 95. **Before their eyes**—These words indicate some conspicuous rock, such as Dr. Robinson sought for but did not find at Ain-el-Weibeh, which he supposes to be Kadesh.

**Thou shalt bring forth . . . water**—As the agent, and not the efficient cause. Did not the fault of Moses, in part, consist in forgetting this distinction?

**9. The rod from before the Lord**—This wonderful instrument was, doubtless, most sacredly kept in the tabernacle. Aaron's rod was kept in the ark of the covenant, (Heb. ix, 4;) hence it is reasonable to suppose that

the rod of Moses was also carefully kept in the holy place. From the words "before the Lord," some suppose that Aaron's rod was used on this occasion. It does not seem probable that Moses would have used the symbol of the priestly power. The rod implies the most distinguished rod, which was that of Moses.

**10. Hear now, ye rebels**—Moses, as a legislator, had a right to address the seditious as rebels, and to suppress and punish them. In a proclamation made to this effect, this style of address would be admissible: "Disperse, ye rebels." But on this occasion the execution of law is not contemplated, hence the epithet "rebels" seems to be a violation of the law of love. "Charity suffereth long and is kind."

**Must we fetch you water**—The word *must* is not Hebrew, nor is the *we* emphatic: "Shall we bring water for you?" The strain of uncharitable depreciation is still kept up. Kennicott translates it, "*Can we,*" etc. This is admissible, since the future tense is often used for the potential mood, which is wanting in the Hebrew. (See Nord., *Gram.*, § 993.) This shows the unbelief in the heart of Moses, with which Jehovah charges him in verse 12.

**11. Smote the rock twice**—As if one blow were not sufficient, showing an excessive dependence on human agency, and a forgetfulness of the divine efficiency. There was no command to smite even once. The injunction to speak to the rock may have been given to show how small a human element was required in the miracle, and at the same time to test the faith and humility of Moses—faith, that only words were sufficient; and humility, since his part of the miracle was so insignificant. **Abundantly**—He

**12** And the LORD spake unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye

*p* Chap. 27. 11; Deut. 1. 37; 3. 26; 32. 51.—  
*q* Lev. 10. 3; Ezek. 20. 41; 36. 23; 38. 16; 1 Pet.

brew, *many waters*. The magnitude of the miracle is seen in the inadequacy of the natural cause and the greatness of the effect. The earliest attempt to divest this transaction of its supernatural character is found in Tacitus's *Hist.*, book v, 3-5, which is quoted in the note on Exod. xvii, 6.

**12. Because ye believed me not**—Or, rather, *trusted not in me*. Belief relates to the intellectual assent to the truth, while *trust* signifies reliance on a person. Self-confidence was in excess, and humble reliance on Jehovah was deficient. These, usually, are present in an inverse ratio, so that God is greatest when self is least in our esteem. As trust in God is the root of all the virtues, its absence is the source of all evil qualities in human character; hence the following complaint against Moses: **To sanctify me in the eyes of the children of Israel**—Jehovah had not been magnified as the source of all power. Self-trust had robbed him of his glory before Israel. The absence of trust in God caused the removal of that imperturbable repose, that tranquillity, which neither wind nor wave can disturb; hence the impatience of Moses, his angry spirit and hasty words. As a leader he represented Jehovah to the Hebrews. Their conceptions of God's moral character would be derived from the conduct of the man who was so intimate with him. Thus a wrong temper, an unadvised word, reflects on God's honour in the eyes of men. This is true not only of Moses and Aaron, but of all who profess to be godly, (godlike,) especially ministers of the Gospel of Christ. **Ye shall not bring this congregation into the land**—They had not forfeited heaven, but Canaan. Jehovah still loved them, while he set the mark of his displeasure upon this fault, so great in his eyes, and yet so trifling in men's esteem that they are not agreed respecting the na-

ture of the offence. The punishment was grievous. For many years had they looked with longing eyes toward the Land of Promise. Thirty-eight years they had uncomplainingly endured the hardships of the wilderness, cheered by the hope of eventually enjoying its rest. But now the finger of hope no longer beckons them on. They must die in the wilderness. We can give no explanation of this sin of distrust. All sin is inexplicable and causeless. To give a good reason for sin is to justify it. There is no reasonable ground for unbelief. The Saviour's question, *Wherefore do ye doubt?* is still unanswered. It is possible that there was a more grave defect than a momentary wavering of faith. There may have been a slow decay of Moses's confidence during the term of the penal wanderings, and of great apostasy from Jehovah. It is very difficult to maintain a degree of faith far above the average of those around us. Lesson: No Christian, however eminent in usefulness and piety, can ever in this life become impeccable. He may talk face to face with God on the mountain top, and come down with a shining countenance, and then forget his might and doubt his truth. "What I say unto you, I say unto all, Watch." Thus Moses and Aaron knew Jehovah's "breach of promise." Chap. xiv, 34. In all God's promises of good to individuals there is a tacit condition of continued fidelity. This decree was irrevocable. Moses prayed that it might be recalled, and that he might "go over and see the good land." "Speak no more unto me of this matter, for thou shalt not go over this Jordan," is the reply. Deut. iii, 25-27.

3. 15.—*r* Deut. 33. 8; Psa. 95. 8; 106. 32, etc.—  
1 That is, *Strife*. See Exod. 17. 7.

**13. Meribah**—That is, *Strife*. The two miracles of bringing water from the rock are thus distinguished: that at Rephidim, nearly forty years before, was called Massah, or Temptation; that in Kadesh is called Meribah. Deut.



strove with the LORD, and he was sanctified in them.

14 \* And Moses sent messengers from Kadesh unto the king of Edom, 'Thus saith thy brother Israel, Thou

\* Judg. 11, 16, 17.—† Deut. 2, 4, etc.; 23, 7; Obad. 10, 12.—2 Heb. *found us*; Exod. 18, 8.

xxxiii, 8. That the second is not a mythical repetition of the first is evident from the new features which it presents—the sin of Moses and his consequent exclusion from Canaan.

**Strove with the Lord**—In reproaching and vilifying his servants. Jesus Christ always identifies himself with his disciples: "He that receiveth you receiveth me." **And he was sanctified in them**—He showed himself holy (*kadesh*) on them, or in their case, putting to shame the unbelief of the people and punishing Moses and Aaron for their misconduct. Since the best men on earth had failed to reflect a perfect image of the holy God, he had vindicated and glorified himself among men by his signal rebuke of Moses and Aaron. God's judgments do for him what his grace fails to prompt us to do, by reason of the abuse of our free agency. "God's name," says R. Solomon, "is much revered when he doth not spare even his holy ones." His power was magnified by bringing water out of the rock, and "his holiness and impartial justice were exhibited in punishing his greatest friends for their unbelief."—*Bishop Patrick*. For the practical lesson see Heb. iii. Learned Jews advance three opinions: 1.) That he was sanctified in the waters; 2.) In the Israelites; 3.) In the punishment of Moses and Aaron. See verse 12, note, where the last opinion is maintained.

#### A PASSAGE THROUGH EDMO REQUESTED AND REFUSED, 14–21.

Here we have the first intimation that the original purpose of entering Canaan by the direct route had been abandoned for the circuitous way east of the Dead Sea. Jehovah commanded this flank movement against the enemy to be made, as we learn from Deut. ii, 1–6. The advantages of this movement were: (1) the encouragement of

knowest all the travail that hath <sup>2</sup> befallen us: 15 \* How our fathers went down into Egypt, \* and we have dwelt in Egypt a long time; \* and the Egyptians vexed us, and our fathers:

\* Gen. 46, 6; Acts 7, 15.—† Exod. 12, 40.—‡ Exod. 1, 11, etc.; Deut. 26, 6; Acts 7, 19.

the people by their victories over their trans-Jordanic foes, who failing to unite were easily conquered in detail, and (2) the gaining of a foothold in the valley of the Jordan as a base of operations against western Palestine.

14. **Moses sent messengers**—There is no proof that this message was commanded by the Lord, though it may be inferred from Deut. ii, 1–6. **Edom**—The territory formerly called Mount Seir. In later times it was known as Idumea. It extended southward as far as Elath, its only seaport, on the eastern arm of the Red Sea. On the east it was bounded by the great Arabian Desert, and on the north by the Dead Sea. Its western boundary is involved in the dispute relative to the location of Kadesh. See verse 16, note. A right of way was also requested of Moab, probably at the same time. See Judg. xi, 17, 18, note. **Thy brother Israel**—Edom was a kindred nation. "The Lord would have the brotherly relation cheerfully acknowledged on the part of his people, as they both looked to a common ancestor in Isaac, and both inherited the rite of circumcision, which would naturally be a bond of fraternal connexion. By this fraternal appeal to Moab, Moses sought to obtain the king of Moab's permission to pass through his territory. He acted herein in the spirit of the precept, "Thou shalt not abhor an Edomite, for he is thy brother." Deut. xxiii, 7.—*Bush*. **Travail**—Distress. See Exod. xviii, 8, note. The message assumes a perfect acquaintance thus far with the history of Israel on the part of Edom. This is not strange considering the nearness of Edom to Egypt, their commercial intercourse, and the marvels which had attended the outgoing of Israel from this house of bondage.

15. **Vexed us**—*Oppressed us*. The message is designed to awaken sympathy and to allay the old grudge cher-

**16** And \*when we cried unto the Lord, he heard our voice, and <sup>v</sup>sent an angel, and hath brought us forth out of Egypt: and, behold, we *are* in Kadesh, a city in the uttermost of thy border.

**17** \*Let us pass, I pray thee, through thy country: we will not pass through the fields, or through the vineyards, neither will we drink of the water of the wells: we will go by the king's *high way*,

*ω* Exod. 2. 23; 3. 7.—*υ* Exod. 3. 2; 14. 19; 23. 20; 33. 2.

ished by Esau toward his artful brother Jacob.

**16. We cried . . . he heard**—Their piety, as evinced by their prayers and the signal answer to their cry for help, is a further commendation. Thus Moses showed that they were not a gang of freebooters, but a moral and religious nation worthy of being trusted with the courtesy of a right of passage through the territory of another people.

**Sent an angel**—The term *angel—one sent*—points to the second Person in the Godhead in his office of Revealer and Mediator. Acts are attributed in a special way to Christ which the Old Testament writers, with as much particularity, have predicted of the Messenger of Jehovah. Luke i, 15–17; 1 Cor. x, 4; Heb. xii, 25, 26; comp. Mal. iii, 1; Exod. xvii, 6; Hag. ii, 6; see full discussion *Biblioth. Sacra*, vol. xvi, 805.

**In the uttermost of thy border**—In accordance with this description Dr. Robinson located Kadesh near Mount Seir, at the fountain el-Weibeh, in the northern part of the great valley Arabah. But the advocates of Ain Gadis are obliged to stretch Edom a long distance westward. Chap. xxxiii, 36, 37; Josh. x, 41, notes.

**17. Not pass through . . . fields . . . vineyards**—The promises made in this verse were specific commands given by Jehovah. The Edomites were exempted from conquest or annoyance by Israel on his journey because they are "your brethren, the children of Esau." The command also was, "Distress not the Moabites," because they are "the children of Lot," more distant kindred of Israel. See Deut. ii, 4–6, 9; Gen. xix, 36, 37. **Water of the wells**—Wells or cisterns are of great value in a country where man and beast are

we will not turn to the right hand nor to the left, until we have passed thy borders.

**18** And Edom said unto him, Thou shalt not pass by me, lest I come out against thee with the sword. **19** And the children of Israel said unto him, We will go by the highway: and if I and my cattle drink of thy water, \*then I will pay for it: I will only, without *doing* any thing *else*, go through on my feet.

*z* See chap. 21. 22; Deut. 2. 27.—*a* Deut. 2. 6, 23.

dependent during the greater part of the year upon the reservoirs filled in the rainy season. Hence the charge, given in Deuteronomy, "Ye shall also buy water of them for money, that ye may drink." This sounds strangely in the ears of the Western nations. Still more surprising is the lament of captive Israel, "We have drunken our water for money," paid to foreign despots who have seized our wells and cisterns. Lam. v, 4.

**18. Thou shalt not pass by me**—Literally, *in me*. This refusal was dictated partly by the hereditary grudge cherished by Esau against Jacob, (Gen. xxvii, 41,) and partly by fear of so great a multitude passing through his country. Exod. xvii, 8–16. In consequence of this refusal, Israel, instead of marching through some pass in Mount Seir, was obliged to make a detour southward around Edom. The only alternative was an aggression upon the country of Edom and a fratricidal war which was against the divine will. Deut. ii, 5; see chap. xxi, 4, note.

**19. The high way**—A causeway or raised way, as the single term signifies in the Hebrew. It is the same as the king's way in ver. 17, and was probably a road used for military purposes. See Matt. iii, 3, note. The Seventy render it, "We will pass along the mountains." **Water . . . pay for**—Says Dr. Thomson: "Water is often difficult to be had either for love or money. A friend of mine informed me, that passing through a part of the country east of the Jordan in the autumn, he could barely secure water absolutely necessary for his animals; and the article was so precious that all washing, even of his own face, was dispensed with for several days."

**Go through on my feet**—The Vul.

**20** And he said, <sup>b</sup>Thou shalt not go through. And Edom came out against him with much people, and with a strong hand. **21** Thus Edom <sup>c</sup>refused to give Israel passage through his border: wherefore Israel <sup>d</sup>turned away from him.

**22** And the children of Israel, *even*

<sup>b</sup> Judg. 11. 17.—<sup>c</sup> See Deut. 2. 27, 29.—<sup>d</sup> Deut. 2. 4, 5, 8; Judg. 11. 18.

gate, "Only let us go through swiftly." They would make no encampment nor incur needless delay.

**20. Edom came out against him**—This show of strong resistance gave emphasis to the refusal. But there was no battle, because Israel turned southward to compass Edom. "Instead of allowing them water they would shed their blood." This "perpetual hatred" called down the curse of extermination upon Edom, especially upon Petra, its principal stronghold, hidden in a wild ravine, and for many centuries lost to the world till discovered by Burckhardt in the year 1812. Jer. xlix, 7-22; Ezek. xxxv, notes.

#### JOURNEY TO MOUNT HOR—DEATH OF AARON, 22-29.

**22. Mount Hor—Hor, the mountain**—This is remarkable as the only case in which the name comes first. *Hor* is an old form of *har*, mountain. So that the meaning of the name is, "the mountain of mountains." Vulgate, *mons altissimus*, a very high mountain. It is on the western side of Mount Seir, and is the highest and most conspicuous of this whole sandstone range, being 4,800

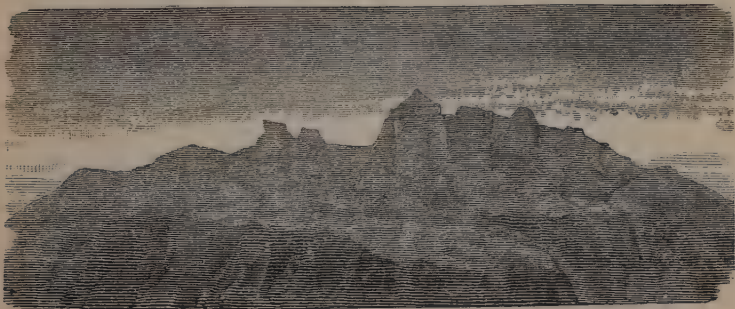
the whole congregation, journeyed from <sup>e</sup>Kadesh, <sup>f</sup>and came unto mount Hor. **23** And the Lord spake unto Moses and Aaron in mount Hor, by the coast of the land of Edom, saying, **24** Aaron shall be <sup>g</sup>gathered unto his people: for he shall not enter into the land which I have given unto the children of Israel,

<sup>e</sup> Chap. 33. 37.—<sup>f</sup> Chap. 21. 4.—<sup>g</sup> Gen. 25. 8; chap. 27. 13; 31. 2; Deut. 32. 50.

feet above the Mediterranean, and 1,700 above Petra, close beneath its eastern side. To an observer on the highlands west of the Arabah, or great valley west of Edom, Mount Hor seems to stand alone among the cliffs of Seir, in the form of an irregularly truncated cone, having three ragged points or peaks. On the highest peak, that on the north-east, is the traditional tomb of Aaron. "This," says Stanley. "is one of the very few spots connected with the wanderings of the Israelites which admit of no doubt."

**23. By the coast**—On the border of Edom. This would argue that Kadesh, which was in "the uttermost of thy border," was near Mount Hor. See verse 16, note.

**24. Shall be gathered unto his people**—This phrase is a Hebrew euphemism for death, as is seen in ver. 26. "Merciful men are *gathered*, none considering that the righteous is *gathered* from the evil to come." See the Hebrew of Isa. lvii, 1. Thus David was *gathered* unto his fathers. See the Greek of Acts xiii, 36. "His people" are "the spirits of just men made perfect." That this "gathering" has reference to the



SUMMIT OF MOUNT HOR.

because <sup>h</sup>ye rebelled against my <sup>s</sup>word at the water of Meribah. **25** <sup>i</sup>Take Aaron and Eleazar his son, and bring them up unto mount Hor: **26** And strip Aaron of his garments, and put them upon Eleazar his son: and Aaron shall be gathered unto his people, and

<sup>h</sup> Verse 12.—3 Heb. *mouth*.—<sup>i</sup> Chap. 33. 38; Deut. 32. 50.

soul, see David's prayer, Psa. xxvi, 9. **Because ye rebelled**—Evinced a spirit not in harmony with Jehovah's will. See chap. xx, 12, where the sin is stated, "because ye believed not." The two statements are harmonized by the consideration that unbelief is the root and essence of every sin. John xvi, 9, note. **Meribah**—Chap. xx, 13, note.

**26. Strip Aaron of his garments**—The high priest was to be disrobed before death, because his robes, the ordained investiture of his successor, (Exod. xxix, 29,) would be defiled by contact with his dead body. Chap. v, 2; Lev. x, 6, notes. **Put them upon Eleazar**—Eleazar was inducted into office before his father's death in order that there might be no interruption in the high priesthood.

### 27. In the sight of all the congregation

—This was an impressive lesson to all the people, teaching them the sad consequences of even a momentary indulgence in unbelief and unholy tempers.

"No incident could be more touching than the ascent of Aaron in full priestly dress walking to his burial. The lonely height; the robes taken from the dying man that they might be put upon Eleazar as the successor in his pontificate; the very landscape on which his eyes now rested, move us. If they climbed to the top they would see around them a wilderness of craggy summits, the very image of desolation, sinking into a maze of fathomless defiles, which formed the ancient territory

shall die there. **27** And Moses did as the Lord commanded: and they went up into mount Hor in the sight of all the congregation. **28** <sup>a</sup>And Moses stripped Aaron of his garments, and put them upon Eleazar his son; and <sup>i</sup>Aaron died there in the top of the mount:

<sup>h</sup> Exod. 29. 29, 30.—<sup>i</sup> Chap. 33. 33; Deut. 10. 6; 32. 50.

of Edom."—*Geikie*. Though Aaron knew that he was climbing to his tomb, as did all in that vast camp spread out below, there was no farewell, because the priesthood never dies.

**28. Aaron died there in the top of the mount**—The chapel of Aaron's tomb stands on the traditional spot. The chief interest of Mount Hor will always consist in the prospect from its summit—the last view of Aaron. Says Stanley, "We saw all the main points on which his eye must have



TOMB OF AARON.

rested. He looked over the valley of the Arabah, countersected by its hundred water-courses, and beyond over the white mountains of the wilderness they had so long traversed; at the northern edge of it there must have been visible the heights through which the Israelites had vainly attempted to force their way into the Promised Land. This was the western view. Close around him on the east were the rugged mountains of Edom, and far along the horizon the wide downs of



and Moses and Eleazar came down from the mount. **29** And when all the congregation saw that Aaron

was dead, they mourned for Aaron <sup>thirty</sup> days, *even* all the house of Israel.

*m* So Deut.

34. 8.

Mount Seir, through which the passage had been denied by the wild tribes of Esau, who hunted over their long slopes. A dreary moment and a dreary scene. Such it must have seemed to the aged priest."

**29. They mourned**—Literally, *wept*. The same verb is thus translated in Deut. xxxiv, 8. The Hebrew tongue is exceedingly copious in words expressing the various actions characteristic of mourning, such as beating the breast, weeping, screaming loudly, wearing sad-coloured garments, singing dirges, funeral feasting, rending the clothes, sprinkling ashes or earth on the person, removal of ornaments, neglect of the body, fasting, shaving the head, plucking out the beard or hair, laying bare some part of the person, covering the upper lip, cutting the flesh, and sitting or lying in silence. One marked feature of Oriental mourning is what may be called its studied publicity, and the careful observance of the prescribed ceremonies. Gen. xxiii, 2; 1 Sam. xi, 4; xxx, 4; 2 Sam. xv, 30; Job i, 20; ii, 8-13; Isa. xv, 3; Jer. iii, 21. **Thirty days**—The customary period of mourning varied. In the case of Jacob it was seventy days in Egypt and seven in Canaan, (Gen. l, 3, 10, notes;) of Moses thirty, and of Saul seven, days.

#### CONCLUDING NOTES.

(1.) In Deut. x, 6, Aaron is said to have died in Mosera, but in this chapter and in chap. xxxiii, 38, he is said to have died on the top of Mount Hor. These statements are easily harmonized on the supposition that the encampment at the base of the mountain in the Arabah was at a place called Mosera. Professor J. L. Porter thinks that this was the general name of the district in which Mount Hor is situated.

(2.) "The failure of faith on the part of Moses consisted in his treating as something between himself and Israel that which should have been viewed simply in connexion with the relation

between Israel and God. How differently had it been the former time in Kadesh, when on the occasion of Israel's murmuring he and Aaron had fallen on their faces in prayer before all the congregation! Num. xiv, 5. As we consider it, every thing accords with the view we have taken of Moses's conduct and unbelief. That Aaron shared in it appears clearly implied in Num. xx, 10. It was not so much any one special thing which was the ground of offence, as the whole bearing of Moses and Aaron, which showed itself equally in the words which were spoken and the twofold striking of the rock. The controversy seemed to be between Moses and Israel; the vindication sought was his, and so was the act by which it was to be obtained. And yet it had been in obedience to God's direction that Moses had taken the rod, and with it smitten the rock. And so it appears that we may do an act of faith unbelievingly, and obey God in a disobedient manner. For, however important the outward deed, its moral character depends on its relation to that which is within."—*Eldersheim*.

(3.) The first sojourn at Kadesh was for the trial of the people; the second was for the trial of the leaders, in which it was found that "eighty years of faithful service are not sufficient to procure the condonation of one moment's impatience. Is not that harsh measure? But a tiny blade above ground may indicate the presence of a poisonous root, needing drastic measures for its extirpation; and the sentence was not only punishment for a sin, but kind though punitive relief from an office for which Moses had no longer, in full measure, his old qualifications. The subsequent history does not show any withdrawal of God's favour from him, and certainly it would be no very sore sorrow to be freed from the heavy load carried so long. There is disapprobation, no doubt, in God's sentence; but it treats the conduct of

## CHAPTER XXI. AND when \*king Arad the Canaan-

*a* Chap. 33. 40; see Judg. 1. 16.

Moses rather as a symptom of lessened fitness for his heavy responsibility than as sin; and there is as much kindness as condemnation in saying to the wearied veteran, who has stood at his post so long, and has taken up arms once more, 'You have done enough. You are not what you were. Other hands must hold the leader's staff. Enter into rest.' He has no longer the invincible patience, the utter self-oblivion, the readiness for self-sacrifice which had borne him up of old, and so he fails. We may learn from his failure that the prime requisite for doing God's work is love which cannot be moved to anger nor stirred to self-assertion, but meets and conquers murmuring and rebellion by patient holding forth of God's gift, and is, in some faint degree, an echo of his endless longsuffering. He who would serve men must, sleeping or waking, carry them in his heart, and pity their sin. They who would represent God to men and win men for God, must be 'imitators of God, . . . and walk in love.' If the bearer of the water of life offers it with, 'Hear, ye rebels,' it will flow untasted."—*Eldersheim*.

## CHAPTER XXI.

### INTRODUCTORY NOTE.

We find a difficulty here in assuming that we have the chronological order of events. For reasons stated in comment on verse 1, we believe that there is a transposition of the natural order. The king of Arad, being notified by his spies of a muster of all Israel at Kadesh, and surmising that this was preliminary to an attack upon himself and other Canaanites in southern Canaan, by an easy route from Kadesh, (Ain Gadis,) skirting the western slope of Mount Azazimeh, decided not to stand on the defensive, but to attack the invaders. After the battle, in which some Israelites were taken prisoners, the Israelites, vowing vengeance, continued their march southward along the parched Arabah, murmuring at the

ite, which dwelt in the south, heard tell that Israel came <sup>b</sup> by the way of the spies;

*b* Chap. 13. 21.

hardships of the journey. As a punishment, Jehovah sent fiery serpents. When the people repented, Moses was instructed to lift up on a standard the brazen image of a serpent. They then continued their journey, going around the southern end of Mount Seir, passed the stations of Oboth and Ije-abarim, the valley of Zared, and reached the banks of the Arnon. Here the historian inserts a poetical quotation from the Book of the Wars of Jehovah. Verses 14-20. Sihon, king of the Amorites, refused the request of a passage through his dominions, and made unsuccessful war upon Israel. Thus the way was cleared from the Arnon to the Jabbok. Then follows a little Amorite ballad containing a scrap of history. Verses 27-30. The campaign against Og and the conquest of Bashan conclude the chapter.

### DEFEAT OF THE CANAANITE KING OF ARAD, 1-3.

1. **King Arad**—The Authorized Version is mistaken in making Arad a person and not a place. It is mentioned in Joshua xii, 14, between the names Hormah and Libnah. In Judg. i, 16, we read: "The wilderness of Judah lieth in the south of Arad." Robinson identifies it with a hill, *Tell-Arad*, twenty miles south of Hebron, "a barren looking eminence rising above the country around." **By the way of the spies**

—The word *אֶתְרִים*, translated *spies*, occurs only here, and is regarded by Fürst and Gesenius, following the Septuagint, as the name of an unknown place, Atharim. This removes the difficulty in the way of identifying Kadesh with Ain Gadis, or Kadis, fifty miles west of Mount Horeb, since the routes from these two places into Canaan must be different. See note on chap. xx, 1. The Authorized Version, Vulgate, Syriac, and Targum, translate this word **spies** as if it were written without the initial *aleph*, and were a participle of the verb *תָּוַר*, because it

then he fought against Israel, and took *some* of them prisoners. <sup>2</sup> And Israel vowed a vow unto the Lord, and said, If thou wilt indeed deliver this people into my hand, then <sup>d</sup> I will utterly

c Gen. 23, 20; Judg. 11, 30. — d Lev. 27, 28.

has the article. But names of places, especially if celebrated, generally take the article in prose. (Nordh., *Gram.*, § 721.) **Fought against Israel**—It is not probable that the king of Arad made this attack after Israel had left his borders and marched east-by-south fifty miles, and was encamped at the foot of Mount Hor. The attack would naturally take place when the camp in Kadesh was breaking up, and the king suspected that his territory was to be immediately invaded. "The order of the narrative in these chapters, as occasionally elsewhere in this book, is not that of time but of subject-matter; and the war against Arad is introduced here as the first of a series of victories gained under Moses which the historian now takes in hand to narrate."—*Speaker's Com.* **Took . . . prisoners**—A slight repulse is often beneficial in its effects. This taught Israel to look to Jehovah for help, as we find in the next verse.

2. **Vowed a vow**—The Hebrew has two verbs to express a vow, one to do, and the other to abstain from doing, a certain act. The former is used here. **Utterly destroy their cities**—Consecrate or devote them all to destruction. The person or thing thus devoted could never be redeemed. The cities were razed to the foundations, and the inhabitants, both man and beast, were slain. See note on Lev. xxvii, 28, 29. Up to this time we find no command to exterminate the Canaanites by the sword. But we have in the promise to Abraham (Gen. xv, 16) an intimation of great judgments when the iniquity of the Amorites should be full. As this was the divine purpose, we are prepared for the record that **the Lord hearkened**—granted their desire.

3. **They utterly destroyed them and their cities**—It is supposed by some that the actual destruction of the cities did not take place then, for two

destroy their cities. <sup>3</sup> And the Lord hearkened to the voice of Israel, and delivered up the Canaanites; and they utterly destroyed them and their cities: and he called the name of the place <sup>1</sup> Hormah.

1 That is, *Utter destruction.*

reasons: 1.) It would have required an entrance into Canaan in order to destroy Arad and its allied cities; and, 2.) it was standing after Joshua led in the nation, and its king was destroyed by him. Josh. xii, 14. The difficulty all disappears when the word **destroyed** is rendered, as it should be, *anathematized*, or *put under the ban*. The identification of Hormah with Sebaita, (see below,) only twenty-five miles north of Kadesh, (Gadis,) leads others to interpret the ban as executed at that time. But when the Israelites retired the fugitive Canaanites returned and rebuilt the city, which was again taken and destroyed in the conquest of southern Canaan by Judah and Simeon after the death of Joshua. **Hormah**—Derived from a Hebrew word signifying to *anathema*, or a *devotement to destruction*. Its earlier name was Zephath. Judg. i, 17. Robinson identifies it with the pass *Es-Sufa*, both on account of the name and the situation in the mountain, which, running southwest and northeast, completes the plateau of southern Palestine. But the true identification is Sebaita, twenty-five miles southwest of Beer-sheba. See notes on Josh. xii, 14, and Judg. i, 17. It is evident, if it was not destroyed now, that till its actual conquest by Judah and Simeon it was called Hormah pre-emptively. Keil suggests that it may have been captured in the time of Joshua and retaken again by the Canaanites, who restored its old name, Zephath, and that it was subsequently permanently conquered by Judah and Simeon, and received its new name once for all.

COMPASSING EDMOM VIA RED SEA, 4, 5.

A glance at the map will reveal the necessity of this countermarch down the Arabah to the head of the eastern arm of the Red Sea, called the Elanitic Gulf. From Mount Hor the march into southern Canaan was impracticable

4 And <sup>e</sup> they journeyed from mount Hor by the way of the Red sea, to <sup>f</sup> compass the land of Edom: and the soul of the people was much <sup>g</sup> discouraged <sup>h</sup> because of the way. 5 And the people

<sup>e</sup> Chap. 20. 22; 33. 41.—<sup>f</sup> Judg. 11. 18.—<sup>g</sup> 2 Or, *grieved*.

on account of the mountains. The short cut through Wady-el-Ghuwier, fifteen miles north of Petra, or through some other pass farther north, as Seil Dhalal, or Wady T'lah, had been refused by the king of Edom, who held Mount Seir. There is no reason given in the Book of Numbers why they could not have marched northward along the Arabah and descended by the Acrabim (see note on Josh. xv, 3) into the soft and fertile plain called the Ghor, at the south of the Dead Sea, and thence through one of several wadies turned eastward, and thus compassed Edom on the north. But in Judg. xi, 17, 18, we learn that Moab, who controlled these wadies, had also refused a passage to Israel. It was not expedient to meet the enemy in one of these ravines, as narrow as the pass of Thermopylæ. The only other course was to march round Mount Seir on the south, and thus avoid a war with Moab at such a disadvantage, or with Edom in his impregnable fastnesses.

4. **Discouraged because of the way**—Hebrew, *short, impatient, vexed*. The Arabah is a horrible desert, shut in by the limestone cliffs of the Tih on the west, and the granite range of Mount Seir on the east. The soil is loose sand and drifts of fine granite and other stones, and is exposed to suffocating sand-storms. The heat in this deep, treeless trench is at times intense. There is little vegetation except at the mouths of the valleys opening into this desert. All this was enough to discourage the people; but the reflection that every step was taking them farther away from the Land of Promise was still more disheartening.

5. **Spake against God**—This is the new Israel raised up in the wilderness. Their disobedient fathers have perished since the sentence of exclusion from Canaan, pronounced at Kadesh-barnea thirty-eight years before. But the new

<sup>e</sup> spake against God, and against Moses, <sup>h</sup> Wherefore have ye brought us up out of Egypt to die in the wilderness? for *there is no bread, neither is there any water; and our soul loatheth this light bread.*

3 Heb. *shortened*; Exod. 6. 9.—<sup>g</sup> Psa. 78. 19.—<sup>h</sup> Exod. 16. 3; 17. 3.—<sup>i</sup> Chap. 11. 6.

Israel is strikingly like the old, faltering and murmuring in hardships, blaming their leaders, and distrusting God. But the sequel will show that there was faith and courage in them sufficient to fight their way into Canaan and partially conquer it. **This light bread**—Hebrew, *exceedingly vile*. The manna is thus contemned. Similar language will be found in chap. xi, 6, where a description of the manna is given. Says Professor Bush: "This was not only a wicked disparagement of the material gift which the Lord bestowed upon them from heaven, but it was a virtual turning away with loathing from that spiritual or heavenly manna which we are taught to recognize in the Lord our Saviour, whose words authenticate this interpretation." John vi, 48–51. The manna had fallen upon the encampment during thirty-eight years, an almost daily miracle of goodness, and yet, because of its commonness, it was despised. Even miracles, repeated for a long time, cease to convince men, and come to be regarded the same as the operations of nature. There is no record that any Hebrew perished in the wilderness from hunger or thirst.

#### FIERY SERPENTS AND THE BRAZEN SERPENT, 6–9.

. Though human probation is not the theatre for the display of exact justice in the punishment of sin and the reward of obedience, yet we see in divine providence the intimations and outlines of a perfect future state, so that no man can have any reasonable ground for doubting that God smiles upon righteousness and frowns upon iniquity. Hence his frequent interpositions by the infliction of suffering upon the wicked are rather educational and disciplinary than penal. Hence natural evil is merciful, inasmuch as it is designed to deter from that eternal punishment which awaits incorrigible sinners.



**6** And <sup>1</sup>the LORD sent <sup>1</sup>fiery serpents among the people, and they bit the people; and much people of Israel died.

**7** <sup>m</sup>Therefore the people came to Moses, and said, We have sinned, for <sup>a</sup>we

<sup>k</sup> 1 Cor. 10. 9. — <sup>l</sup> Deut. 8. 15. — <sup>m</sup> Psa. 78. 34. — <sup>n</sup> Verse 5.

**6. The Lord sent fiery serpents**—The Alexandrine Septuagint renders “fiery” by *θανатоῦντες*, *deadly*. Popularly this “serpent” is erroneously identified with the fiery flying serpent of Isa. xiv, 29, and xxx, 6. As all the plagues of Egypt were the intensification of natural evils, so we may suppose that these serpents existed in the region of the camp, and were gathered to this place to afflict the murmuring Israelites. They are called fiery because of the inflammation resulting from their poisonous bite. The Greeks have three different names for snakes, derived from verbs signifying to burn. These serpents may have had a fiery appearance also. Schubert saw in that vicinity a very mottled snake of a large size, marked with fiery red spots, which belonged to the most poisonous species, and he was told by the



HORNED CERASTES.

Bedouins that they were very common there. The region east and south of Mount Seir still abounds in venomous reptiles, especially lizards, which raise themselves in the air and swing from shrubs, and scorpions lying in ambush in the grass, which sting the barelegged, sandalled natives. It is not possible to point out the species of deadly serpents which afflicted Israel. According to Niebuhr, there is in the Arabian desert a small, slender species called *baetan*, spotted black and white, whose bite is instant death, causing the body to swell in an extraordinary manner. The *cerastes* is another venomous species frequenting Arabia. **Much people...died**—With these few words before us, it needs no very strong imagination to portray the magnitude of this calamity and the

have spoken against the LORD, and against thee; <sup>o</sup> pray unto the LORD, that he take away the serpents from us. And Moses prayed for the people. **8** And the LORD said unto Moses, Make thee a fiery serpent,

<sup>o</sup> Exod. 8, 8, 28; 1 Sam. 12. 19; 1 Kings 13. 6; Acts 8. 21.

intensity of the suffering. The agonies of the bitten, the vain attempts to heal, the groans of the dying, the burial of the dead, the torturing terrors of the living, in momentary dread of the fatal wound, all come vividly before our minds. We are prepared for the penitence expressed in the next verse.

**7. We have sinned**—Man's moral nature is so constituted that he instinctively ascribes natural evil to a moral cause—suffering to sin. This judgment was designed to arouse the torpid conscience. The awakened moral sense unerringly discovers the sin. **We have spoken against the Lord**—The quickened memory brings back every word which has impeached the divine goodness and wisdom. So it may be in the judgment. **Against thee**—The thoroughness of the confession is proof of its sincerity. It is easier to confess our sins against God than it is to make acknowledgment of wrong to man. **Pray unto the Lord**—The religious nature of man shines out in the darkness of great calamities. He turns to some power above nature and implores its interposition. The pagan rushes to his temple, the Hebrew turns toward the tabernacle or temple, the Christian to the throne of grace. **And Moses prayed**—There is scarcely any record of Moses's prayers for himself; his prayers are generally for others. He was the mediator of the old covenant as Jesus is of the new. Gal. iii, 19. The burden of Moses's prayer was, that the fiery serpents might be taken away. Like many of our prayers, it was not answered in form but in fact.

**8. Make thee a fiery serpent**—This was an astonishing answer to the prayer. Moses doubtless expected that the serpents would disappear, as the plagues had vanished from Egypt when he interceded in behalf of Pharaoh. But instead of this he is directed to provide an antidote for those who

and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live. ■ And <sup>p</sup> Moses made a serpent of brass,

and put it upon a pole; and it came to pass that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.

p 2 Kings 18. 4;

John 3. 14, 15.

may be bitten now or in the future. It was to be **set upon a pole** or stand-ard, that it might be seen in the extremities of the camp, probably two miles distant from the tabernacle.

**When he looketh**—The healing involved, 1.) A confession of inability to heal himself; 2.) The exercise of his own volitions in a manner arbitrarily prescribed by God, and for which no reasons are assigned; 3.) Simple faith in God was requisite for putting forth the action necessary to the cure. The condition was so simple that every one could perform it. Even the apparently dying could turn his languid eye toward the brazen serpent and be healed. It is evident that every one who, being bitten, perished in the camp after this great antidote was devised died as wilful a death as the suicide.

9. **Serpent of brass**—The material was not prescribed in the command. Brass was selected, doubtless, because its lustre would enable it to be seen at a great distance. Possibly the fiery serpents may have had a coppery hue, like the copperhead of America. The size of this piece of brass was probably many times that of the fiery serpent, in order to be seen from afar. That the Israelites had abundance of metals is seen from the amount contributed to the tabernacle. **If a serpent had bitten any man**—This would imply that the antidote was only for those bitten previous to the lifting up of the brazen serpent; but a critical examination shows that the merciful Healer provides also for those who may be bitten subsequently. Nordh. (*Gram.*, § 1090, 2) translates the passage thus: "*And it came to pass when a serpent bit a man, and he looked at the serpent of brass, that he survived.*" See Fürst's

*Lexicon*. "It (נחש) is but seldom a sign of the actual past." This justifies the conclusion that the fiery serpents were not taken away, but that they contin-

ued to annoy the people and to kill such as despised the remedy, while the virus was harmless in the veins of him who immediately looked toward the antidote. How long the brazen serpent continued to be "lifted up" in the camp we know not; but it is probable that it continued during the remainder of the march to Canaan, and that it had a conspicuous position near the tabernacle after it was set up in the Land of Promise. We find it existing eight hundred and twenty-five years afterward (2 Kings xviii, 4) as an object of idolatrous worship, when the reformer, Hezekiah, because of this, broke it in pieces. He stigmatized it as "*Nehushtan*," *a mere piece of brass*. Rationalistic writers, both Jewish and Christian, have endeavoured to divest the cure by looking at the brazen serpent of its miraculous character by the theory that Moses, by his knowledge of astrology, devised this as a talisman or charm to operate on the imaginations of the people. The more pious Jews regard the cures as the result of a lively faith in Jehovah. See *Targum of Onkelos*. Evangelical writers ascribe the healing power of this serpent-form to its great Antitype, lifted up in crucifixion for the salvation of all believers.

#### THE CONTINUED ITINERARY OF ISRAEL, 10-20.

The journey from Mount Hor was southward to the end of Mount Seir, around which the Israelites swept, then marched northward along the eastward border of Edom. In this narrative there is at this point a wide gap. We are told nothing of the march along the eastern edge of Edom, but suddenly find ourselves transported to the borders of Moab. But we do not need to draw upon our imagination for a description of the journey, since the natural features of the country remain unchanged. In passing northward from a point a few hours north of Ezion-

**10** And the children of Israel set forward, and pitched in Oboth. **11** And they journeyed from Oboth, and pitched at Ije-abarim, in the wilderness which is before Moab, toward the sunrising.

**12** From thence they removed, and pitched in the valley of Zared. **13** From

*g* Chap. 33. 43. — *r* Chap. 33. 44. — *4* Or, *Heaps of Abarim*.

geber (*the giant's backbone*) the Israelites would enter the mountains, marching to Moab by the road which runs between Edom and the limestone plateau of the great eastern desert. Comp. Deut. ii, 8. Their route was in part the same as that of the caravans from Mecca to Damascus. The researches of modern travellers enable us almost to accompany the Hebrew host on its march. "The wonderful tenacity with which the old names keep their hold in the far East helps us to discover the exact spots of biblical scenes, while the descriptions of the localities throw most vivid light on the scriptural narratives, and afford evidence of their trustworthiness."—*Edersheim*.

**10. Oboth**—Hebrew, *hollow passes*. The exact site is unknown, but from the fact that the next station was in the border of Moab, it is probable that Oboth is east of Moab. In the full itinerary, chap. xxxiii, 41–43, two stations, Zalmonah and Punon, of doubtful identification, intervene between Mount Hor and Oboth.

**11. Ije-abarim**—Literally, *the ruins of the further regions*. In chap. xxxiii, 45, it is abbreviated to Iim, or "the hills of the passages." It was on the south-east boundary of Moab, not in the pasture grounds of modern el-Belka, but in the uncultivated wilderness at some point which has not been identified. If there is any connexion between this place and Har-Abarim, the range opposite Jericho, then Abarim is doubtless a general appellation for the whole plateau east of the Dead Sea. See verse 20, note.

**12. The valley of Zared**—More accurately, *Zered*. Deut. ii, 13. Literally, *the willow brook*. It is a boundary stream between Moab and Edom, flowing into the Dead Sea, supposed to be mentioned in Isa. xv, 7. It is iden-

thence they removed, and pitched on the other side of Arnon, which is in the wilderness that cometh out of the coasts of the Amorites: for Arnon is the border of Moab, between Moab and the Amorites. **14** Wherefore it is said in the book of the wars of the Lord,

*s* Deuteronomy 2. 13. — *t* Chap. 22. 36; Judg. 11. 18.

tified by Robinson, Palmer, and Tristram as the Wady-el-Ahsa, at the very south of the Dead Sea. From this time the trials of wilderness life may be said to have ended. Crossing streams shaded by abundant vegetation, they left Edom and the desert behind them and entered on the rich uplands of Moab. To reach a region of flowing water must have put new life into the host. Memorable, indeed, was the order of the day: "Up and cross the stream Zered." Deut. ii, 13. They could now dig wells and dip their pitchers in fountains.

**13. Arnon**—"The rushing river," dashing through a tremendous chasm, was the first river they had seen since leaving the Nile. "Looking across its width of about three miles from crest to crest, and into its depths over two thousand feet below, its sides rich with permanent verdure, and floods of bright water sparkling far underneath, the joy after a long life in the thirsty and barren wilderness must have been indescribable."—*Geikie*. The Arnon rises in the mountains of Arabia, flows westward about eighty miles through the desert, and falls into the Dead Sea. Josh. xii, 1, note. The Arnon is the modern Wady Mojib. Israel encamped on its south side waiting the return of the embassy to Sihon sent to ask for a passage through his territory. Tristram has given a most vivid description of the gorge through which the Arnon flows. From crest to crest is three miles, the height of the southern bank is 2,150 feet, and that of the northern is 1,950. "Of course, the army of Israel could not have passed the river here, but higher up, to the east, 'in the wilderness.'" The Revised Version translates verses 14, 15, and 18 in poetical form, also verses 27–30.

**14. Book of the wars of the Lord**—This was probably a collection of

<sup>6</sup> What he did in the Red sea, and in the brooks of Arnon, **15** And at the stream of the brooks that goeth down to the dwelling of Ar, <sup>a</sup> and <sup>b</sup> lieth upon the border of Moab. **16** And from thence they

<sup>5</sup> Or, *Vaheb in Suphah*.—<sup>a</sup> Deut. 2. 18, 29.  
—<sup>b</sup> Heb. *leaneth*.—<sup>v</sup> Judg. 9. 21.

ballads composed beside the watchfires of the camp in commemoration of the victories of the Israelites over their enemies. From the title we infer that religious inspiration mingled largely with the poetic. In the spirit of true piety the victories are ascribed, not to the prowess of Israel, but to the might of Jehovah. Possibly this book is referred to in Exod. xvii, 14–16. The fragment here quoted is obscure because it is sundered from the context. It is quoted simply to confirm the statement that the Arnon is the boundary of Moab. **What he did**—This is an erroneous translation of **וַהֵב**, *Vaheb*, the

name of a place on the border of the Amorite and Moabite territories where Israel conquered in battle. **In the Red Sea**—This is another erroneous translation of *Sāphah*, mistaken for *Sāph*, the Red Sea. The exact location of *Sāphah* is as little known as is that of *Vaheb*, both being found in no other place than in the following fragment of the old song:

“Vaheb in Suphah,  
And the valleys of Arnon,  
And the slope of the valleys  
That inclineth toward the dwelling of Ar,  
And leaneth upon the border of Moab.”

**15. Ar** is identified by Dr. Robinson with the modern *Rabbah*. But Ritter, Hengstenberg, Keil, Kurtz, Dietrich, and Rauner in his later view, all agree that it was situated near Aroer, on the Arnon. Dr. Ridgaway sustains Dr. Robinson. “The ruins here are second in extent and interest only to those of Rab Ammon. The Roman road appears to have divided the city into two parts. The more extensive ruins lie on the eastern side. On the west are two Corinthian columns, very graceful indeed, and about two hundred feet apart. If these belonged to the same building, as they probably did, it must have been very large and grand.

*ment*” to Beer: that is the well whereof the Lord spake unto Moses, Gather the people together, and I will give them water.

**17** “Then Israel sang this song, Spring up, O well; sing ye unto it:

<sup>10</sup> Exod. 15. 1; Psal. 105. 2; 106. 12.—<sup>7</sup> Heb. *Ascend*.—<sup>8</sup> Or, *answer*.

Among the ruins on the east side are several large mounds, which probably cover fallen buildings. I observed one large depression into which access was gained by what at first seemed to be a succession of steps, and in the bottom of which was an extensive pavement. This I took to have been a theatre.”—*The Lord's Land*.

**16. Beer**, so called because of the well which was there dug by the princes, is possibly the modern Beer-elim, or “well of heroes.” Isa. xv. 8. **Gather the people together**—They were to be witnesses of the last miraculous production of water. According to Jewish tradition a spot, dry and sandy, was pointed out by Moses. The princes surrounded with their staves the place where the water was to burst forth. The parched soil was pierced by the staves and a cooling stream gushed forth. Later commentators think that there is no trace of a miracle in this account. **I will give them water**—According to the tradition in part adopted by St. Paul, this was one of the appearances, the last before crossing the Jordan, of the water which had “followed” the people from Rephidim through their wanderings. After Miriam's death special acts were necessary to evoke the water. See especially 1 Cor. x, 4, note.

**17. Israel sang this song**—

“Spring up, O well; sing ye unto it;  
The well which the princes digged,  
Which the nobles of the people delved  
With the sceptre and with their staves.”

“The arrival in Moab marks, indeed, the first outburst of Hebrew poetry. Ordinary words would no longer suffice to give expression to the joy at entering on fertile regions, and leaving the desert behind them.”—*Geikie*. This song, first sung at the digging of the well, was afterward, no doubt, commonly used by those who came to draw water. The maidens of Israel chanted



18 The princes digged the well, the nobles of the people digged it, by the direction of \* the lawgiver, with their staves. And from the wilderness they went to

or Isa. 33. 22.

it one to another, verse by verse, as they toiled at the bucket, and thus beguiled their labour. But its peculiar charm lies in the characteristic touch which manifestly connects it with the life of the time to which the narrative assigns it. The leaders were not above doing some part of the work. "This little carol is fresh and lusty with long life; it sparkles like the water of the well whose springing up first occasioned it; it is the expression of lively confidence in the sympathy of their leaders, which might be relied on in all emergencies."—*Ewald*.

18. **Mattanah** cannot be identified. Le Clerc suggests that it may be the same as the mysterious *Vahel*, (verse 14, note,) since its meaning in Arabic is the same as that of Mattanah in Hebrew. Neither this nor the other names occurring in this context are found in the catalogue of stations in chap. xxxiii. This discrepancy may arise from the fact that the same station had several names, or from two contiguous stations being occupied at the same time. Kurtz thinks that the object of the writer in the thirty-third chapter is *statistical*, that is, to set forth, not all the halting places but the regular camps where the tabernacle was erected, while in earlier passages the object is *historical*. Hence more places are enumerated, as in verse 11 and chap. xxii, 1, *seven* places are mentioned between Ije-abarim and the plains of Moab; in Num. xxxiii, 44–48, only three places.

19. **Nahaliel to Bamoth**—Neither of these can be certainly identified. The former is supposed to be some wady north of the Arnon, and the latter Knobel identifies with "the high places of Baal," or Bamoth-baal (chap. xxii, 41) on the modern *Jebel Attârâs*, the site being marked by stone heaps. See Josh. xiii, 17, note.

20. **In the valley**—Rather, to the valley, which is in the fields of Moab upon the top of Pisgah. The height

Mattanah: 19 And from Mattanah to Nahaliel: and from Nahaliel to Bamoth: 20 And from Bamoth in the valley, that is in the country of Moab, to the top of

9 Heb. *field*.

of Pisgah is in grammatical apposition with the field of Moab, a portion of the perfectly treeless table-land stretching from Rabbath Ammon to the Arnon. Among biblical problems on the east of the Jordan the solution of none has enlisted deeper interest than the identification of long-lost Pisgah. The great mistake for ages was in the attempt to find some peak higher than the general level of the table-land of Moab, from which all the Land of Promise can be seen. But Dr. J. L. Porter, on the south bank of Wady Hesbân, about seven miles west of Hesbôn, recently noticed some projecting swells of the range, not higher than others, but shooting out farther west, so as to command the Jordan Valley, and suggested that one of these might be Nebo. Professor Paine, in the third statement of the Palestine Exploration Society, in 1873, in an elaborate monograph of nearly ninety pages, entitled, *The Identification of Pisgah*, cogently argues, after a month's investigation of all the district, that a double peaked hill or swell called Jebel Siâghah is the true Pisgah. The view from the southwest peak, 2,360 feet above the sea, extending from Dan on the north to the far distant Negeb, fulfils every requisite of the view which Moses beheld from Pisgah, unless it be all Judah unto the Mediterranean Sea, for which there is no peak east of the Jordan high enough. See *Bibliotheca Sacra*, Jan., 1876. Dr. Ridgeway dissents from the conclusion of Professor Paine, and sides with Tristram and M. de Sauley, in the identification of Jebel Neba as the true Pisgah, chiefly because this affords an eastward view, which Jebel Siâghah does not. See Deut. iii, 27. "My own impression is, that Abarim was the name of the whole cluster of hills immediately overlooking the Jordan in this region, as the term signifies 'borders;' that Nebo was the title of a particular mountain, with one or more

O. T.

<sup>10</sup> Pisgah, which looketh <sup>7</sup> toward <sup>11</sup> Jeshimon.

**21** And <sup>2</sup> Israel sent messengers unto Sihon king of the Amorites, saying,

**22** <sup>a</sup> Let me pass through thy land: we will not turn into the fields, or into the vineyards; we will not drink of the waters of the well: *but* we will go along by the king's *high* way, until we be past thy borders. **23** <sup>b</sup> And Sihon would not suffer Israel to pass through his bor-

<sup>10</sup> Or, *The hill*.—*a* Chap. 23. 28.—<sup>11</sup> Or, *The wilderness*.—*s* Deut. 2. 26, 27; Judg. 11. 19.—*a* Chap. 20. 17.—*b* Deut. 29. 7.

peaks, and that Pisgah was the special summit of Nebo. I remember very clearly that its top looked, as we rode by, just like a hill, and seemed relatively so little elevated, as we approached from the east, that we hardly thought it worth while to go on to it. Taking the itinerary of Israel, as given in Num. xxxiii, 46-48, nothing can seem more natural." — *Ridgeway*. **Jeshimon**—Literally, *the wilderness*. It is doubtful whether it is a proper or a common noun. Edersheim says that it is the tract of land which extends to the northeastern shore of the Dead Sea. Tristram identifies it with "the barren plain of the *Ghor*," about the mouth of the Jordan. But Professor Paine, from every mention of the place, comes to the following conclusion: "So Jeshimon is the wilderness where a line drawn to the north from Maon (1 Sam. xxiii, 24) intersects another drawn west from Pisgah, and just there is a region every way worthy of the name."

VICTOR OVER SIHON AND OVER OG,  
21-35.

The Moabites and the Amorites having refused to Moses passage through their countries, an entrance to Palestine could now only be gained by war, a resort which he much desired to avoid, especially a collision with Moab, whom Jehovah forbade Israel to "distress." Deut. ii, 9. But the result was decisive. The Amorites under their king Sihon, who had years before invaded both Ammon and Moab, and wrested from them almost the whole country between the Arnon and the Jabbok, bore the brunt of the fight with the Israelites, and were defeated with great slaughter.

der: but Sihon gathered all his people together, and went out against Israel into the wilderness: <sup>c</sup> and he came to Jahaz, and fought against Israel.

**24** And <sup>d</sup> Israel smote him with the edge of the sword, and possessed his land from Arnon unto Jabbok, even unto the children of Ammon: for the border of the children of Ammon *was* strong. **25** And Israel took all these cities: and Israel dwelt in all the cities

<sup>c</sup> Deut. 2. 32; Judg. 11. 20.—<sup>d</sup> Deut. 2. 23; 27. 7; Josh. 12. 1, 2; 24. 8; Neh. 9. 22; Psa. 135. 13, 11; 136. 19; Amos 2. 9.

**21. Sihon**—"The Destroyer," literally, "He who swept all before him." This formidable chieftain was evidently a man of great courage and daring. He did not hesitate or temporize like Balak, but at once gathered all his people, and attacked Israel as soon as he appeared on his borders. **Amorites**—See Josh. ii, 10; iii, 10, notes.

**23. Jahaz**—"A place trodden down." See Josh. xiii, 18, note. **Fought against Israel**—According to Josephus the Amorite army contained every man in the nation fit to bear arms. Being unable to fight when away from the shelter of their cities, and being galled by the slings and arrows of the Hebrews, in their intense thirst the Amorites rushed to the stream, and to the shelter of the ravine of the Arnon, and were slaughtered in vast numbers.

**24. Jabbok**—This is one of the two important streams flowing into the Jordan on the east. It was the scene of Jacob's wrestling with the angel, and of his meeting with Esau. See Gen. xxx, 22, Josh. xii, 2, notes. **Unto the children of Ammon**—This difficult passage is thus explained. The Ammonites at one time possessed the whole country between the rivers Arnon and Jabbok. Being driven out by Sihon they took possession of the eastern plain and the eastern defiles of Gilead, around the sources and upper branches of the Jabbok. For this reason **the border of the children of Ammon was strong**, that is, well fortified, so that Sihon had only been able to push his conquests to the upper Jabbok, not into the territory of the Ammonites which Israel was forbidden by Jehovah to enter. See Deut. ii, 19.

of the Amorites, in Heshbon, and in all the <sup>12</sup> villages thereof. **26** For Heshbon *was* the city of Sihon the king of the Amorites, who had fought against the former king of Moab, and taken all his land out of his hand, even unto Arnon. **27** Wherefore they that speak in proverbs say, Come into Heshbon, let the city of Sihon be built and prepared: **28** For there is <sup>a</sup> fire gone out of Heshbon, a flame from the city of Sihon: it hath consumed <sup>r</sup> Ar of Moab, and the lords of the high places of Arnon. **29** Woe to thee, Moab! thou art undone, O people of <sup>s</sup> Chemosh: he hath

<sup>12</sup> Heb. *daughters*. — <sup>e</sup> Jer. 48. 45, 46. — <sup>f</sup> Deut. 2. 9, 18; Isa. 15. 1. — <sup>g</sup> Judg. 11. 24; 1 Kings 11. 7, 33; 2 Kings 23. 13; Jer. 48. 7, 13.

**25. Heshbon**—See Josh. xiii, 17, note. **Villages**—Hebrew, *daughters*, that is, lesser towns.

**27. They that speak in proverbs**—The ballad-singers. Here we have a scrap of Amorite poetry in three strophes:

“Come ye to Heshbon,  
Let the city of Sihon be built and established:  
For fire went forth from Heshbon,  
A flame out of the stronghold of Sihon,  
Which devoured Ar of Moab,  
The lords of the high places of Arnon.

“Woe to thee, Moab!  
Thou art undone, O people of Chemosh!  
He hath given up his sons as fugitives,  
And his daughters into captivity,  
To Sihon, king of the Amorites.

“Then we cast them down; Heshbon perished  
even unto Dibon,  
And we laid (it) waste unto Nophah, with fire  
unto Medeba.”

If this song be of Hebrew origin, then the former part of it is a biting taunt: “Come, ye Amorites, into your city of Heshbon and build it up again. Ye boasted that *ye* had burnt it and driven out the Moabites; but now *we* are come in our turn, and have burnt Heshbon and driven you out.”

**28. Ar**—See verse 15, note. **The high places of Arnon** are mentioned as the limits to which Sihon had carried his victorious supremacy. **The lords** are the Moabites.

**29. Chemosh** was the chief god of the Moabites and of the Ammonites, akin to Milcom, Baal, and Moloch. He was both a war-god and a sun-god, being found in both these characters upon

given his sons that escaped, and his daughters, into captivity unto Sihon king of the Amorites. **30** We have shot at them; Heshbon is perished even <sup>h</sup> unto Dibon, and we have laid them waste even unto Nophah, which *reacheth* unto <sup>i</sup> Medeba.

**31** Thus Israel dwelt in the land of the Amorites. **32** And Moses sent to spy out <sup>k</sup> Jaazer, and they took the villages thereof, and drove out the Amorites that *were* there.

**33** <sup>l</sup> And they turned and went up by the way of Bashan: and Og the king of Bashan went out against them, he, and

<sup>h</sup> Jeremiah 48. 18, 22. — <sup>i</sup> Isaiah 15. 2. — <sup>k</sup> Chap. 32. 1; Jeremiah 48. 32. — <sup>l</sup> Deuteronomy 3. 1; 29. 7.

the coins of Areopolis, standing upon a column, with a sword in his right hand and a shield in his left, and with two blazing torches by his side. Children were sacrificed to him in times of great distress. 2 Kings iii, 27.

**30. Dibon**—See Josh. xiii, 17, note. **Which reacheth**—Here there is supposed to be an error in the Hebrew

אֵשׁ, *which*, being written for אֵשׁ עַל, *with fire unto*.

Thus the Masoretic mark. The Seventy render it πῦρ ἐπὶ, *fire upon*. **Medeba**—“Here,” says Dr. Ridgeway, “are some of the most remarkable ruins of the country.” See Josh. xiii, 16, note.

**32. Jaazer**—See Josh. xiii, 25. After this reconnaissance it was captured and destroyed, as we infer from chap. xxxii, 35.

**33. Bashan** is thus bounded: on the north by Mount Hermon, on the east by Salcah, the Geshurites, and the Maachathites, on the south by the “border of Gilead,” and on the west by the Jordan valley. This, with “half Gilead,” was allotted to the half-tribe of Manasseh. Recent explorers have discovered in this region almost fabulous wonders in the number of ruined cities, their cyclopean architecture and surprising preservation confirming the scriptural statement that the *Rephaim*, the giants, once flourished here. “The cities built and occupied some forty centuries ago by these old giants exist even yet. I have traversed their streets; I have opened the doors of their houses; I

all his people, to the battle "at Edrei. **34** And the LORD said unto Moses, " Fear him not: for I have delivered him into thy hand, and all his people, and his land; and ° thou shalt do to him as

*m* Josh. 13. 12.—*n* Deut. 3. 2.—*o* Verse 24;

have slept peacefully in their long-deserted halls."—*J. L. Porter*. "The richness of the whole district was of itself sufficient attraction for the invaders, for the oaks of Bashan and the vast herds of cattle that roamed its forest glades and green meadows were its boast and glory, while the landscapes and pastoral wealth of Gilead were hardly less famous. Lovely natural parks, frequent glades covered with heavy crops of wheat and barley, and with trees and shrubs grouped in charming variety, dark forests forming the background, charm the traveller even now."—*Geikie*. **Og**, the last representative of the giant race, was lord of sixty fenced cities. Himself, his sons, and his people were defeated and exterminated by Israel at Edrei after the conquest of Sihon, his friend and ally according to Josephus. His enormous stature is corroborated by an appeal to a relic still existing in the time of the author of Deut. iii, 11. His unusual size and prowess as a warrior excited among the Israelites a dread which God himself alleviated by his special encouragement to Moses before the battle, "Fear him not." **Edrei**—"The Strong." There were apparently two towns in Bashan of this name. One is mentioned in Deut. i, 4, and Josh. xii, 4, identified as the modern Derà, or Draà, on the east of the pilgrim-road between Remtha and Mezareib. At this southern Edrei Keil supposes that the great battle was fought, from the improbability that King Og would suffer Israel's invading army to march to the northern frontier of his kingdom, the site of the other Edrei, without contesting his advance. See Josh. xiii, 31, note. The capital of Og was almost unassailable, being built in a hollow artificially scooped out of the top of a hill, which the deep gorge of the Hieromax isolates from the country around. Its streets may be still seen running in

thou didst unto Sihon king of the Amorites, which dwelt at Heshbon. **35** ° So they smote him, and his sons, and all his people, until there was none left him alive: and they possessed his land.

*Psa.* 135. 10, 11; 136. 20.—*p* Deut. 3. 3, 4, etc.

all directions beneath the present town of Adraha.

**34. I have delivered**—The promise is strengthened by the past tense. Israel's fidelity is the implied condition. Israel's unbelief would have lost the battle.

**35. There was none left him alive**—As in the case of Sihon and his kingdom—"We utterly destroyed the men and the women and the little ones of every city; we left none to remain." Deut. ii, 34. Such was the command, chap. xxxiii, 52, Deut. vii, 2, and the promise, Exod. xxxiv, 11, Lev. xxvi, 6-8. No fewer than sixty cities, "fenced with high walls, gates, and bars," (Deut. iii, 4, 5,) had to be taken, but they all fell before the vigorous assaults of the invaders, who trusted in Jehovah, their great ally. A notable trophy of this campaign, (Deut. iii, 11,) the gigantic iron bedstead, or, as some think, sarcophagus, of King Og, was laid up in Rabbath.

That the whole of the country was not conquered before the invasion of Western Palestine is evident from notices of a later date, but it was so thoroughly subdued that preparations could now be safely made to move on the enemy's fortified cities west of the Jordan. Hence the camp was pitched, apparently for a long time, in the fertile trench of that river immediately above its entrance into the Dead Sea.

## CHAPTER XXII.

Balak and Balaam.

THE FIRST MESSAGE TO BALAAM, 1-14.

While the main body of the people remained at Heshbon, they sent out a successful expedition against Jaazer and against Bashan. After the return of this expedition, or during its absence, the children of Israel left their quarters before Nebo and made the movement recorded in the first verse



## CHAPTER XXII.

AND <sup>a</sup>the children of Israel set forward, and pitched in the plains of Moab on this side Jordan *by* Jericho.

2 And <sup>b</sup>Balak the son of Zippor saw

*a* Chap. 33, 48. — *b* Judg. 11, 25.

of this chapter. Hence this verse must not be connected directly with the last verse of chapter xxi, but with verse 31. This harmonizes chap. xxxiii, 48. In this encampment by the Jordan, opposite to Jericho, the whole congregation was to be put to a severe test by the blandishments of a licentious polytheism, and Moses was to give a solemn recapitulation of the contents of the whole law as the completion of his mediatorial work before his death, being excluded from the Land of Promise by reason of his moral failure at the Waters of Strife. Chap. xx, 12.

1. **The plains of Moab** are a narrow strip of land, scarcely six miles in breadth, lying along the eastern bank of the Jordan, opposite to the plains of Jericho. Here occurred the wonderful story of Balaam, "the grandest of all the episodes introduced into the Mosaic narrative," and the promulgation of Deuteronomy. The plains, though recently conquered by the Amorites, still retained the name of Moab, its former possessor. The Dead Sea is on the south, Mount Pisgah on the southeast, the Gilead mountains on the east, and on the north, losing its specific name, it continues as the Valley of the Jordan to the Sea of Tiberias.

**This side Jordan**—The Hebrew is to be rendered *on this side* or *on that side*, according to the position of the speaker. The east side is meant throughout the Pentateuch and the Book of Joshua. See Josh. i, 14, note.

**Jericho**—This is the first mention of "the city of palm trees." For its geography, see Josh. ii, 1, note. After its miraculous overthrow it drops out of sight for more than four hundred years, when David appointed it as the place of retirement for his messengers until their "beards be grown." [Possibly a small hamlet had sprung up near the site of the former city, to which, as to a very quiet secluded place, the spies

all that Israel had done to the Amorites. 3 And <sup>c</sup>Moab was sore afraid of the people, because they *were* many: and Moab was distressed because of the children of Israel. 4 And Moab said unto <sup>d</sup>the elders of Midian, Now shall this

*c* Exod. 15, 15. — *d* Chap. 31, 8; Josh. 13, 21.

were permitted to retire for awhile.] After another century Hiel braved the curse of Joshua and attempted to rebuild the city, and, in some way, suffered great domestic bereavement and sorrow. 1 Kings xvi, 34, note. It is mentioned again in 2 Chron. xxviii, 5–16, as the scene of one of the most touching and humane acts to be found in the entire records of ancient or modern warfare, reflecting the highest honour upon the Israelites of the northern kingdom. Jericho is also the place where the wretched Zedekiah was defeated and witnessed the slaying of his sons and had his own eyes put out. And here Jesus gave sight to the blind.

2. **Balak**—"A Waster." This was the complimentary title of the king of the Moabites. His character is evinced by his actions narrated in this and the two following chapters. **Zippor** may have been the "former king of Moab." Chap. xxi, 26. The Jewish tradition is, that Moab and Midian were united into one kingdom and ruled by a king chosen alternately from each.

3. **Moab was sore afraid**—This fear was groundless, since Israel had circuitously passed by the Moabites and had now left them in the rear. They had broken the power of their foes, the Amorites, and had scrupulously obeyed the command, "Distress not the Moabites." Deut. ii, 9. **Was distressed**—Hebrew, *loathed* and felt *disgust* and *abhorrence*. See chap. xxi, 5.

4. **Elders of Midian**—Greek, "The senate of Madiam." From the absence of any mention of a king of Midian at this time we infer that the people were governed by the body of elders or princes, and that they were so closely allied to Moab as to have but one king. See verse 2, note. It is impossible for geographers to lay down the boundaries of the Midianites. It is certain that they dwelt on the western shore of the Ælantic Gulf, east of Horeb, and that

company lick up all *that are* round about us, as the ox licketh up the grass of the field. And Balak the son of Zippor was king of the Moabites at that time. **5** He sent messengers therefore unto Balaam the son of Beor to <sup>1</sup>Pethor, which *is* by the river of the land of the children of his people, to call him, saying, Behold,

<sup>2</sup> Deut. 21, 4; Josh. 13, 22; 24, 9; Neh. 13, 1, 2; Mic. 6, 5; 2 Pet. 2, 15; Jude 11; Rev. 2, 14.

they stretched northward along the eastern frontier of the tribes of Israel east of the Jordan. **Lick up all**—This expressive metaphor, still common in the East, was very natural to a pastoral people. Balak wished to arouse the fears of Midian and to secure their aid in the scheme of destroying Israel, not by an alliance of arms but of influence in securing the destructive agency of the renowned Mesopotamian soothsayer.

**5. He sent messengers**—Balak was the originator of the scheme; Midian was an accessory. See verse 7. **Balaam**—Hebrew, *Destroyer, Devourer*. It is unknown whether he received this name at his birth, as a member of a family in which soothsaying was hereditary, or after he had acquired the reputation of a dreaded wizard and conjurer. From the fact that **Beor** signifies *burning, eating off, destroying*, we infer with Keil "that Balaam belonged to a family in which the mantic character, or magical art, was hereditary." To Balaam the title of prophet, or seer, is never applied, but in Josh. xiii, 22, he is called the soothsayer, a term never predicated of any true prophet. But it is evident that he was not a mere heathen soothsayer; his acquaintance with Jehovah and his obedience to his commands, as well as his widespread reputation, indicate that he did not belong to the common herd of his profession. "It is one of the striking proofs of the divine universality of the Old Testament that the veil is from time to time drawn aside, and other characters than those which belonged to the chosen people appear in the distance, fraught with an instruction which even transcends the limits of the Jewish Church, and not only in place, but in time, far outruns the teaching of any peculiar

there is a people come out from Egypt: behold, they cover the <sup>1</sup>face of the earth, and they abide over against me: ■ Come now therefore, I pray thee, <sup>2</sup>curse me this people; for they *are* too mighty for me: peradventure I shall prevail, *that* we may smite them, and *that* I may drive them out of the land: for I wot that he

<sup>1</sup> See chap. 23, 7; Deut. 23, 4.—<sup>1</sup> Heb. *eye*. —<sup>2</sup> Chap. 23, 7.

age or nation. Such is the discussion of the profoundest questions of religious philosophy in the book of the Gentile Job. Such is the appearance of the Gentile prophet Balaam. He is one of those characters of whom, while so little is told that we seem to know nothing of him, yet whatever that little is, raises him at once to the highest pitch of interest."—*Stanley*. For a portraiture of his character and a discussion of its apparently contradictory elements, see chapter xxiv, concluding note. **Pethor** is a place in Aram, (chap. xxiii, 7,) Mesopotamia, which modern research has failed to identify. It was doubtless a seat of Babylonian magi, who were accustomed to congregate in separate towns, as were the Levites in the Levitical cities among the Israelites. It is evident that **Pethor** was situated among the highlands in Mesopotamia, upon the Euphrates, eighteen or twenty days' journey from the plains of Moab. From this very region that extraordinary genius, Manes, the early Christian heresiarch, arose from a Magian family, A. D. 240. **The river**—The Hebrew *Nahar*, with the article, here, as elsewhere in the Old Testament, designates the Euphrates. **Of the children of his people**—This describes Balaam as a native of Aram, which distant residence renders his blessing of Israel more unexpected and wonderful.

**6. Curse me this people**—That is, in my interest. The belief was widely diffused among the ancient heathen nations that certain persons, holding a peculiar relation to the gods, could surely call down their vengeance by certain formulas of cursing. Traces of this are found in the Greek and Roman classics, on the Egyptian monuments, in the traditions of the mediæval Arabs,

whom thou blessest is blessed, and he whom thou cursest is cursed. **7** And the elders of Moab and the elders of Midian departed with <sup>a</sup>the rewards of divination in their hand; and they came unto Balaam, and spake unto him the words of Balak. **8** And he said unto them, <sup>1</sup>Lodge here this night, and I will bring you word again, as the LORD shall speak unto me: and the princes of Moab abode with Balaam. **9** <sup>k</sup>And God came unto Balaam, and said, What men *are* these with thee? **10** And Balaam said

<sup>h</sup> 1 Sam. 9. 7. 8.—<sup>i</sup> Verse 19.—<sup>k</sup> Gen. 20. 3; verse 20.

and among rude nations of the present day, who ascribe invincible power to the precise words and figures of the curse. In countries purely papal this pretended power of calling down anathemas is a great instrument of priestly despotism.

**7. The rewards of divination—**The customary fee for his professional services. Whether or not it was the design to corrupt Balaam, it is true that the hope of this reward was the cause of his ruin. According to the testimony of Peter and Jude, he “loved the wages of unrighteousness,” and ran greedily after error for reward. There is in Mic. iii, 10–12, a terrible warning against priests and prophets who discharge their offices from venal motives. “It is worthy of remark,” says Bush, “that while all manner of wizards, conjurers, and witches are ready to engage to help others to the possession of great riches, they never rely upon these means, but upon the fees received from their dupes, to enrich themselves.”

**8. Lodge here this night—**The night, when the external senses, in consequence of silence and darkness, were in a measure closed, was especially appropriate for a vision, the probable mode of the divine communication.

**As the Lord shall speak—**Balaam, in using the name *Jehovah*, the special and memorial name of Israel's God, indicates that he is not a mere pagan juggler. He speaks like a Moses or a Paul. Yet some locate Balaam's primal error at this point, that, knowing that Israel was the peculiar people of Jehovah, he did not promptly refuse to entertain the proposition of Balak and

unto God, Balak the son of Zippor, king of Moab, hath sent unto me, *saying*, **11** Behold, *there is a people come out of Egypt, which covereth the face of the earth: come now, curse me them; per-adventure* <sup>2</sup>I shall be able to overcome them, and drive them out. **12** And God said unto Balaam, Thou shalt not go with them; thou shalt not curse the people: for <sup>1</sup>they *are* blessed. **13** And Balaam rose up in the morning, and said unto the princes of Balak, Get you into your land: for the LORD refuseth to give

<sup>2</sup> Heb. *I shall prevail in fighting against him.*—<sup>i</sup> Chap. 21. 29; Rom. 11. 29.

forthwith dismiss the messengers. But it is not certain that he had this knowledge of Israel's relation to God.

**9. What men are these with thee—**Says Calvin, “By asking the question, ‘Who are these men?’ God indirectly rebukes Balaam's perverse inclination to go with the messengers.” But Knobel sees no reproof in these words, which he thinks only served to introduce the dialogue.

**12. For they are blessed—**The blessing here pronounced is national and not individual. They are included in the covenant in which not only they are blessed, but through them, as the progenitors of the Messiah, shall all the families of the earth be blessed.

**13. The Lord refuseth—**By this answer he seems to intimate his own willingness, and even desire, to accompany them, but that he was under the necessity of obeying his God. Here is an example of garbling God's word, to which Satan (comp. Matt. iv, 6, and Psa. xci, 11, 12) and wicked men are ever prone. The most important part of Jehovah's communication, “Thou shalt not curse the people,” with the reason, “for they are blessed,” is craftily omitted. “If hee had faithfully showed them the whole counsell of God it might have stayed this evill enterprise, and cut off occasion for further sending. But as a man loth to displease, and loving the proffered gaine, hee useth a faint and favourable speech, as if hee should have said, I could be content and glad to gratifie the king herein, but God will not suffer mee at this time to goe; the fault is not mine, therefore I pray thee have mee ex-

me leave to go with you. **14** And the princes of Moab rose up, and they went unto Balak, and said, Balaam refuseth to come with us.

**15** And Balak sent yet again princes, more, and more honourable than they.

**16** And they came to Balaam, and said to him, Thus saith Balak the son of Zipor, <sup>3</sup> Let nothing, I pray thee, hinder thee from coming unto me: **17** For I will promote thee unto very great hon-

our, and I will do whatsoever thou sayest unto me: "come therefore, I pray thee, curse me this people. **18** And Balaam answered and said unto the servants of Balak, <sup>a</sup> If Balak would give me his house full of silver and gold, <sup>o</sup> I cannot go beyond the word of the Lord my God, to do less or more. **19** Now therefore, I pray you, <sup>p</sup> tarry ye also here this night, that I may know what the Lord will say unto me more.

<sup>3</sup> Heb. *Be not thou letted from, etc.*—*m* Verse 6.

<sup>a</sup> Chap. 21, 13.—<sup>o</sup> 1 Kings 22, 14: 2 Chron. 18, 13.—<sup>p</sup> Verse 8.

cused."—*Ainsworth*. On the contrary, true obedience is illustrated by Paul, Acts xx, 27, as it is commanded in Jer. xxiii, 28.

**14. Balaam refuseth to come**—Wicked men whittle down God's truth to as small a point as possible. Balaam reports to the princes less than God had communicated, and they in turn relate to Balak less than Balaam told them; so that when the answer came to the king it was not now the word of God, but of man only, as if God had not forbidden the cursing, but only the will of Balaam stood in the way.

#### THE SECOND MESSAGE TO BALAAM, 15-35.

**15. Princes, more, and more honourable**—Balak was encouraged to send the second embassy because of the implied wish of Balaam to accompany the first messengers, a wish that was overridden by his high sense of obligation to God. To reinforce this wish in Balaam's heart, and to make it dominant, a larger and more honourable delegation is sent, who are instructed to present the motive of promotion and **great honour**. Balaam's words, as reported to Balak, instead of dulling his purpose, were a whetstone for sharpening it. Says Dr. W. M. Thomson: "In the East every thing is done by mediation, and I have often been pressed and annoyed by such mediating ambassadors. Their importunity will take no denial." It is still the custom to send the less honourable first, and, on their failure, the "more honourable."

**18. House full of silver and gold**—"Illustrious words," says Calvin, "and indicative of a noble firmness. But why did he not instantly send away

the unrighteous messengers who were soliciting him to transgress? We see that he chose rather to sell himself than render due glory to God. For he wished by this boast of obedience to acquire the title and honour of a holy prophet." Here is a picture of the covetous hypocrite who loudly boasts that he will not act contrary to the word of God for a houseful of gold when he will do it for a handful, as Balaam laboured with all his might to do the thing which God had forbidden. **I cannot go beyond the word of the Lord**—This was a moral inability induced by the fear of Jehovah and the dread of his judgments. "From beginning to end this fact was firmly established in Balaam's mind, that in the work to which Balak summoned him he could do nothing at all except through Jehovah. This knowledge he had acquired by virtue of his natural gifts as a seer, and his previous experience. But this clear knowledge of Jehovah was completely obscured again by the love of wages which ruled in his heart. Because he loved Balak, the enemy of Israel, for the sake of the wages, whereas Jehovah loved Israel for his own sake, Balaam was opposed to Jehovah in his inmost nature and will, though he knew himself to be in unison with him by virtue of his natural gift. Consequently he fell into the same blindness of contradiction to which Balak was in bondage."—*Baumgarten*. Thus many a man "holds the truth in unrighteousness." Rom. i, 18, note.

**19. What the Lord will say unto me more**—The more desired by Balaam was, evidently a different communication, permitting him to go. In this he shows that he rests not in



**20** <sup>a</sup> And God came unto Balaam at night, and said unto him, If the men come to call thee, rise up, *and* go with them; but <sup>r</sup> yet the word which I shall say unto thee, that shalt thou do. **21** And Balaam rose up in the morning, and saddled his ass, and went with the princes of Moab.

**22** And God's anger was kindled be-

<sup>q</sup> Verse 9.—<sup>r</sup> Verse 35; chap. 23. 12, 25; 24. 13.  
<sup>s</sup> Exod. 4. 21.

God's will plainly revealed before. His safety lay in a perfect conformity of his desires to that will by the entire consecration of his soul to Jehovah, so that he could have no joy but in pleasing him. Balaam tempted God by this second consultation, prompted by a dissatisfaction with the prohibition already uttered. Gal. i, 8, note.

**20. If the men come—***Inasmuch as the men have come. Go with them*—Because Balaam obeyed the first injunction with inward repugnance, his second prayer for the divine direction is answered in wrath, so that he was in danger of dying by the sword of the angel, a type of the sword of Israel which pierced his heart. Chap. xxxi, 8; Josh. xiii, 22. This seeming change of mind in God misled Balaam to repeated and vain endeavours to procure leave from God to curse his people. Men who will not hearken to the voice of the Lord are given up to walk in their own counsels, as God gave Israel a king in his anger when the theocracy had been rejected. **But yet**—This proviso shields Israel from all harm from Balaam, while it allows him to hope that he will attain his desire. In the place of the first plain oracle, verse 12, a darker response is given, *Thou shalt do the word that I shall speak unto thee*. Balaam thought he would hear more from God, but heard less, and lost that which he had heard before. A rebellious will gets less and less light from prayer to God. Matt. vi, 23, note.

**21. In the morning**—In contrast with Abraham's readiness to sacrifice all to God in Isaac (Gen. xxii, 3) is Balaam's greediness to clutch the wages of iniquity.

**22. God's anger was kindled because he went**—The Hebrew is capa-

ble he went: <sup>a</sup> and the angel of the LORD stood in the way for an adversary against him. Now he was riding upon his ass, and his two servants *were* with him. **23** And <sup>t</sup> the ass saw the angel of the LORD standing in the way, and his sword drawn in his hand: and the ass turned aside out of the way, and went into the field: and Balaam smote

<sup>t</sup> See 2 Kings 6. 17; Dan. 10. 7; Acts 22. 9; 2 Pet. 2. 16; Jude 11.

ble of the following interpretation: *The anger of God burned when he was going*. Why so, since he had permitted him to go? Because Balaam had changed his mind on the way, and had decided to curse Israel, a purpose which he could not hide from God, as it appears in verse 32, *thy way is perverse*. This encounter with the angel did not occur at the commencement, but rather toward the close, of the journey. The nearer Balaam came to his destination the more was his mind dazzled with the honours and riches in prospect, so that he was in danger of casting to the winds the condition imposed by God. **The angel of the Lord**—Jehovah himself in one particular phase of his self-manifestation. See chap. xx, 16, note; Gen. xvi, 10; xxii, 11, 12; Exod. iii, 2-6. **For an adversary**—To turn him from his wicked purpose of cursing Israel, called in verse 32 his "perverse way."

**23. And the ass saw the angel**—"To the great disgrace of the prophet, the glory of the angel was first of all apparent to the ass. . . . He had been boasting before this of extraordinary visions, and now what was visible to the eyes of a beast was invisible to him! Whence came this blindness, but from the avarice by which he had been so stupified that he preferred filthy lucre to the holy calling of God?"—*Calvin*. All who are versed in natural history agree that irrational animals have a much keener instinctive presentiment of many natural phenomena, such as earthquakes, storms, etc., than man has with his five senses. "The fact is equally undeniable," says Keil, "that many animals, as horses and cows, see the so-called second sight." **Sword drawn**—A symbol of the wrath of

the ass, to turn her into the way.

**24** But the angel of the LORD stood in a path of the vineyards, a wall *being* on this side, and a wall on that side.

**25** And when the ass saw the angel of the LORD, she thrust herself unto the wall, and crushed Balaam's foot against the wall: and he smote her again.

**26** And the angel of the LORD went further, and stood in a narrow place, where *was* no way to turn either to the right hand or to the left. **27** And when the ass saw the angel of the LORD, she fell down under Balaam: and Balaam's anger was kindled, and he smote the ass with a staff. **28** And the

LORD <sup>a</sup>opened the mouth of the ass, and she said unto Balaam, What have I done unto thee, that thou hast smitten me these three times? **29** And Balaam said unto the ass, Because thou hast mocked me: I would there were a sword in mine hand, <sup>r</sup>for now would I kill thee. **30** <sup>w</sup>And the ass said unto Balaam, *Am* not I thine ass, <sup>4</sup>upon which thou hast ridden <sup>e</sup>ever since *I was* thine unto this day? was I ever wont to do so unto thee? And he said, Nay. **31** Then the LORD <sup>x</sup>opened the eyes of Balaam, and he saw the angel of the LORD standing in the way, and his sword drawn in his hand: and he <sup>y</sup>bowed down his

<sup>a</sup> 2 Pet. 2, 16.—<sup>r</sup> Prov. 12, 10.—<sup>w</sup> 2 Pet. 2, 16.—<sup>4</sup> Heb. *who hast ridden upon me*.

<sup>5</sup> Or, *ever since thou wast*, etc.—<sup>x</sup> See Gen. 21, 19; 2 Kings 6, 17; Luke 24, 16, 31.—<sup>y</sup> Exod. 34, 8.

Jehovah. 1 Chron. xxi, 16, Josh. v, 13, note.

**24. A path of the vineyards**—A footpath between the walls of two adjoining vineyards.

**25. Crushed Balaam's foot**—By this second sign God came nearer unto Balaam, and revealed to him the vanity of his divining art, showing that he could not foresee the evil that was about to befall him. "The children of God have the angels to keep them in all their ways, and to bear them up lest they dash their foot against a stone. Psa. xci, 11, 12. But Balaam, tempting the Lord, hath his angel to withstand him, whereby his foot is crushed against the wall; yet maketh he no good use thereof."—*Ainsworth*.

**26. No way to turn**—This narrow-ing way between two walls fitly represents the dealings of God with wicked men—first threatening them with his rod, yet sparing them; then touching them mildly, as in the case of the bruised foot; and at last bringing them into such a strait that escape is impos-sible.

**27. Balaam's anger was kindled**—Although he was saved from instant death by the falling down of the ass, (verse 33,) like all unbelievers re-strained from the pit of woe by divine chastisements, he is enraged at the means of his own deliverance.

**28. The Lord opened the mouth of the ass**—These words irresistibly compel the conclusion that the animal was the direct object of the divine

operation. Peter's statement, (2 Pet. ii, 16,) that "the dumb ass speaking with man's voice forbade the madness of the prophet," is a strong affirmation of a real utterance. No other narrative in the Bible has given rise to so much dispute, ridicule, and false exposition. Every scoffer at the Holy Scriptures de-lights in a ride upon Balaam's ass. The ridicule is all the more piquant by rea-son of the general estimation of Master Long-ear by the western nations as the ideal of absurdity and stupidity—an estimation of which there is not the least trace among the Orientals, espe-cially in antiquity.

**29. Because thou hast mocked me**—It has been remarked that there are no evidences of surprise or alarm in Balaam at this wonderful phenomenon, and that his calmness proves that it was not a real speaking by the ass. *Argumentum e silentio*, the argument from silence, is the least cogent of all proofs. The mind is incapable of being swayed by two different emotions at the same time. While anger was dom-inant terror was in abeyance. There is no need of supposing that Balaam was accustomed to such prodigies. **Now would I kill thee**—Note the madness of the wicked, who with words and blows persecute their monitors.

**30. Unto this day**—Several ver-sions add, *from thy boyhood*.

**31. Opened the eyes**—His natural eyes, which up to this time had been unable to see the angel. Luke xxiv, 16, note. Says Hengstenberg, "This is a

head, and <sup>a</sup>fell flat on his face. **32** And the angel of the LORD said unto him, Wherefore hast thou smitten thine ass these three times? Behold, I went out <sup>7</sup>to withstand thee, because *thy way is* <sup>a</sup>perverse before me: **33** And the ass saw me, and turned from me these three times: unless she had turned from me, surely now also I had slain thee, and saved her alive. **34** And Balaam said

<sup>6</sup> Or, bowed himself.—<sup>7</sup> Heb. to be an adversary unto thee.—<sup>a</sup> 2 Pet. 2. 14, 15.—(a) 1 Sam.

unto the angel of the Lord, <sup>a</sup>I have sinned; for I knew not that thou stoodest in the way against me: now therefore, if it <sup>a</sup>displease thee, I will get me back again. **35** And the angel of the LORD said unto Balaam, Go with the men: <sup>b</sup>but only the word that I shall speak unto thee, that thou shalt speak. So Balaam went with the princes of Balak.

15, 24, 30: 26, 21: 2 Sam 12. 13: Job 34. 31, 32.—<sup>8</sup> Heb. be evil in thine eyes.—<sup>b</sup> Verse 20.

statement which cannot possibly be understood of any thing but the inward eye." Query: Did the ass also see the angel with his inward eye? Was the beast in an ecstatic state? The literal exegesis is far more rational than that which reduces this whole affair to a phantasm supernaturally wrought in the mind of the man and the beast. **Fell flat on his face**—Hebrew, *he bowed himself to his face*, that is, either upon his own face, or to the face of the angel, in adoration. "Adored him, [falling.] prone to the ground."—*Vulgate*. "He bowed, and worshipped upon his face."—*Targum of Onkelos*.

**32. Wherefore hast thou smitten thine ass**—That God cares for the wellbeing of the brutes is shown by the fact that the first words of the angel of the Lord are a reproof for the abuse of the ass. **To withstand thee**—Hebrew, *to be Satan*, that is, *adversary unto thee*. The name *Satan* is here given to a good angel who opposes himself to Balaam, both for the sake of Israel and of Balaam himself. But the *devil* is called *Satan* because he arrays himself against God and his people. **Thy way is perverse**—He had formed the purpose to curse Israel. See verse 22, note. As Balaam smote the beast for turning from the way of his master, so Jehovah would have rightfully smitten to death Balaam for turning in his heart aside from the Lord's way.

**33. Unless she had turned**—"This rendering," says Keil, "cannot be defended according to the rules of the language." He translates it thus: "*Perhaps it turned out before me; for otherwise I should have killed thee and let her live,*" leaving it uncer-

tain why the ass had turned out of the way. Knobel suggests a slight alteration of the text, so that it will read *unless instead of perhaps*. First sustains the amendment. **And saved her alive**—An instance of killing a prophet and sparing his ass occurs in 1 Kings xiii, 23–28. The cabalists infer that this ass did die immediately after speaking, lest the heathen should worship her as a god.

**34. I have sinned**—An instance of a superficial repentance which confesses to sinful acts and still clings to wrong principles and cherishes evil purposes. The heart of Balaam was still swayed by covetousness. **If it displease thee**—He still dwells upon outward acts, overlooking the motive in which the guilt or innocence of an act lies. The going had been permitted, the cursing had been forbidden. Balaam goes with the intention of cursing. Of this wicked intent there is no sign of repentance.

**35. Go with the men**—Since neither the first prohibition of his going (verse 12) nor the portents and perils which he had encountered in the way had turned his heart from his wicked purpose, the Lord permitted him to go on in his judicial blindness, till he should stumble over the precipice of ruin. His primal error was in admitting to his breast, through the cursed thirst for gold, the intent to curse Israel. This cherished desire vitiated his repentance, and proved his faint offer to turn back to be hypocritical. **That thou shalt speak**—"The whole procedure was intended to sharpen his conscience and sober his mind, that he might pay attention to the word which the Lord would speak."—*Keil*. Thus

**36** And when Balak heard that Balaam was come, <sup>c</sup> he went out to meet him unto a city of Moab, <sup>d</sup> which *is* in the border of Arnon, which *is* in the utmost coast.

**37** And Balak said unto Balaam, Did I not earnestly send unto thee to call thee? wherefore earnest thou not unto me? am I not able indeed <sup>e</sup> to promote thee to honour? **38** And Balaam said unto Balak, Lo, I am come unto thee: have I

<sup>c</sup> Gen. 14. 17.—<sup>d</sup> Chap. 21. 13.—<sup>e</sup> Verse 17; chap. 24. 11.

the immutability of the divine purpose in the adoption of Abraham and his seed is to be more clearly demonstrated through the mouth of a Gentile soothsayer.

#### BALAAH RECEIVED BY BALAK, 36-41.

**36. He went out to meet him**—This compliment indicates the greatness of Balaam's reputation and the greatness of Balak's expectations. See Gen. xiv, 17, 18; xlv, 29; Exod. xviii, 7. Because of this act of Moab, and because a like honour was not done to Israel when he appeared on the border of Moab on his exode from Egypt, Jehovah's former command, "Thou shalt not distress Moab," was changed into this: "Thou shalt not seek their peace nor their prosperity all the days of thy life." See Deut. xxiii, 3-6. **Unto a city of Moab**—This frontier city on the Arnon must have been Areopolis, or Ar. See chap. xxi, 15, note.

**37. Promote thee to honour**—After a gentle reproof for refusing his first invitation, Balak excites Balaam's imagination by promises of honour. But instead of bestowing honours, Balak dismissed him in disgrace. Chap. xxiv, 10, 11; Matt. iv, 8, 9.

**38. That shall I speak**—With this reply he sought, at the very outset, to soften down the expectations of Balak, inasmuch as he concluded at once that his coming was a proof of his willingness to curse. For the angel with his drawn sword was still before his eyes, and the miraculous words were sounding in his ears, and he dared not do otherwise than as he was commanded. It is a singular fact that we find the remainder of this interesting dialogue not in the Mosaic record but in the prophet

now any power at all to say any thing? 'the word that God putteth in my mouth, that shall I speak. **39** And Balaam went with Balak, and they came unto Kirjath-huzoth. **40** And Balak offered oxen and sheep, and sent to Balaam, and to the princes that *were* with him. **41** And it came to pass on the morrow, that Balak took Balaam, and brought him up into the <sup>f</sup> high places of Baal, that

<sup>f</sup> Chap. 23. 26; 24. 13; 1 Kings 22. 14; 2 Chron. 18. 13.—<sup>g</sup> Or, *A city of streets*.—<sup>g</sup> Deut. 12. 2.

Micah, chap. vi, 5-8; verses 6 and 7, disclose the agony of the king, and verse 8 the lofty conceptions of the Gentile seer. This reply of Balaam breathes a spirit of righteousness as lofty as any utterance found in Mosaism.

**39. Kirjath-huzoth, the city of streets**, is mentioned only here. Nothing is known respecting it but the name. Knobel conjectures that it is the same as *Kerioth*, Jer. xlviii, 24, the modern *Kereijat* or *Körriat*, at the foot of Jebel Attarus, on the top of which were the heights of Baal.

**40. Balak offered oxen and sheep**—These clean animals indicate that the king offered a propitiatory sacrifice to Jehovah, the God of Balaam, for the favourable issue of their undertaking. **And sent to Balaam** portions of the offerings as a pledge of honours soon to be bestowed. "All things have this aim, that Balaam, befooled by flatterers, should be ashamed to deny any thing to a king so magnificent, by whom he had been treated not only in a friendly but in a princely manner."—*Calvin*.

**41. High places of Baal**—Bamoth Baal, *heights of Baal*. See Chap. xxi, 19, note. This is the first mention in the Bible of Baal, the chief male deity of the Phenicians and Canaanites. See Judges ii, 11, note. His worship was the predominant religion over nearly all of Western Asia. He had large numbers of trained priests who were accustomed to offer bloody sacrifices upon his altars, dancing and leaping upon the altar, cutting themselves with knives in fanatical frenzy, to the astonishment and awe of the spectators. According to Jer. xix, 5, human sacrifices were offered to Baal. Modern research has cast much new light on this pagan



thence he might see the utmost *part* of the people.

## CHAPTER XXIII.

AND Balaam said unto Balak, "Build me here seven altars, and prepare me here seven oxen and seven rams.

*a* Verse 20.—*b* Verses 14, 30.

cult by the discovery and interpretation of ancient inscriptions, and by tracing its spread from country to country with slightly varying names of the God, as Bel, Isa xlv, 1; Baal-berith, Judg. viii, 33; Baal-peor, chap. xxv, 3; Baal-zebub, 2 Kings i, 6, and the golden calves of Bethel and of Dan, Hosea ii, 8. It is essentially the same as the Phallic worship, described by Herodotus as widely prevalent in the Orient, and is to-day polluting India with its unspeakable defilement. It conceives the divine principle as both male and female, productive and receptive—Baal and Astarte—and fills its temples with gigantic images of the male organ of generation. See "Phallus" in McClintock & Strong's Cyclopædia. There were two reasons for choosing a high place for cursing Israel. (1.) It was thought the curse would be more effectual with the people in full view. (2.) Mountains were considered by the ancients as sacred, since they are nearer to heaven, the source of all holiness. **The utmost part of the people**—The whole encampment to the farthest extremity. See chap. xxiii, 13. This was done in order that the curse might be more powerful and fatal.

## CHAPTER XXIII.

Machinations of Balak and Balaam against Israel.

## BALAK'S SACRIFICES AND BALAAM'S FIRST TWO PROPHECIES.

The renowned soothsayer having been induced, after much persuasion, to go to the king of Moab to invoke the curse of God upon Israel, and after his flattering reception by Balak being led to the heights of Baal overlooking the entire Hebrew encampment, he began operations by offering worship to Jehovah. After this he made, as stated in this chapter, two unsuccessful attempts to

2 And Balak did as Balaam had spoken; and Balak and Balaam <sup>b</sup> offered on *every* altar a bullock and a ram. 3 And Balaam said unto Balak, "Stand by thy burnt offering, and I will go: peradventure the Lord will come <sup>c</sup> to meet me; and whatsoever he sheweth me I will

*c* Verse 15.—*d* Chap. 24, 1.

anathematize Israel, but contrary to his purpose, he was obliged to pronounce blessings where he had intended to utter curses.

## PREPARATORY SACRIFICES, 1-6.

1. **Build me here**—Against the express prohibition of God Balaam proceeds in his purpose to gain Jehovah's permission to curse his chosen people. His wickedness he attempts to veil from his own moral sense by his extraordinary religiousness, as some professed Christians lengthen the creed to compensate a shortened decalogue. He is determined to effect his purpose, not in spite of Jehovah, but by gaining his approval. He wishes to obey the will of God after he has won that will to his own purpose. **Seven altars**—For the symbolism of the number seven, a number denoting perfection, see Lev. iv, 6, note. Here is a strange mixture of paganism and Judaism. The Levitical law never recognises but one altar of sacrifice, which prefigures Christ. Heb. xiii, 10. Many altars characterize polytheism. Jer. xi, 13; Hos. x, 1; xii, 11; Amos iii, 14. **The seven oxen and seven rams** are strictly Levitical. See 1 Chron. xv, 26; 2 Chron. xxix, 21; Job xlii, 8. "The nations of antiquity generally accompanied all their more important undertakings with sacrifices to make sure of the protection of their gods; but this was especially the case with their ceremonies of adjuration."—*Keil*.

3. **Burnt offering**—See Lev. i, 3, note. **The Lord will come to meet me**—In what way he expected the manifestation of Jehovah is seen in chap. xxiv, 1: "He went not to seek for enchantments," which, after the manner of false prophets, he colours with the name of Jehovah. See Lev. xix, 26, note. We have here a further com-

tell thee. And <sup>1</sup> he went to a high place. 4 <sup>c</sup> And God met Balaam: and he said unto him, I have prepared seven altars, and I have offered upon *every* altar a bullock and a ram. 5 And the LORD <sup>f</sup> put a word in Balaam's mouth, and said, Return unto Balak, and thus thou shalt speak. 6 And he returned unto

him, and, lo, he stood by his burnt sacrifice, he, and all the princes of Moab. 7 And he <sup>g</sup> took up his parable, and said, Balak the king of Moab hath brought me from Aram, out of the mountains of the east, *saying*, <sup>h</sup> Come, curse me Jacob, and come, <sup>i</sup> defy Israel. 8 <sup>k</sup> How shall I curse *whom* God hath not cursed? or

7. "From Aram Balak hath brought me,  
The king of Moab, from the mountains of the East:  
'Come, curse for me Jacob,  
Come, denounce Israel.'  
8. How shall I curse, God curses him not;  
How shall I denounce, Jehovah denounces not.

<sup>1</sup> Or, *he went solitary*. — <sup>c</sup> Verse 16. — <sup>f</sup> Verse 16; chap. 22, 35; Deut. 18, 18; Jer. 1, 9. — <sup>g</sup> Verse 18; chap. 24, 3, 13, 23; Job 27, 1; 29, 1:

Psa. 78, 2; Ezek. 17, 2; Mic. 2, 4; Hab. 2, 8. — <sup>h</sup> Chap. 22, 6, 11, 17. — <sup>i</sup> 1 Sam. 17, 10. — <sup>k</sup> Isa. 47, 12, 13.

mingling of Judaism and paganism—an expectation of a revelation of Jehovah's will, but through the significant phenomena of nature, because heathenism had no "sure word of prophecy."

**A high place**—*A bald height*. To such high and solitary places soothsayers were accustomed to resort for an observation of the signs.

4. **God met Balaam**—Not in the flight of birds or in any natural sign of doubtful signification, but by a distinct and unequivocal message which he was commanded to declare to Balak. This was done, not for the sake of Balak, but for the good of Israel. Where his people are concerned God may direct the result of a pagan divination. Ezek. xxi, 19–23.

6. **All the princes of Moab**—The king and the princes faithfully watched their smoking altars, anxiously awaiting the return of the man who was reputed to have influence with Jehovah sufficient to call down wasting and mildew upon the glistening tents of their enemies spread out in the plains below. They hoped that the angel of death would hover over their foes with pestilence and destruction on his wings when the curse should stream from the mouth of the mighty magician.

BALAAM'S FIRST PROPHECY, 7–12.

7. **Parable**—Hebrew *mashal*, a *simile*. Hengstenberg makes the use of this word in reference to the prophecies

of Balaam an indication of the difference between them and real prophecy. All these oracular speeches of Balaam are, in the Hebrew, in a highly poetic form. They are dignified and sublime productions immediately caused by the Spirit of God. The mental eye of the speaker was fixed only upon what he saw, and this he uttered without the least regard to the expectations and desires of his hearers. The very first utterance must have extinguished all hope in the mind of the Moabite king. **Aram** literally signifies *the high land*. The Seventy render it *Mesopotamia*. See chap. xxii, 5, note; Deut. xxiii, 4; Gen. xxix, 1, note. When **Aram** is used alone it generally denotes Western Syria, and when *Mesopotamia* is designated the word *naharayim*, of *the two rivers*, is added. This high land swarmed with soothsayers. **Of the east**—The exact direction was north-east. The Hebrews were accustomed to specify only the four principal points of the compass. **Defy**—Rather *detest*, with angry threats and fierce indignation. See Dan. xi, 30.

8. **Whom God hath not cursed**—Balaam could not curse Israel, because God withheld him from so doing. Thus this master magician confesses that he is neither to help nor to hurt without leave from God. In language strikingly similar is the Babylonian exposed to shame by the prophet. See Isa. xlvii, 12–14.

how shall I defy, *whom* the LORD hath not defied? **9** For from the top of the rocks I see him, and from the hills I behold him: lo, <sup>1</sup> the people shall dwell alone, and <sup>m</sup> shall not be reckoned among the nations. **10** <sup>a</sup> Who can count the dust of Jacob, and the number of the fourth *part* of Israel? Let <sup>a</sup> me

die ° the death of the righteous, and let my last end be like his! **11** And Balaam said unto Balaam, What hast thou done unto me? <sup>2</sup> I took thee to curse mine enemies, and, behold, thou hast blessed *them* altogether. **12** And he answered and said, <sup>a</sup> Must I not take heed to speak that which the LORD hath put in my

9. From the rocky heights I see him,  
And from the hills I behold him;  
Lo, a people that dwelleth alone,  
And among the nations is not reckoned.
10. Who can compute the dust of Jacob,  
Who, the number of the fourth of Israel?  
Let me die the death of the righteous,  
And let my last end be like his.

<sup>1</sup> Deut. 33. 28.—<sup>m</sup> Exod. 33. 16; Ezra 9. 2; Eph. 2. 14.—<sup>n</sup> Gen. 13. 16; 22. 17.

<sup>2</sup> Heb. *my soul*, or, *my life*.—<sup>a</sup> Psal. 116. 15.—<sup>p</sup> Chap. 22. 11, 17; 24. 10.—<sup>q</sup> Chap. 22. 38.

**9. From the top of the rocks—**From which he thought that he might most effectually curse the people; but the sight of them did so amaze him that he blessed them. **Shall dwell alone**—This predicts not so much quietude and safety as unprecedented separation from all the Gentile world. This isolation was manifested to the natural eye of the seer in the fact that the Israelites were then dwelling in a separate encampment on the plain. "In this his spirit discerned the inward and essential separation of Israel from all the heathen."—*Baumgarten*. As soon as they lost this peculiarity by copying heathen ways they lost their independence. **Shall not be reckoned**—Literally, *shall not reckon itself among the Gentiles*, having a different God and Defender. The capacity of the Jews to resist absorption into the nations among which they have been scattered for eighteen centuries is one of the world's perpetual wonders. The Jews are a standing, incontrovertible proof of the truth of revelation.

**10. The dust of Jacob**—Posterity so multiplied as to be countless as the dust. The hyperbole was a common rhetorical figure with Oriental writers, especially in indicating a great number. Gen. xiii, 16, note; Exod. xxxii, 12. **The death of the righteous**—The qualities which in Balaam's conception are implied in the term **righteous** are, "to do justly, and to love mercy, and

to walk humbly with God." Micah vi, 8. He ascribes these qualities to Israel as a whole, because there were some among them of unquestioned rectitude, and others who evinced their rectitude of heart by prompt repentance after any temporary defection. There is no sufficient evidence that Balaam's desire embraced blessedness beyond the grave. The whole prophecy has reference to unbroken prosperity up to a peaceful death. "How much soever men differ in the course of life they prefer, and in their ways of palliating and excusing their vices to themselves, yet all agree in one thing, desiring to *die the death of the righteous*." This surely is remarkable. The observation may be extended further, and put thus: There is no man but would choose, after having had the pleasure or advantage of a vicious action, to be free of the guilt of it—to be in the state of an innocent man. This shows, at least, the disturbance and implicit dissatisfaction in vice arising partly from an immediate sense of having done evil, and partly from an apprehension that this inward sense shall, one time or another, be seconded by a higher judgment, upon which our whole being depends."—*Bishop Butler*.

**12. Must I not take heed**—This truly noble utterance implies that Balaam did not speak under physical constraint from Jehovah, a mere fiction of

mouth? **13** And Balak said unto him, Come, I pray thee, with me unto another place, from whence thou mayest see them: thou shalt see but the utmost part of them, and shalt not see them all: and curse me them from thence.

**14** And he brought him into the field of Zophim, to the top of <sup>3</sup> Pisgah, <sup>r</sup> and built seven altars, and offered a bullock and a ram on *every* altar. **15** And he said unto Balak, Stand here by thy burnt offering, while I meet *the LORD* yonder. **16** And the Lord met Balaam,

and <sup>a</sup> put a word in his mouth, and said, Go again unto Balak, and say thus. **17** And when he came to him, behold, he stood by his burnt offering, and the princes of Moab with him. And Balak said unto him, What hath the Lord spoken? **18** And he took up his parable, and said, <sup>r</sup> Rise up, Balak, and hear; hearken unto me, thou son of Zippor: **19** <sup>a</sup> God *is* not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do *it*? or hath he spoken, and

18. Stand up, Balak, and hear,  
Listen to me, son of Zippor.
19. God is not a man, that he should lie,  
Nor a son of man, that he should repent.  
Hath he promised and shall he not perform?  
Hath he spoken and shall he not make it good?

<sup>3</sup> Or, *The hill*.—<sup>r</sup> Verses 1, 2.—<sup>s</sup> Verse 5; chap. 22, 35.—<sup>t</sup> Judg. 3, 20.

<sup>a</sup> 1 Sam. 15, 29; Mal. 3, 6; Rom. 11, 29; Tit. 1, 2; Jas. 1, 17.

Philo, but as a free agent, clearly perceiving and admiring the right, but strongly desiring the wrong. Says Bishop Butler: "He is plainly repressed to be under no other force or restraint than the fear of God." This double part which Balaam is playing, his apparent readiness to obey Jehovah and his wish to minister to the wicked desire of his employer, will ere long bring certain ruin upon himself.

#### THE SECOND PROPHECY, 13-26.

**13. But the utmost part**—Balak attributes the failure of Balaam's first effort to the fact that the magnitude of Israel's encampment, taken in at one sweep of his eyes, had influenced his mind and changed the curse to a blessing. He is now taken to a place from which only one edge of the camp can be seen.

**14. The field of Zophim** was the cultivated field of the watchmen on the slope or top of the range of Pisgah. Mr. Porter identifies it with the ruins of *Main*, at the foot of *Attarâs*, which he calls Pisgah. The watchers may have been sentinels in war or augurs in peace observing the heavens and the birds.

**15. Stand here**—Rather, *Do thou stand thus, as thou art*. **While I meet**—In the Hebrew this verb *meet* has no object. It is technically used for going

out for auguries, (chap. xxiv, 1,) or for the words of Jehovah. Literally, *I will meet thus*, that is, in the required manner.

**16. Put a word in his mouth**—An instance of verbal inspiration. God can impress words upon the human mind in ways which our poor philosophy cannot fathom.

**17. He stood by his burnt offering**—The seven smoking altars, surrounded by the anxious king and his expectant princes, present a scene worthy of the painter.

**18. Rise up, Balak, and hear**—The king, who was already in an erect bodily attitude, is called to elevate his thoughts for the reception of the divine revelation. He is called to a hearing with an alert and minute attention.

**19. God is not a man, that he should lie**—The aim of Balak's second sacrifice was to produce such a change in Jehovah as may be effected in the purposes of men. The king is informed that God is unchangeable, and so wholly unlike fickle men. The principles governing his acts toward man are unalterably fixed independent of what man will freely perform. Having announced that he will reward the righteous and punish the wicked, to reverse this decree would be to overturn his own throne of moral government. **That he should repent**—"With regard to



shall he not make it good? **20** Behold, I have received *commandment* to bless: and <sup>v</sup> he hath blessed; and I cannot reverse it. **21** <sup>v</sup> He hath not beheld iniquity in Jacob, neither hath he seen <sup>v</sup> the strength of a unicorn. **22** <sup>v</sup> God brought them out of Egypt; he hath as it were <sup>v</sup> the strength of a unicorn. **23** Surely

20. Behold, I have received blessing; (R. V., *commandment* to bless;) He blesseth, and I cannot avert it. (R. V., *reverse* it.)  
 21. He doth not behold iniquity against Jacob, He doth not see suffering in Israel. Jehovah his God is with him, And the shouting of a king is in the midst of him.  
 22. God bringeth them out of Egypt, His strength is like that of a buffalo;

<sup>v</sup> Gen. 12. 2; 22. 17; chap. 22. 12.—<sup>v</sup> Rom. 4. 7, 8.—<sup>v</sup> Exod. 13. 21; 29. 45, 46; 33. 14.

<sup>v</sup> Psa. 89. 15.—<sup>v</sup> Chap. 24. 8.—<sup>v</sup> Deut. 33. 17; Job 39. 19, 11.

his own counsels God repents of nothing; but this does not prevent the repentance of God, understood as an anthropopathic expression, denoting the pain experienced by the love of God on account of the destruction of its creatures. Gen. vi, 6, note; Exod. xxxii, 14."—*Keil*. Samuel refused Saul's request in similar words when urged to revoke his rejection by Jehovah. 1 Sam. xv, 29.

**21. Iniquity in Jacob**—The Hebrew *aven* includes all kinds of sin, especially idolatry. 1 Sam. xv, 23. Hence the Chaldee Paraphrase and Targum of Jonathan here read, "No servers of idols in the house of Jacob;" and the Vulgate, *Non est idolum in Jacob, nec videtur simulacrum*: "There is no idol in Jacob, nor does an image appear in Israel." The Seventy render it thus: "No misery in Jacob, no molestation or pain in Israel." But even in the sense of guilt-entailing sin, new Israel, after old rebellious Israel had perished in the wilderness, may have been so diligent in the observance of the altar ritual, especially the day of atonement, (which may have been only the day before,) that the nation was kept in a state of pardon through the blood of sprinkling, God hiding his face from their sins and blotting out their iniquities (Psa. li, 9) instead of setting them in the light of his countenance. Psa. xc, 8; cix, 14, 15. Says Bishop Butler: "They were a people of virtue, so far as not to have drawn down, by their iniquity, that curse which Balaam was soliciting leave to pronounce

upon them." A shocking perversion of this text is made by those antinomians who quote it as a proof that God does not regard the iniquities of those who are "in Christ," and that only imputed, and not inwrought, holiness is required. Shocking, indeed, is the antinomianism of McIntosh's comment: "Beholders many faults may find; but as regards our standing, our God sees us (the elect) only in the comeliness of Christ; we are perfect in him." **The shout of a king**—The acclamations which attend the presence of a great and victorious King (Jehovah) are among them, hence they could not be effectually cursed, since his presence was a proof of his favour and protection. This passage is quoted against the Mosaic authorship of the episode of Balaam as implying that the Israelites were governed by a king at the time of its composition. But was not Jehovah, their King, abiding in the very centre of the camp? Israel was surrounded by *kingdoms*, which might suggest this language respecting the theocracy.

**22. God brought them**—Literally, *is bringing*; implying that the act was still going on. **The strength of a unicorn**—This is not the rhinoceros, as some have supposed, but the "wild ox," (R. V.,) or buffalo, which is untamable and incapable of agricultural service, and formidable on account of its horns. It was common in Palestine. Job xxxix, 9, 10; Deut. xxxiii, 17; Psa. xxii, 21. Instead of **strength** Fürst uses *fleetness*.

there is no enchantment <sup>a</sup> against Jacob, neither *is there* any divination against Israel: according to this time it shall be said of Jacob and of Israel, <sup>b</sup> What hath God wrought! **24** Behold, the people shall rise up <sup>c</sup> as a great lion, and lift up himself as a young lion: <sup>d</sup> he shall not lie down until he eat of the prey, and drink the blood of the slain.

**25** And Balak said unto Balaam,

**23.** For there is no augury in Jacob,  
And no divination in Israel.

At the time, it is spoken to Jacob  
And to Israel, what God doeth.

**24.** Behold, a people riseth up like a lioness,  
And lifts itself up like the lion.  
It lies not down till it devours prey,  
And drinks the blood of the slain.

Neither curse them at all, nor bless them at all. **26** But Balaam answered and said unto Balak, Told not I thee, saying, "All that the Lord speaketh, that I must do!"

**27** And Balak said unto Balaam, "Come, I pray thee, I will bring thee unto another place; peradventure it will please God that thou mayest curse me them from thence. **28** And Balak brought Balaam unto the top of Peor.

<sup>a</sup> Or, *in*.—<sup>b</sup> Psa. 81, 19; 44, 1.—<sup>c</sup> Gen. 49, 9.  
<sup>d</sup> Gen. 49, 27.

<sup>e</sup> Verse 12; chap. 22, 34; 1 Kings 22, 14.—  
<sup>f</sup> Verse 13.

**23. No enchantment**—Augury, or prediction of future events by observing the flights of birds and other phenomena. **Against Jacob . . . against Israel**—Rather, *In Jacob and in Israel*. **Divination** was a pretended unveiling of the future by means of alleged manifestations of the Deity within the human mind. The Israelites, having the oracle of Jehovah and Jehovah himself, the fountain of revelation, constantly among them, had no need of the equivocal, uncertain, and deceitful auguries and divinations which misled the Gentile nations. **According to this time**—Rather, *at that time* R. V., "Now shall it be said of Jacob and of Israel." **What hath God wrought**—Hence the infinite superiority of Judaism over paganism in respect to the certainty of religious knowledge.

**24. As a great lion**—Under the imagery of the king of the forest the invincibility of the Hebrew military power, or of Jehovah energizing obedient Israel, is strikingly set forth. The prediction of Jacob respecting Judah (Gen. xlix, 9) is here extended to the whole nation, to blast the hope of Balak that he should destroy Israel. See chap. xxiv, 8, 9, notes. **Drink the blood**—The cruelty and rapacity which these words might seem to indicate are not intended. The simile must not be

pressed too far. Strength, courage, and national superiority are symbolized by the lion. Gen. xlix, 9, note.

**25. Neither curse . . . nor bless**—This issue of Balak's machinations against the people of God is only a single instance of the inspired declaration, "The wrath of man shall praise thee," which has been fulfilled all along the ages. The efforts of infidelity to destroy Christ have all resulted in his exaltation. The stone, the watch, and the seal, intended to keep the crucified Jesus in the tomb, have become strong proofs of the resurrection of our Lord. The assaults of rationalism, by arousing Christian apologists to deeper researches, have contributed to lay bare the immutable foundations of the Gospel of Jesus Christ.

**27. Peradventure it will please God**—"It was the opinion of the heathen that what was not obtained through the first, second, or third victim might nevertheless be secured through a fourth."—*Clericus*. Hence the continued altar-building and burnt offerings.

**28. Peor**—Near to *Beth-peor*, a town of the Reubenites, (Josh. xiii, 20, note,) was one of the northern peaks of Abarim. "This point answers admirably to Professor Paine's Pisgah, Mount Siaghah. Chap. xxi, 20, note. Either

that looketh <sup>e</sup>toward Jeshimon. **29** And Balaam said unto Balak, <sup>b</sup>Build me here seven altars, and prepare me here seven bullocks and seven rams. **30** And Balak did as Balaam had said, and offered <sup>a</sup>a bullock and a ram on *every* altar.

## CHAPTER XXIV.

**A**ND when Balaam saw that it pleased the Lord to bless Israel, he went not, as at <sup>a</sup>other times, <sup>1</sup>to seek for en-

chantments, but he set his face toward the wilderness. **2** And Balaam lifted up his eyes, and he saw Israel <sup>b</sup>abiding in his tents according to their tribes; and <sup>c</sup>the Spirit of God came upon him. **3** <sup>d</sup>And he took up his parable, and said, Balaam the son of Beor hath said, and the man <sup>2</sup>whose eyes are open hath said: **4** He hath said, *which* heard the words of God, which saw the vision of the Almighty, <sup>e</sup>falling into a trance, but

3. Thus saith Balaam the son of Beor,  
Thus saith the man with the closed eyes,
4. Thus saith he who heareth the words of God,  
Who seeth the visions of the Almighty,  
Falling down with eyes open:

<sup>g</sup> Chap. 21. 20. — <sup>h</sup> Verse 1. — <sup>a</sup> Chap. 23. 2. 15. — <sup>1</sup> Heb. *to the meeting of enchantments.* — <sup>b</sup> Chap. 2. 2, etc. — <sup>c</sup> Chap. 11. 25; 1 Sam. 10. 10; 19. 20, 23; 2 Chron. 15. 1.

<sup>d</sup> Chap. 23. 7, 18. — <sup>2</sup> Heb. *who had his eyes shut*, but now opened. — <sup>e</sup> See 1 Sam. 19. 24; Ezek. 1. 28; Dan. 8. 18; 10. 15, 16; 2 Cor. 12. 2, 3, 4; Rev. 1. 10, 17.

this or the second foreland, where are ruinous heaps, from both of which there is a near and distinct view of the plain from 'Beth-jeshimon unto Abel-shittim,' may be **the top of Peor.**"—*Ridgeway.*  
**Jeshimon**—See chapter xxi, 20, note.

## CHAPTER XXIV.

## THE LAST UTTERANCES OF BALAAM.

In this chapter the wonderful episode of Balaam as a public soothsayer comes to an end. Under the inspiration of the Spirit of God he predicts the prosperity of Israel, for which he is angrily dismissed by Balak. Yet he persists in prophesying of the Star of Jacob and the overthrow of certain nations, Israel's enemies.

## ISRAEL'S HAPPINESS, 1-4.

1. **Enchantments**—Auguries. See chap. xxiii, 3, 15, 23, notes. **Toward the wilderness**—The plains of Moab, where Israel was encamped. Chap. xxii, 1.

2. **The Spirit of God came upon him**—The inlet of God into the soul is through the truth as a medium. The orderly aspect of the Hebrew camp encircling the tabernacle—the abode of Jehovah—signalized by the cloudy pillar, awakened faith in the mind of Balaam; not, indeed, a personal and saving trust in Jehovah, but a realization of the truth of his claims and of Israel's election. This faith prepared Balaam for the incoming of the inspir-

ing Spirit. This is not said of his two former speeches, which were put into his mouth without his being thrown into a state of ecstasy; but this utterance resembles the predictions of true prophets: the inner ear is opened to hear the voice of God, and the spiritual eye, purged by the Spirit of God, sees the substance of the revelation.

3. **Parable**—See chapter xxiii, 7, note. **Whose eyes are open**—Thus, says Fürst, the Syriac and several rabbins read; but Keil, the Vulgate, the Revised Version, and others say that the Hebrew means *whose eyes are closed*, that is, seeing only with the inner eye. The Seventy say *the man who truly sees*. "Balaam describes himself as the man with closed eyes with reference to his state of ecstasy, in which the closing of the outer senses went hand in hand with the opening of the inner."—*Hengstenberg.*

4. **Falling**—He was thrown to the ground by the Spirit of God descending mightily upon him. This whole introduction tends to prove that during the time of this inspiration "he was a true prophet of God, and had received the blessing which he uttered from a celestial oracle."—*Calvin.*

## THE THIRD PROPHECY, 5-14.

This consists, first, of Balaam's conception of the glorious prosperity of Israel, and, secondly, of his view of the power of the people—a terror to their foes.

having his eyes open : **5** How goodly are thy tents, O Jacob, *and* thy tabernacles, O Israel ! ■ As the valleys are they spread forth, as gardens by the river's side, <sup>1</sup>as the trees of lignaloës <sup>2</sup>which the Lord hath planted, *and* as cedar trees beside the waters. **7** He shall pour the water

out of his buckets, and his seed *shall be* <sup>3</sup>in many waters, and his king shall be higher than <sup>4</sup>Agag, and his <sup>5</sup>kingdom shall be exalted. **8** <sup>1</sup>God brought him forth out of Egypt ; he hath as it were the strength of a unicorn : he shall <sup>2</sup>eat up the nations his enemies, and shall

5. How beautiful are thy tents, Jacob,  
Thy dwellings, Israel ;
6. Like valleys they are spread out,  
Like gardens by the river's side,  
Like aloes which Jehovah hath planted,  
Like the fir tree by the water courses.
7. Water floweth from his buckets,  
And his seed is upon many waters.  
Higher than Agag his king shall be,  
And exalted shall be his kingdom.
8. God bringeth him forth from Egypt,  
The vigor of the buffalo is his ;  
He devoureth the nations his enemies,

<sup>f</sup> Psa. 1. 3 ; Jer. 17. 8. — <sup>g</sup> Psa. 104. 16. —  
<sup>h</sup> Jer. 51. 13 ; Rev. 17. 1, 15. — <sup>i</sup> 1 Sam. 15. 9.

<sup>k</sup> 2 Sam. 5. 12 ; 1 Chron. 14. 2. — <sup>l</sup> Chap. 23. 22.  
— <sup>m</sup> Chap. 14. 9 ; 23. 21.

**5. How goodly** — Beauteous, delightful, profitable, and enduring. **Thy tents** — In the Greek, *houses*. The Church is called the *tents of Jacob* (Mal. ii, 12) and the *tents of Judah*. Zech. xii, 7. **Tabernacles** — Both the public abode of Jehovah and the private dwellings of the people surrounding it, symbolizing the communion of the Church with Christ and with one another. **O Israel** — A name suggestive of princeliness. Gen. xxxii, 28.

**6. As the valleys** — Well watered by brooks. **As gardens** — Still more lovely than the verdant and flowery valleys. **Lignaloës** — Aloe-trees abound in Eastern Asia. On account of their fragrance they are highly prized for the preparation of incense and unguents. See John xix, 39. Although this tree is rare in Chaldea or Syria, it is reasonable to suppose it was known to Balaam or he would scarcely have mentioned it as he does. **The Lord hath planted** — Extraordinary trees are described as "the trees of Jehovah." See Psa. civ, 16.

**7. His buckets** — Israel is poetically portrayed as a water-carrier with two overflowing pails, such as irrigated Balaam's native soil with water carried from the Euphrates. In the burning East an

abundance of water is a large element of personal happiness and of national prosperity. Water is often used in the Bible as a symbol of spiritual blessing, especially in Isa. xii, 3 ; xxxv, 6-8 ; xli, 17, 18 ; xliii, 19, 20 ; xlv, 3, 4 ; xlix, 10 ; lv, 1 ; lviii, 11. **Seed . . . in many waters** — His children shall either enjoy copious waters literally, (Deut. viii, 7,) or they shall dwell among many *peoples*, figuratively expressed by **waters**. Psa. cxliv, 7 ; Rev. xvii, 15. **King . . . higher than Agag** — *Agag* was an hereditary title of the chieftains of Amalek, as elsewhere was and is *Cesar* and *Czar*. The word signifies *high*, or in the Arabic, *fiery*. At this time Amalek was at the zenith of power and glory. Verse 20. The prediction is, that this glory shall pale before the splendour of some future king of Israel. This was fulfilled in Solomon, though Saul irrecoverably crushed Amalek and captured Agag. 1 Sam. xv, 8. Extreme typologists refer this prediction to Christ. John i, 49 ; xii, 13-15 ; comp. Psa. lxxxix, 27, 28. **His kingdom** — The kingdom of the Messiah. — *Jerusalem Targum*.

**8. Unicorn** — This comparison is only an amplification of that in chap. xxiii, 22. See note. **Eat up the nations** —



"break their bones, and "pierce them through with his arrows. **9** <sup>p</sup> He couched, he lay down as a lion, and as a great lion: who shall stir him up? <sup>q</sup> Blessed is he that blesseth thee, and cursed is he that curseth thee.

**10** And Balak's anger was kindled against Balaam, and he <sup>r</sup> smote his hands together: and Balak said unto Balaam, <sup>s</sup> I called thee to curse mine enemies, and, behold, thou hast altogether blessed them these three times. **11** Therefore now flee thou to thy place: <sup>t</sup> I thought to promote thee unto great honour; but,

lo, the LORD hath kept thee back from honour. **12** And Balaam said unto Balak, Spake I not also to thy messengers which thou sentest unto me, saying, **13** <sup>u</sup> If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the LORD, to do either good or bad of mine own mind; but what the LORD saith, that will I speak? **14** And now, behold, I go unto my people: come therefore, and <sup>v</sup> I will advertise thee what this people shall do to thy people <sup>w</sup> in the latter days.

And their bones he crauncheth,

And with his arrows he dasheth in pieces.

**9.** Like a lion he croucheth and lieth down to rest,

And like a lioness: who will arouse him?

Blessed are those who bless thee,

And cursed are thy cursers.

<sup>n</sup> Psa. 2, 9; Isa. 38, 13; Jer. 50, 17. — <sup>o</sup> Psa. 45, 5; Jer. 50, 9. — <sup>p</sup> Gen. 49, 9. — <sup>q</sup> Gen. 12, 3; 27, 29. — <sup>r</sup> Ezek. 21, 14, 17; 22, 13. — <sup>s</sup> Chap. 23,

11; Deut. 23, 4, 5; Josh. 24, 9, 10; Neh. 13, 2. — <sup>t</sup> Chap. 12, 17, 37. — <sup>u</sup> Chap. 22, 18. — <sup>v</sup> Mic. 6, 5; Rev. 2, 14. — <sup>w</sup> Gen. 49, 1; Dan. 2, 28; 10, 14.

Destroy them. As an illustration take the seven nations of Canaan. Chap. xiv, 9; Deut. vii, 1. So all nations shall be utterly wasted or conquered by spiritual Israel. Isa. lx, 12. **Break their bones**—Literally, *unmarrow their fat bones*—weakening them beyond recovery. **Arrows**—The chief missiles of ancient war. They are figurative of the piercing words of inspiration. Psa. xlv, 5; lxi, 4.

**9. He couched**—This is Jacob's blessing upon Judah, the ancestor of Jesus Christ, the lion of his tribe, predicting his final triumph over the world. Gen. xlix, 9; John xvi, 33, notes. **Who shall stir him up**—None. Hence his victory and peace will be lasting. **Blessed . . . blesseth**—The conclusion of Isaac's blessing upon Jacob, Gen. xxvii, 29, and of Jehovah's upon Abraham. Gen. xii, 3. Thus God shows that he keeps in mind his own promises, puts honour upon words spoken centuries before, and shows Balak the immutability of his purposes. **Cursed**—God so identifies himself with his people that he punishes malevolence toward them as a wrong to himself. Matt. xxv, 41–45.

**10. He smote his hands together**—This gesture indicates a strong con-

tempt for the soothsayer. Job xxvii, 23; Lam. ii, 15.

**11. Now flee**—Away with you immediately! Here is no threat, but rather disgust. Balaam did not obey. Chap. xxxi, 8. **The Lord hath kept thee back**—A piece of stinging irony, scoffing at Balaam's trust in Jehovah. **Honour**—Promised in chap. xxii, 17.

**12. Spake I not**—Balaam shows that his conduct has been consistent from the beginning of his relations to Balak by quoting his response to the second embassy. See chap. xxii, 18, note.

**14. I will advertise thee**—*Tell thee advisedly*. Balaam here shows that he is conscious of a true prophetic vision. **In the latter days**—Literally, *at the end of the days*. Not some indefinite future, but the beginning of the last future, the Messianic age from its commencement to its consummation. Gen. xlix, 1, note.

#### THE FOURTH PROPHECY, 15–24.

In these prophecies there is a gradual unfolding of the divine purposes respecting Israel and his foes. In the first, there is a denial of any ability to curse those blessed of Jehovah. In the second, it becomes certain that Israel will triumph over all his enemies. In the third, the positive side of Israel's

**15** \* And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said: **16** He hath said, which heard the words of God, and knew the knowledge of the Most High, *which* saw the vision of the Almighty, falling into a

*trance*, but having his eyes open: **17** \* I shall see him, but not now: I shall behold him, but not nigh: there shall come \* a Star out of Jacob, and \* a Sceptre shall rise out of Israel, and shall \* smite the corners of Moab, and destroy all the children of Sheth. **18** And

15. And he uttered his prophecy and said:  
Thus saith Balaam the son of Beor,  
Thus saith the man with closed eyes,
16. Thus saith he who heareth the words of God,  
And understandeth the knowledge of the Most High;  
Who seeth the visions of the Almighty,  
Falling down and with open eyes.
17. I see him, but not now,  
I behold him, but not near;  
A Star goeth forth from Jacob,  
And a Sceptre ariseth from Judah:  
It smiteth Moab on every side,  
And destroyeth all the sons of tumult.

α Verses 3, 4.—γ Rev. 1. 7.—z Matt. 2. 2; Rev. 22. 16.—α Gen. 49. 10; Psa. 110. 2.

3 Or, *smite through the princes of Moab*; 2 Sam. 8. 2; Jer. 48. 45.

future appears, his prosperity is vividly portrayed, and all who bless him are pronounced blessed, and his cursers are cursed. In the fourth, the names of the hostile nations to be conquered by Israel in the future are recorded, with the prediction of his prosperity even to the most distant ages. It is divided into four distinct parts, each beginning with the words, "And he uttered his prophecy and said," which precede each of the seven prophecies, in all corresponding to the seven altars and seven victims. Since this number indicates perfection, we are taught that Balaam made a perfect trial of his skill before his failure was acknowledged.

**17. I shall see him**—Rather, *I see*, the Hebrew future tense being used for the present. The star and sceptre are designated by the pronoun *him*, which is often written before its noun. Maimonides interprets this of the Messiah, whose victory all the ancient victories foreshadow. **But not now**—Not as a present object, but in spirit in the last days. Verse 14, note. **A star . . . a sceptre**—This passage was understood by the ancient Jews to refer to the Messiah either exclusively or with a secondary reference to David. Hence the Chaldee and both

the Targums—Onkelos and Jonathan—"When a king shall arise out of Jacob, and Messiah shall be anointed out of Israel." The pseudo-Messiahs of the time of Adrian took from this prophecy the surname Bar Chochab, "son of the star;" and on this account received the homage of the Jews. Most of the church fathers and early interpreters referred it to Messiah, who came signalized by a star. See Gen. xlix. 10; Matt. ii. 2, notes. **The corners of Moab**—Or, *on every side*—from end to end. It is said that this cannot refer to the Messiah because Moab had disappeared when Christ came. But this objection rests on a misconception of the spirit of the whole passage. Its object is to announce what Israel shall do in the last days. The specific nations mentioned in this prophecy are typical of all the enemies of God and of his people. As long as there are foes to the Church of God there will be Moabites. But their power is broken, and they are doomed to destruction. **All the children of Sheth**—*Sons of tumult*. (Jer. xlviii. 45.) a fitting designation of all wicked men, of whom the wild and warlike Edomites, Moabites, and Amalekites are types. Jewish authorities render this *all the*

<sup>a</sup> Edom shall be a possession, Seir also shall be a possession for his enemies; and Israel shall do valiantly. **19** <sup>c</sup> Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city.

**20** And when he looked on Amalek, he took up his parable, and said, Amalek

was <sup>4</sup> the first of the nations; but his latter end <sup>5</sup> shall be that he perish for ever. **21** And he looked on the Kenites, and took up his parable, and said, Strong is thy dwelling-place, and thou puttest thy nest in a rock. **22** Nevertheless <sup>6</sup> the Kenite shall be wasted, <sup>7</sup> until Asshur shall carry thee away

18. Edom is his possession,  
And sees his enemy is in his power;  
Israel doeth valiantly.
19. Dominion goeth forth from Jacob,  
And destroyeth the remnant from the city.
20. Then he looked toward Amalek and uttered his prophecy and said:  
The first of the nations is Amalek,  
Yet his end shall be complete destruction.
21. And he looked toward the Kenites, and uttered his prophecy and said:  
Established is thy dwelling,  
And placed in a high rock is thy nest.
22. But Kain shall be for wasting,  
Until Assyria shall lead thee captive.

<sup>b</sup> 2 Sam. 8, 14; <sup>c</sup> Psalms 60, 8, 9, 12. — <sup>c</sup> Gen. 49, 10. — <sup>4</sup> Or, the first of the nations that warred against Israel; <sup>5</sup> Exod. 17, 8. — <sup>5</sup> Or, shall be even

to destruction; <sup>6</sup> Exod. 17, 14; 1 Sam. 15, 3, 8. — <sup>6</sup> Heb. Kain; <sup>7</sup> Gen. 15, 19. — <sup>7</sup> Or, how long shall it be ere Asshur carry thee away captive?

sons of Seth, that is, all mankind. But the human race is always called after Adam, and not after Seth.

**18. Edom . . . a possession**—As predicted in Gen. xxv, 23, and fulfilled in 2 Sam. viii, 14. As a kindred nation Edom might have had permanent peace with Israel, who was forbidden to war with them (Deut. ii, 4, 5;) but their bitter hostility to God's people caused their overthrow, which David began and his greater Son will finish in the "end of the days." **Psa. cx.** Edom, after various insurrections, (1 Kings xi, 14–22; 2 Kings viii, 20; xiv, 7, 22, note; 2 Chron. xxviii, 17; Ezek. xxxvi, 5; Obad. 10 and 13; 1 Macc. v, 3, 65; 2 Macc. x, 15; xii, 33,) was at last conquered by John Hyrcanus 129 B. C., and forced to submit to circumcision and to be merged in the Jewish state, there to rule in the persons of Antipater and the Herods till the overthrow of the Romans. **Seir**—The mountain home of Esau. **Gen. xxxvi, 8, 9.** **Israel shall do valiantly**—Quoted by David after the conquest of Edom, **Psa. lx, 12.**

**19. He that shall have dominion**—The same ruler as is symbolized by

the Star and Sceptre. Verse 17, note. **Him that remaineth**—Thus producing the utter destruction of the people.

**20. Amalek was the first of the nations**—Not (as the Chaldee) in age, power, and renown, but as the first of the Gentiles that came into conflict against Israel as the people of God. **Exod. xvii, 8–13.** These first fruits of the wicked nations, like Jericho, the first Canaanite city, were devoted to destruction. **Exod. xvii, 14–16; Deut. xxv, 17–19; 1 Sam. xv, 3–7.**

**21. The Kenites**—The marriage kindred of Moses. **Gen. xv, 19; Exod. xviii; Judg. i, 16,** note. **Nest**—The Hebrew *ken*, *nest*, is a play upon the word *Kenite*. Their abode was lasting, because it was laid upon the rock of Jehovah's promise, their original dwelling-place being amid the mountains of Horeb, the scene of their nomad life. **Exod. ii, 15; iii, 1,** note.

**22. Nevertheless the Kenite**—Hebrew, *Kain*. The sentence should be translated "for Kain shall not be exterminated until Asshur," etc. It is here signified that they will dwell by Israel undisturbed till **Asshur**, the

captive. **23** And he took up his parable, and said, Alas, who shall live when God doeth this! **24** And ships shall come from the coast of <sup>a</sup>Chittim, and shall afflict Asshur, and shall afflict <sup>e</sup>Eber, and he also shall perish for ever. **25** And Balaam rose up, and went and returned to his place: and Balak also went his way.

**23.** And he uttered his prophecy and said:

Alas, who shall live  
When God doeth this?

**24.** Ships shall come from Chittim,  
And subdue Asshur, and subjugate Eber,  
And even they shall be destroyed.

<sup>a</sup> Gen. 10, 4; Dan. 11, 33.

<sup>e</sup> Gen. 10, 21, 25.—<sup>f</sup> See chap. 31, 8.

Assyrians, shall desolate the whole land, and lead Israel and their wards, the Kenites, into captivity. Not only original Assyria is here intended but Babylonia and Persia, which spread over the same territory. Ezra vi, 22. Balaam did not foretell Israel's captivity in Babylon, because this was a transitory, disciplinary judgment, and not an extinction of nationality, as in the case of the Kenites.

**23, 24. Alas, who shall live**—The woe touches the heart of Balaam because his own Mesopotamia is involved in the fearful judgment. See chap. xxii, 5. **Chittim**—Signifies (1) the island of Cyprus, (Isa. xxiii, 1;) (2) the Chittim islands, denoting the islands and coasts of the West, (Jer. ii, 10;) and (3) Macedonia and Italy. Dan. xi, 30. Keil seems to combine all these meanings, since all the Western ships took Cyprus in their way. "The nations that would come across the sea from the side of Cyprus to humble Asshur are not mentioned by name, because this lay beyond the range of Baalam's vision." **Eber**—The Seventy and Vulgate, *Hebrews*. Evidently all the posterity of Eber through Abraham. **He also shall perish forever**—The conquering power from the West. Dan. vii, 26. "The judgment of history even upon the imperial powers of the West, and the final victory of the King of the kingdom of God were proclaimed, though in fading outlines, more than a thousand years before the events themselves."—*Tholuck*. "So it came to pass when the ships of Cyprus, of Greece, of Europe, then just seen in the horizon of human hopes and fears, did at last, under the Macedonian con-

queror, turn the tide of Eastern invasion backward; and Asshur and Babylon and Persia, no less than the wild hordes of the desert, perished forever from the earth."—*Stanley*.

**25. Balaam . . . returned to his place**—Not to Mesopotamia. Literally, he turned toward his own place. This he never reached. Having privately advised Balak to ensnare Israel into idolatry and its vices by the blandishments of the women of Moab and Amalek, (chap. xxxi, 16,) he lingered in the vicinity to see the result of his wicked counsel, and was slain in battle when Jehovah, avenging the Israelites, ordered them to war against Midian. Chap. xxxi, 8. Hengstenberg suggests that Balaam, smarting under the indignity of his summary dismissal by Balak, went into the camp of Israel, rehearsed to Moses his prophecies in hope of a reward, was coolly treated, and, goaded on by disappointed ambition and covetousness, went to the Midianites, and counselled the seduction of Israel to whoredom and idolatry.

#### CONCLUDING NOTES.

(1.) At this point, where Balaam disappears from the public stage on which he has figured so conspicuously as a prophet, it is proper to note the marvellous contradictions combined in his character, which has been portrayed in the last three chapters with that fineness of touch which has rendered it an instructive study for the critical theologians and refined moralists of the most recent ages of the Church. Bishop Butler, in his admirable sermon on Balaam, regards him as a striking embodiment and illustration of that self-



## CHAPTER XXV.

**AND** Israel abode in <sup>a</sup>Shittim, and <sup>b</sup>the people began to commit whoredom with the daughters of Moab. **2** And <sup>c</sup>they called the people unto <sup>d</sup>the sacrifices of their gods: and the people did eat, and <sup>e</sup>bowed down to their gods.

<sup>a</sup> Chap. 33, 49; Josh. 2, 1; Mic. 6, 5.—<sup>b</sup> Chap. 31, 16; 1 Cor. 10, 8.—<sup>c</sup> Josh. 22, 17; Psa. 106, 28; Hos. 9, 10.

deception which persuades the wicked man in every case that the sin which he commits may be brought within the sanctions of conscience and the approval of God's revealed will.

(2.) Dr. Newman, of Oxford, has drawn an admonitory lesson from this character by delineating "the dark shade cast over a noble course by standing always on the ladder of advancement, and by the suspense of a worldly ambition never satisfied." Dr. Arnold presents this great soothsayer as a striking type of a class of men by no means extinct in our times, in whom the purest forms of religious belief and the loftiest ideals of moral rectitude (Micah vi, 5-8) are combined with a life immeasurably below them.

## CHAPTER XXV.

ISRAEL'S IDOLATROUS WORSHIP OF  
BAAL-PEOR.

Having failed to induce Jehovah to withdraw his protection from Israel, Balaam, with satanic subtlety, advised that the next effort be directed against the loyalty and moral purity of the people, with the hope that Jehovah will cast them off in his anger. The daughters of Moab and Amalek appear on the scene as the chief tempters; thousands fall into the fatal snare and perish by the judgment of God.

## ISRAEL SEDUCED INTO IDOLATRY, 1-3.

1, 2. **Shittim**—These plains are in the *El-Ghor*, sixty furlongs east of the Jordan. Note, Josh. ii, 1. The daughters of Moab were the chief agents in the execution of this plot by forming friendly associations with the Israelites and then inviting them to the **sacrifices of their gods**—a licentious festival. Thus all the animal appetites are

**3** And Israel joined himself unto Baal-peor: and <sup>f</sup>the anger of the Lord was kindled against Israel. **4** And the Lord said unto Moses, <sup>g</sup>"Take all the heads of the people, and hang them up before the Lord against the sun," <sup>h</sup>that the fierce anger of the Lord may be turned away

<sup>d</sup> Exod. 34, 15, 16; 1 Cor. 10, 20.—<sup>e</sup> Exod. 29, 5.—<sup>f</sup> Psa. 106, 29.—<sup>g</sup> Deut. 4, 3; Josh. 22, 17.—<sup>h</sup> Verse 11; Deut. 13, 17.

addressed at once. Such a temptation required stronger moral principles and a loftier spirituality than many Israelites possessed. The vices of the Canaanites, idolatry and whoredom, had infected Midian, a branch of Abraham's family, (Gen. xxv, 2,) through successive intermarriages with these tribes. The prostitution of a king's daughter, (ver. 6, note,) doubtless given by her father as a token of hospitality, a custom still found among some African nations, shows that the shocking depravity of Sodom (Gen. xix, 8) had corrupted the seed of Abraham.

3. **Baal-peor**, to whom Israel (that is, multitudes of them) **joined himself**, literally, *bound himself*, was a Moabitish *Priapus*, whose image, shocking to modesty, was worshipped by women and virgins who prostituted themselves in his service. **Anger . . . kindled**—Holiness must necessarily antagonize sin, and justice must punish the sinner in every case except where the ends of moral government are attained by the intervention of an atonement. Note, Judg. ii, 14.

## THE IDOLATERS PUNISHED, 4-9.

4. **Take all the heads of the people**—This command is not only to put to death the guilty Israelites, but as a strong expression of loathing and a seeming aggravation of punishment, (note, Lev. xx, 14,) as well as a most impressive warning against future idolatry, their bodies were to be impaled and publicly exposed. Dr. Kennicott remarks that the Samaritan and the Hebrew texts united make the sense of this verse complete. *Speak unto all the heads of the people*; and let them slay the men that were joined to Baal-peor; and hang them up before the Lord, etc. **Before the Lord**—Literally, *for Jehovah*, that is, to placate him.

from Israel. **5** And Moses said unto the judges of Israel, <sup>a</sup> Slay ye every one his men that were joined unto Baal-peor.

**6** And, behold, one of the children of Israel came and brought unto his brethren a Midianitish woman in the sight of Moses, and in the sight of all the congregation of the children of Israel, <sup>1</sup> who were weeping before the door of the tabernacle of the congregation. **7** And <sup>m</sup> when Phinehas, <sup>a</sup> the son of Eleazar, the son of Aaron the priest, saw <sup>it</sup>, he rose up from among the congregation, and took a javelin in his hand; **8** And he went after the man of Israel into the tent, and thrust both of them through, the man of Israel, and the woman through her belly. So <sup>o</sup> the plague was stayed

<sup>i</sup> Exod. 18, 21, 25.—<sup>k</sup> Exod. 22, 27; Deut. 13, 6, 9, 11, 15.—<sup>l</sup> Joel 2, 17.—<sup>m</sup> Psal. 1, 6, 3.—<sup>n</sup> Exod. 6, 25.—<sup>o</sup> Psal. 106, 30.—<sup>p</sup> Deut. 4, 3; 1 Cor. 10, 8.—<sup>q</sup> Psal. 106, 30.—<sup>r</sup> Heb. *with my zeal*: see 2 Cor. 11, 2.

### 5. Slay ye every one his men—

This is far from an indiscriminate slaughter by what is called "lynch law," but every judge is charged to convict according to the forms of law, and punish every apostate Israelite in his jurisdiction. Exod. xviii, 21–26.

### 6–9. One brought a Midianitish woman—

From verses 14, 15, we learn that the man was Zimri, a prince of the Simeonites, and the woman Cozbi, the daughter of a chief of Midian. **In the sight of all the congregation**—This bold affront unveils the depth of the corruption which pervaded some in the camp, and fired the heart of **Phinehas, the son of Eleazar**, with the vehemence of a zealot. Seizing a **javelin** he rushed into the tent of the adulterer, and with one thrust transfixed both the man and the woman. Hebrew law ever recognised what is called the zealots' right to correct a flagrant abuse which was overstepping the law and defying the ordinary courts of justice. Jesus, simply as a Hebrew citizen, purged the temple by this right. **So the plague was stayed**—The stroke of the divine vengeance, which was falling like burning thunderbolts upon the camp, was arrested by this extraordinary immolation of these guilty parties. **Twenty and four thousand**—St. Paul says that twenty-three thousand fell in "one day." This Ewald, Alford, and Meyer

from the children of Israel. ■ And <sup>p</sup> those that died in the plague were twenty and four thousand.

**10** And the Lord spake unto Moses, saying, **11** <sup>a</sup> Phinehas, the son of Eleazar, the son of Aaron the priest, hath turned my wrath away from the children of Israel, while he was zealous <sup>1</sup> for my sake among them, that I consumed not the children of Israel in <sup>r</sup> my jealousy. **12** Wherefore say, <sup>a</sup> Behold, I give unto him my covenant of peace: **13** And he shall have it, and <sup>1</sup> his seed after him, *even* the covenant of <sup>a</sup> an everlasting priesthood; because he was <sup>r</sup> zealous for his God, and <sup>m</sup> made an atonement for the children of Israel. **14** Now the name of the Israelite that

<sup>r</sup> Exod. 20, 5; Deut. 32, 16, 21; 1 Kings 14, 22; Psal. 78, 53; Ezek. 1, 33; Zeph. 1, 18; 3, 8.—<sup>s</sup> Mal. 2, 4, 5; 3, 1.—<sup>t</sup> See 1 Chron. 6, 4, etc.—<sup>u</sup> Exod. 40, 15.—<sup>v</sup> Acts 22, 3; Rom. 10, 2.—<sup>w</sup> Heb. 2, 17.

regard as a slip of memory on the apostle's part. A better explanation is, that Paul refers only to those cut off by the plague, and that an additional thousand were executed by sentence of the courts. Note, ver. 5; see note, 1 Cor. x, 8.

### PHINEHAS REWARDED WITH AN EVERLASTING PRIESTHOOD, 10–13.

**11. Zealous for my sake**—Literally, *with my zeal*, not zeal for me, but "my zeal"—the vehement zeal of Jehovah, with which this grandson of Aaron was suddenly baptized. R. V., "Jealous with my jealousy."

**12, 13. My covenant of peace**—The promise of an everlasting tenure of the priestly office by the family of Phinehas. This promise was fulfilled until the gradual decay of the Jewish Church through the tyranny of Herod and his successors, excepting a brief transfer to Eli. Note, 1 Sam. ii, 35. **Made an atonement**—Reconciliation by which God's wrath was placated, not by sacrifice, but by executing judgment upon a conspicuous apostate, so that all the children of Israel might be freed from complicity with this sin. It was an atonement, not only because the blood of the chief sinner was shed, but because a holy moral influence went forth from this whole-hearted jealousy for the honour of God, turning Israel from foul idolatry to the sole service

was slain, *even* that was slain with the Midianitish woman, *was* Zimri, the son of Salu, a prince of a <sup>2</sup> chief house among the Simeonites. **15** And the name of the Midianitish woman that was slain *was* Cozbi, the daughter of <sup>2</sup> Zur: he *was* head over a people, *and* of a chief house in Midian.

**16** And the Lord spake unto Moses, saying, **17** <sup>2</sup> Vex the Midianites, and smite them: **18** For they vex you with their <sup>2</sup> wives, wherewith they have beguiled you in the matter of Peor, and in the matter of Cozbi, the daughter of a

<sup>2</sup> Heb. *house of a father*.—*a* Chap. 31. 8; Josh. 14. 21.—*y* Chap. 31. 2.—*z* Chap. 31. 16; Rev. 2. 14.

of Jehovah. On this account God restrained the fierceness of his consuming wrath and granted the offenders a space for repentance, also forgiveness when their sin was confessed and forsaken. See note, 2 Sam. xxi, 3.

#### WAR AGAINST MIDIAN COMMANDED, 16-18.

**17. Vex the Midianites**—Although Midian and Moab were united in bringing Balaam from the east, (chap. xxii, 4, 7,) and the daughters of Moab were associated with those of Midian in seducing Israel, yet only Midian provoked Jehovah to a declaration of war at this time, possibly because Moab was not so forward in this iniquity. Says Ainsworth, "For though Baalam gave counsel to the king of Moab, (Rev. ii, 14,) and the Moabitish women were prostitute also unto whoredom, yet Balak at first did not much regard that counsel, but turned Balaam away with shame, but the Midianites retained him, and among them he was slain."

**18. For they vex you**—Not with wars but with **wives**, which were more destructive to Israel. The vigorous prosecution of this war is detailed in chap. xxxi.

#### CHAPTER XXVI.

The second enumeration of Israel is herein detailed, and the statute relating to dividing inheritances is published, also the families and number of the Levites are noted, together with the fact that Caleb and Joshua are the

prince of Midian, their sister, which was slain in the day of the plague for Peor's sake.

#### CHAPTER XXVI.

**A**ND it came to pass after the plague, that the Lord spake unto Moses and unto Eleazar the son of Aaron the priest, saying, **2** <sup>a</sup> Take the sum of all the congregation of the children of Israel, <sup>b</sup> from twenty years old and upward, throughout their fathers' house, all that are able to go to war in Israel. **3** And Moses and Eleazar the priest spake with them <sup>c</sup> in the plains of Moab by

<sup>a</sup> Exod. 30. 12; 38. 25, 26; chap. 1. 2.—<sup>b</sup> Chap. 1. 3.—<sup>c</sup> Verse 63; chap. 22. 1; 31. 12; 33. 48; 35. 1.

only survivors of the Sinaitic census. One of the chief purposes of the enumeration was probably to prove this fact. See chap. xiv, 23, note.

#### THE SECOND CENSUS, 1-51.

**1. After the plague**—This had swept away the last of the generation doomed to death before entering Canaan. Comp. verses 64, 65, and chap. xiv, 32-34. **Moses . . . Eleazar**—Moses and Aaron were in superintendence of the first census board. Chap. i, 3, note. In this census there was probably a board of assistant enumerators as in the first, (chap. i, 4-15,) but they are not mentioned.

**2. Take the sum of all the congregation**—This census subserved several purposes. (1.) It showed that the entire generation of those who rejected Jehovah at Kadesh-barnea had perished according to the divine threatening. (2.) Their number having diminished instead of having doubled in nearly four decades, as the population of a young and prosperous nation should have done, shows the severity of Israel's lot while under the ban of Jehovah. (3.) The exact number of each tribe, of its divisions and subdivisions down to the families, was necessary for a just allotment of the land. (4.) The genealogical tables, which may have been lost during the wanderings and mishaps in the wilderness, were now restored. **Twenty years old**—Chap. i, 3, note. **Fathers' house**—Chap. i, 2, note.

**3. Plains of Moab**—Chap. xxii, 1,

Jordan near Jericho, saying, **4** *Take the sum of the people*, from twenty years old and upward; as the Lord <sup>a</sup>commanded Moses and the children of Israel, which went forth out of the land of Egypt.

**5** <sup>c</sup>Reuben, the eldest son of Israel: the children of Reuben; Hanoeh, of *whom cometh* the family of the Hanochites: of Pallu, the family of the Palluities: **6** Of Hezron, the family of the Hezronites: of Carmi, the family of the Carmites. **7** *These are* the families of the Reubenites: and they that were numbered of them were forty and three thousand and seven hundred and thirty. **8** And the sons of Pallu: Eliab. **9** And the sons of Eliab; Nemuel, and Dathan, and Abiram. *This is that* Dathan and Abiram, *which were* famous in the congregation, who strove against Moses and

against Aaron in the company of Korah, when they strove against the Lord: **10** <sup>e</sup>And the earth opened her mouth, and swallowed them up together with Korah, when that company died, what time the fire devoured two hundred and fifty men: <sup>h</sup>and they became a sign. **11** Notwithstanding <sup>i</sup>the children of Korah died not.

**12** The sons of Simeon after their families: of <sup>k</sup>Nemuel, the family of the Nemuelites: of Jamin, the family of the Jaminites: of <sup>l</sup>Jachin, the family of the Jachinites: **13** Of <sup>m</sup>Zerah, the family of the Zarahites: of Shaul, the family of the Shaulites. **14** *These are* the families of the Simeonites, twenty and two thousand and two hundred.

**15** The children of Gad after their families: of <sup>n</sup>Zephon, the family of the Zephonites: of Haggi, the family of the

<sup>d</sup> Chap. 1. 1. — <sup>e</sup> Gen. 46. 8; Exod. 6. 14; 1 Chron. 5. 1 — <sup>f</sup> Chap. 16. 1, 2. — <sup>g</sup> Chap. 16. 32, 35. — <sup>h</sup> Chap. 16. 38; see 1 Cor. 10. 6; 2 Pet. 2. 6.

<sup>i</sup> Exod. 6. 24; 1 Chron. 6. 22. — <sup>k</sup> Gen. 46. 10; Exod. 6. 15; *Jemuel*. — <sup>l</sup> 1 Chron. 4. 24; *Jarib*. — <sup>m</sup> Gen. 46. 10; *Zohar*. — <sup>n</sup> Gen. 46. 16; *Ziphion*.

note. **Jordan**—Josh. i, 2, note and cut. **Jericho**—Josh. ii, 1, note.

**4. As the Lord commanded**—Chap. i, 1, 2; 2 Sam. xxiv, notes.

**5-9. Reuben, the eldest son**—By Leah. Gen. xxix, 32. The enumeration of the grandsons of Jacob in this chapter is important, since these are the basis of the tribal divisions, just as the tribes sprang from his sons. **Hanoeh**, *dedicated*, is, in Hebrew, the same as Enoch, a name belonging to two other persons. There is no good reason for this twofold orthography. Nothing more is known of this *Enoch*. **Pallu**, *eminent*, spelled Phallu in Gen. xlv, 9, is identified by Josephus with Peleth in chap. xvi, 1. See note. Of **Hezron** and **Carmi** nothing is known. **The families of the Reubenites** tally with Gen. xlv, 9, Exod. vi, 14, and 1 Chron. v, 3. In verse 8 the word “sons” occurs where only one is mentioned, because the writer had in mind the grandsons named in ver. 9. **Nemuel**—*Day of God*—The record is interrupted expressly to admit a statement respecting his younger brothers, **Dathan and Abiram**—See chap. xvi, 1-33, notes.

**10. Together with Korah**—The Samaritan text does not intimate that Korah was swallowed up, but that he was burned. See chap. xvi, 25, note;

Psa. cvi, 17. This view is sustained by Graves, Boothroyd, Bush, Geddes, Hervey, and Josephus. But Ewald, Keil, Kurtz, and Knobel, think that Korah was engulfed. They argue that he left the two hundred and fifty burning incense at the tabernacle and followed Moses, with the purpose of strengthening Dathan and Abiram in their contumacy; and, standing with them by their tents, was swallowed up. It is clear that he was not in *his own* tent, which must have been at some little distance, and seems not to have been destroyed. **Became a sign**—A warning.

**11. The children . . . died not**—Chap. xvi, 27, note.

**12. Nemuel** is called Jemuel in Gen. xlv, 10, which Gesenius decides to be the correct form, of which Nemuel is a corruption.

**13. Zerah** is the same as Zohar. Gen. xlv, 10.

**14. Twenty and two thousand**—A decrease of thirty-seven thousand one hundred must be ascribed to some remarkable cause. Probably the bad example of Prince Zimri (chap. xxv, 6, 14) had led many Simeonites into that licentiousness which was punished by the plague and by the slow wasting of venereal diseases:

**15. Zephon**—Ziphion, in Gen. xlv, 16.



Haggites: of Shuni, the family of the Shunites: **16** Of <sup>1</sup> Ozni, the family of the Oznites: of Eri, the family of the Erites: **17** Of <sup>2</sup> Arod, the family of the Arodites: of Areli, the family of the Arelites. **18** These are the families of the children of Gad according to those that were numbered of them, forty thousand and five hundred.

**19** <sup>3</sup> The sons of Judah were Er and Onan: and Er and Onan died in the land of Canaan. **20** And <sup>4</sup> the sons of Judah after their families were: of Shelah, the family of the Shelanites: of Pharez, the family of the Pharizites: of Zerah, the family of the Zarhites. **21** And the sons of Pharez were: of Hezron, the family of the Hezronites: of Hamul, the family of the Hamulites. **22** These are the families of Judah according to those that were numbered of them, threescore and sixteen thousand and five hundred.

**23** <sup>5</sup> Of the sons of Issachar after their families: of Tola, the family of the Tolaites: of <sup>6</sup> Pua, the family of the Punites: **24** Of <sup>7</sup> Jashub, the family of the Jashubites: of Shimron, the family of the Shimronites. **25** These are the families of Issachar according to those that were numbered of them, threescore and four thousand and three hundred.

**26** <sup>8</sup> Of the sons of Zebulun after their families: of Sered, the family of the Sardites: of Elon, the family of the Elonites: of Jahleel, the family of the Jahleelites. **27** These are the families

of the Zebulunites according to those that were numbered of them, threescore thousand and five hundred.

**28** <sup>9</sup> The sons of Joseph after their families were Manasseh and Ephraim. **29** Of the sons of Manasseh: of <sup>10</sup> Machir, the family of the Machirites: and Machir begat Gilead: of Gilead come the family of the Gileadites. **30** These are the sons of Gilead: of <sup>11</sup> Jeezer, the family of the Jeezerites: of Helek, the family of the Helekites: **31** And of Asriel, the family of the Asrielites: and of Shechem, the family of the Shechemites. **32** And of Shemida, the family of the Shemidaites: and of Hephher, the family of the Hephherites.

**33** And <sup>12</sup> Zelophehad the son of Hephher had no sons, but daughters: and the names of the daughters of Zelophehad were Mahlah, and Noah, Hoglah, Milcah, and Tirzah. **34** These are the families of Manasseh, and those that were numbered of them, fifty and two thousand and seven hundred.

**35** These are the sons of Ephraim after their families: of Shuthelah, the family of the Shuthalahites: of <sup>13</sup> Becher, the family of the Bachrites: of Tahan, the family of the Tahanites. **36** And these are the sons of Shuthelah: of Eran, the family of the Eranites. **37** These are the families of the sons of Ephraim according to those that were numbered of them, thirty and two thousand and five hundred. These are the sons of Joseph after their families.

<sup>1</sup> Or, *Ezbon*: Gen. 46. 16. — <sup>2</sup> Or Gen. 46. 16: *Arod*, — <sup>3</sup> Gen. 38. 2, etc.: 46. 12. — <sup>4</sup> 1 Chron. 2. 3. — <sup>5</sup> Gen. 46. 13: 1 Chron. 7. 1. — <sup>6</sup> Or, *Phurah*. — <sup>7</sup> Or, *Job*.

**16. Ozni** is evidently a corruption of *Ezbon* (Gen. xlv, 16) by the accidental omission of *bēth* in the first place, and the subsequent addition of a vowel at the end of the word.

**17. Arod**—Arodī, in Gen. xlv, 16.

**19–22. The sons of Judah** and their families agree with Gen. xlv, 12, xxxviii, 6–30, and 1 Chron. ii, 3–5.

**23. Pua**, in 1 Chron. vii, 1 is *Phuah*, and in Gen. xlv, 13 it is *Phuah*. The Hebrew consonants are the same but differently vocalized.

**24. Jashub** is written *Job* in Gen. xlv, 13, which is the Arabic of *Jashub*, both signifying, *to return*.

**28. The sons of Joseph**—Manasseh and Ephraim, because of their

<sup>8</sup> Gen. 46. 14. — <sup>9</sup> Gen. 46. 20. — <sup>10</sup> Josh. 17. 1: 1 Chron. 7. 11, 15. — <sup>11</sup> Called *Abiezer*: Josh. 17. 2: Judg. 6. 11, 24, 34. — <sup>12</sup> Chap. 27. 1: 36. 11. — <sup>13</sup> 1 Chron. 7. 20, *Bered*.

adoption by Jacob as his own sons, (Gen. xlviii,) were raised to the dignity of tribe founders. Chap. i, 10, note.

**29. The sons of Manasseh**—This genealogy harmonizes fully with chap. xxvii, 1, xxxvi, 1, and Josh. xvii, 1–6, except that the contracted form of *Jeezer* (ver. 30) is fully written *Abiezer* by Joshua.

**33. The names of the daughters of Zelophehad**, who had no sons, are recorded preparatory to the new legislation respecting the inheritance of brotherless daughters. Chaps. xxvii and xxxvi.

**35. The sons of Ephraim** founded three families, and a grandson founded one.

**38** \* The sons of Benjamin after their families: of Bela, the family of the Belaites: of Ashbel, the family of the Ashbelites: of \*Ahiram, the family of the Ahiramites: **39** Of \*Shupham, the family of the Shuphamites: of Hupham, the family of the Huphamites. **40** And the sons of Bela were <sup>b</sup> Ard and Naaman: of <sup>b</sup> Ard, the family of the Ardites: and of Naaman, the family of the Naamites. **41** These are the sons of Benjamin after their families: and they that were numbered of them were forty and five thousand and six hundred.

**42** \* These are the sons of Dan after their families: of <sup>a</sup>Shuham, the family of the Shuhamites. These are the families of Dan after their families. **43** All the families of the Shuhamites, according to those that were numbered of them, were threescore and four thousand and four hundred.

**44** <sup>a</sup> Of the children of Asher after their families: of Jimna, the family of the Jimnites: of Jesui, the family of the Jesuites: of Beriah, the family of the Berites. **45** Of the sons of Beriah: of Heber, the family of the Heberites: of

Malchiel, the family of the Malchielites. **46** And the name of the daughter of Asher was Sarah. **47** These are the families of the sons of Asher according to those that were numbered of them; who were fifty and three thousand and four hundred.

**48** \* Of the sons of Naphtali after their families: of Jahzeel, the family of the Jahzeelites: of Guni, the family of the Gunites: **49** Of Jezer, the family of the Jezerites: of <sup>c</sup> Shilleim, the family of the Shillemites. **50** These are the families of Naphtali according to their families: and they that were numbered of them were forty and five thousand and four hundred. **51** \* These were the numbered of the children of Israel, six hundred thousand and a thousand seven hundred and thirty.

**52** And the Lord spake unto Moses, saying, **53** <sup>b</sup> Unto these the land shall be divided for an inheritance according to the number of names. **54** <sup>i</sup> To many thou shalt <sup>e</sup> give the more inheritance, and to few thou shalt <sup>e</sup> give the less inheritance: to every one shall his inheritance be given according to those that

<sup>a</sup> Gen. 46. 21; 1 Chron. 7. 6.—<sup>a</sup> Gen. 46. 21, *Ehi*; 1 Chron. 8. 1, *Aharah*.—<sup>a</sup> Gen. 46. 21, *Muphim* and *Huphim*.—<sup>b</sup> 1 Chron. 8. 3, *Addar*.—<sup>c</sup> Gen. 46. 23.—<sup>d</sup> Or, *Hushim*.—<sup>d</sup> Gen. 46. 17; 1 Chron. 7. 83.

<sup>e</sup> Gen. 46. 24; 1 Chron. 7. 13.—<sup>f</sup> 1 Chron. 7. 13, *Shallum*.—<sup>g</sup> See chap. 1. 46.—<sup>h</sup> Josh. 11. 23; 14. 1.—<sup>i</sup> Chap. 33. 54.—<sup>5</sup> Heb. *multiply his inheritance*.—<sup>6</sup> Heb. *diminish his inheritance*.

**38. The sons of Benjamin** established five families, and the grandsons established two. **Ahiram** is abbreviated to *Ehi* in Gen. xvi. 21.

**39. Shupham** is *Muphim* and **Hupham** is *Huphim* in Gen. xvi, 21, see note.

**42. Shuham** is *Hushim* in Gen. xvi, 23.

**44-47. The children of Asher**—This passage agrees with Genesis xvi, 17 and 1 Chronicles vii, 30, except that *Ishua*, not being a founder, is dropped.

**48-50. The sons of Naphtali**—This record corresponds with Genesis and 1 Chronicles.

**51. These were the numbered**—The results of the two enumerations are tabulated by tribes and in their totals in chap. i, 21, note. The decrease was caused in part by the judgments of Jehovah sweeping off thousands at a stroke, (chap. xi, 1-3, 33-35, xvi, 31-35, 49, xxv, 9,) and partly by hardships endured while under the sentence

of exclusion from Canaan. Chap. xiv, 32, 33.

Reuben .....	2,770 decrease.
Simeon.....	37,100 decrease.
Gad.....	5,150 decrease.
Judah.....	1,900 increase.
Issachar.....	9,900 increase.
Zebulun.....	8,100 increase.
Manasseh.....	20,500 increase.
Ephraim.....	8,000 decrease.
Benjamin.....	10,200 increase.
Dan.....	1,700 increase.
Asher.....	11,900 increase.
Naphtali.....	8,000 decrease.

Total decrease... 61,020

Total increase.... 59,200

Decrease on the whole. 1,820

GENERAL DIRECTIONS FOR THE ALLOTMENT OF CANAAN, 51-56.

**53, 54. According to the number of names**—The first principle upon which the tribal allotment must proceed is, that the portion of the tribes must accord with the census returns, the larger tribes receiving the larger shares and the smaller tribes the smaller portions.

were numbered of him. **55** Notwithstanding the land shall be \*divided by lot: according to the names of the tribes of their fathers they shall inherit. **56** According to the lot shall the possession thereof be divided between many and few.

**57** <sup>1</sup> And these are they that were numbered of the Levites after their families: of Gershon, the family of the Gershonites: of Kohath, the family of the Kohathites: of Merari, the family of the Merarites. **58** These are the families of the Levites: the family of the Libnites, the family of the Hebronites, the family of the Mahlites, the family of the Mushites, the family of the Korathites. And Kohath begat Amram. **59** And the name of Amram's wife was

*k* Chap. 33. 54; 34. 13; Josh. 11. 23; 14. 2.—*l* Gen. 43. 11; Exod. 6. 16, 17, 18, 19; 1 Chron. 6. 1, 16.—*m* Exod. 2. 1, 2; 6. 20.—*n* Chap. 3. 2.

**55, 56. The land shall be divided by lot**—The principle laid down by Jehovah is, that the *location* of each tribe must be determined by lot. Since there was a difference in the quality of the land, some being richer and some poorer, to avoid all occasion for complaint in this matter the lot was resorted to as the fairest method of procedure. For the manner of the lot, see Josh. xiii, 6, note. The result of the lot was regarded, not only by the Hebrews, (Prov. xvi, 33, xviii, 18,) but also by nearly all other nations, as an indication of the divine will. The Greeks and Romans resorted to the lot in the division of conquered lands. Lands are still occasionally divided in this manner.

#### CENSUS OF THE LEVITES, 57–62.

As in the Sinaitic enumeration, the census of the Levites was taken separately, thereby showing their non-military, non-secular, and semi-priestly character. The enumeration of the three families of the Levites proceeds regularly till verse 58, where the writer turns aside to trace the descent of Moses and Aaron, and to name the sons of the latter and the judicial death of two of them. Instead of the completion of the census of the Levite families their sum total is given.

**57. The Levites**—For their character, see chap. i, 49, note. For their

<sup>m</sup> Jochebed, the daughter of Levi, whom *her mother* bare to Levi in Egypt; and she bare unto Amram, Aaron and Moses, and Miriam their sister. **60** <sup>a</sup> And unto Aaron was born Nadab and Abihu, Eleazar and Ithamar. **61** And <sup>a</sup> Nadab and Abihu died, when they offered strange fire before the Lord. **62** <sup>b</sup> And those that were numbered of them were twenty and three thousand, all males from a month old and upward: <sup>c</sup> for they were not numbered among the children of Israel, because there was <sup>d</sup> no inheritance given them among the children of Israel.

**63** These are they that were numbered by Moses and Eleazar the priest, who numbered the children of Israel <sup>e</sup> in the plains of Moab by Jordan near Jeri-

<sup>o</sup> Lev. 10. 1, 2; chap. 3. 4; 1 Chron. 21. 2.—<sup>p</sup> See chap. 3. 39.—<sup>q</sup> Chap. 1. 49.—<sup>r</sup> Chap. 18. 20, 23, 24; Deut. 10. 9; Josh. 13. 11, 33; 14. 3.—<sup>s</sup> Verse 3.

service, see chap. iii, 14–39; vii, 3–9, notes. **The Gershonites**—Chap. iv, 21–28, note. **The Kohathites**—Chap. iv, 4–20, notes. **The Merarites**—Chap. iii, 35–37; iv, 29–33, notes.

**59. Jochebed**—Fully discussed in Exod. vi, 20, note. **Whom . . . bare to Levi**—There is an omission of the subject in the Hebrew. The implication is, that Levi's lawful wife was not the mother of Jochebed. "It cannot be Levi's wife, as *Jurshi*, *Aben Ezra*, and others suppose; for *Jochebed*, the mother of Moses, was not a daughter of Levi in the strict sense of the word, but only a descendant who lived about three hundred years after Levi; just as *Amram*, her husband, was not actually the son of the Amram mentioned Exodus vi, 18, but a later descendant."—*Keil*. **Miriam**—Probably the sister who watched the ark of bulrushes amid the flags of the Nile. Exod. ii, 4.

**61. Strange fire**—Lev. x, 1, note.

**62. Twenty and three thousand**—A gain of only seven hundred and twenty-seven since the Sinaitic census. The tribe of Levi was not numbered among the children of Israel, or enrolled in the general census, for two reasons—it was made on a different basis, from a month old and upward, and it had no reference to the conquest and division of Canaan, in which Levi had no tribal allotment.

cho. **64** 'But among these there was not a man of them whom Moses and Aaron the priest numbered, when they numbered the children of Israel in the wilderness of Sinai. **65** For the LORD

had said of them, They "shall surely die in the wilderness. And there was not left a man of them," save Caleb the son of Jephunneh, and Joshua the son of Nun.

† Chapter 1; Deuteronomy 2, 14, 15.

#### THE EXECUTION OF ISRAEL'S PENAL EXCLUSION FROM CANAAN NOTED, 63-65.

**64, 65. There was not a man . . . whom Moses . . . numbered**—That only two out of 603,550 should be alive at the end of only thirty-nine years is unnatural, and that these should be the very two expressly designated beforehand is plainly supernatural. Chap. xiv, notes. No nation was ever better prepared for aggression and conquest. All imbecility and senility had been sifted out; only vigour and enthusiasm was left in the nation, which had but two men above sixty years and an army of 601,730 soldiers between twenty and sixty.

#### CONCLUDING NOTES.

(1.) The genealogy of this chapter is harmonized with that in Gen. xlvii by the consideration of the fact that there is here an enumeration of those only who established families, all who did not succeed in founding families being omitted. The difference in the names in Genesis and in this chapter is caused chiefly by different vowels attached to the same consonants, as in modern times *Jane* becomes *Jennie*.

(2.) A fair analysis of this census makes the total number of the nine and a half tribes who passed over the Jordan under Joshua to have been about two millions. There may have been even more. These must find their homes west of the Jordan, and this, it is argued, was impossible in a country so small as Palestine proper. Here again the main facts cannot be denied. Palestine is a small country—the average breadth not over 50 and the length 150 miles. This gives 7,500 square miles, 500 of which must be deducted for those parts of the seacoast held by Philistines, Phœnicians, and other nations. It must further be admitted that much of the country on the south and west side of the Dead Sea must al-

u Chap. 14, 23, 29; 1 Cor. 10, 5, 6.—v Chap. 14, 30.

ways have been comparatively sterile. Could 7,000 square miles of such a country sustain 2,000,000 of people? Yes, for it would require only 285 to a square mile, a density of population which has been far exceeded in modern times. Belgium has about 330, North Holland 455, and South Holland 465. It must also be remembered that the mode of living in ancient times was much more simple than now.

#### CHAPTER XXVII.

This chapter comprises a supplementary statute respecting the inheritance of brotherless daughters, suggested by the case of Zelophehad's daughters; also the selection of Joshua as a successor to Moses in answer to the request of the latter when notified of his death before Israel should cross the Jordan.

#### ZELOPHEHAD'S DAUGHTERS—LAW OF INHERITANCE, 1-11.

The Hebrew law of inheritance, in common with the usage of most Oriental nations, endowed the sons only, the eldest having a double portion, the daughters all being supposed to be married and cared for by their husbands. Up to this time no provision had been made for daughters in case of failure of male issue, nor for perpetuating the father's name. The supplementary legislation in this chapter and in xxxvi, in striking resemblance to Athenian laws, endows the brotherless daughter till she marries a near relative and brings forth a son, who bears the name, not of his father, but of his maternal grandfather, and inherits his mother's portion. These heiresses married their "father's brother's sons," and their inheritance remained in the tribe of their father. Chap. xxxvi, 11, 12; Josh. xvii, 4. For the intermingling of legislation with the narrative, see Introduction, (1.)



## CHAPTER XXVII.

**T**HEN came the daughters of <sup>a</sup>Zelophehad, the son of Hephher, the son of Gilead, the son of Machir, the son of Manasseh, of the families of Manasseh the son of Joseph: and these *are* the names of his daughters; Mahlah, Noah, and Hoglah, and Milcah, and Tirzah. **2** And they stood before Moses, and before Eleazar the priest, and before the princes and all the congregation, *by* the door of the tabernacle of the congregation, saying, **3** Our father <sup>b</sup>died in the wilderness, and he was not in the company of them that gathered themselves together against the LORD <sup>c</sup>in the company of Korah; but died in his own sin, and had no sons. **4** Why should the name of our father be <sup>d</sup>done away from among his family, because he hath no son? <sup>e</sup>Give unto us *therefore* a possession among the brethren of our father. **5** And

Moses <sup>f</sup>brought their cause before the LORD.

**¶** And the LORD spake unto Moses, saying, **7** The daughters of Zelophehad speak right: *thou shalt surely give them a possession of an inheritance among their father's brethren; and thou shalt cause the inheritance of their father to pass unto them.* **8** And thou shalt speak unto the children of Israel, saying, If a man die, and have no son, then ye shall cause his inheritance to pass unto his daughter. **9** And if he have no daughter, then ye shall give his inheritance unto his brethren. **10** And if he have no brethren, then ye shall give his inheritance unto his father's brethren. **11** And if his father have no brethren, then ye shall give his inheritance unto his kinsman that is next to him of his family, and he shall possess it: and it shall be unto the children of Israel <sup>g</sup>a statute of judgment, as the LORD commanded Moses.

<sup>a</sup> Chap. 26. 33; 36. 1, 11; Josh. 17. 3.—<sup>b</sup> Chap. 11. 35; 26. 64, 65.—<sup>c</sup> Chap. 16. 1, 2.—<sup>d</sup> 1 Heb.

*diminished.*—<sup>d</sup> Josh. 17. 4.—<sup>e</sup> Exod. 18. 15, 19.—<sup>f</sup> Chap. 36. 2.—<sup>g</sup> Chap. 35. 29.

1, 2. The five daughters of Zelophehad, discovering the defect in the order for the division of Canaan given in the last chapter, by which they were disinherited, sons only being named, (see Gen. xxxi, 14,) confident in the justice of their claim, with commendable enterprise determined to appeal to the highest human tribunal. Their appearance at the door of the tabernacle, before the supreme court of their nation, pleading the rights of their sex, presents a scene worthy the brush of the historical painter. It is the first woman's rights convention on record. Their success justifies the efforts of their successors in modern times to secure a removal of all disabilities which are oppressive to their sex, and illustrates the nobility of the law-making sex, who have but to be clearly shown the injustice of any of their statutes in order to be moved to a rectification of the wrong.

3. Not in the company . . . of Korah—This part of their plea implies that the treason of Korah attained the blood of the conspirators, and cut off their children from heirship. Died in his own sin—As other men died in the wilderness, in no special sin nor stroke of judgment, implicating and ruining others with himself.

4. The name of our father—Their father having died without male issue, and there being at that time no provision whereby female children could perpetuate his name, nor his name and property could be transmitted to the nearest male descendant, his name, with its family rights, would become blotted out. Give unto us . . . a possession—This was to be transmitted to a son bearing the name of his mother's father.

5. Moses brought their cause before the Lord—This shows the sense of equity which inhered in Moses, and his superiority to the prejudices of his age and nation. In this particular he foreshows the Prophet like unto him, Jesus Christ, who treated woman with the utmost respect, John iv, 6, note. This act of Moses also beautifully demonstrates that distrust of his own moral judgments which every good man feels in the presence of such an infallible authority as the word of God.

7. Speak right—The dictates of an unperverted conscience are always in harmony with the will of Jehovah. This case illustrates the importance of the advocacy of one's rights until they are recognised.

8-11. A statute of judgment—A statute or law, determining order in the succession of heirs to landed estates

**12** And the LORD said unto Moses, <sup>b</sup>Get thee up into this mount Abarim, and see the land which I have given unto the children of Israel. **13** And when thou hast seen it, thou also shalt be gathered unto thy people, as Aaron thy brother was gathered. **14** For ye <sup>a</sup>rebelled against my commandment in the

<sup>a</sup> Chap. 33. 47; Deut. 3. 27; 32. 49; 34. 1.—  
<sup>b</sup> Chap. 20. 24, 28; 31. 2; Deut. 10. 6.

where there were no sons; namely, daughters, father's brothers, paternal uncles, next of kin on the father's side. The heirship of the daughters was on the condition that they did not marry out of their own tribe, (chap. xxxvi, 6–12;) otherwise the patrimony was forfeited. The seed of each class "to the world's end" inherited to the exclusion of all others. According to Hebrew usage the widow was supported by the heirs till a dowry was granted her in the judgment hall. The daughters commonly received at marriage a tenth of the deceased father's goods or personal estate, each a tenth of what remained, thus:  $\frac{1}{10}$ ,  $\frac{9}{100}$ ,  $\frac{81}{1000}$ . The sons inherited the remainder.

#### MOSES FOREWARNED OF HIS DEATH, 12–14.

**12. Abarim** literally signifies the *farther parts*, or possibly the *fords* or *passages*, as the word is translated Jer. xxii, 20. It is a range of high lands on the east of the Jordan in Moab, facing Jericho, and forming the eastern wall of the Jordan valley. Its most prominent out-jutting or swell is Mount Nebo, head of the Pishgah. **See the land**—Moses earnestly begged to be permitted to enter into Canaan, but the word of Jehovah excluding both Aaron and Moses (chap. xx, 12) could not be broken. He received this decisive answer, "Let it suffice thee; speak no more unto me of this matter." Deut. iii, 26.

**13. Thou also shalt be gathered unto thy people**—The people of Moses were not the living generation, but the tenants of the grave. This announcement was made, "that he might go forward to his death with the fullest consciousness, and might set his house in order; that is to say, might finish as much as he could while still alive, and

desert of Zin, in the strife of the congregation, to sanctify me at the water before their eyes: that is the 'water of Meribah in Kadesh in the wilderness of Zin.

**15** And Moses spake unto the LORD, saying, **16** Let the LORD, <sup>m</sup>the God of the spirits of all flesh, set a man over

<sup>k</sup> Chap. 20. 12, 24; Deut. 1. 37; 32. 51; Psa. 106. 32.—<sup>l</sup> Exod. 17. 7.—<sup>m</sup> Chap. 16. 22; Heb. 12. 9.

provide as much as possible what would make up after his death for the absence of his own person, upon which the whole house of Israel was now so dependent." —*Baumgarten*. For the account of his death on the same summit, see Deut. xxxii, 48–52; xxxiv, 1–8.

**14. For ye rebelled**—In chap. xx, 12 (see note) the charge against Moses and Aaron is, "Ye believed me not." The passages are in perfect harmony, for unbelief is the root of all disobedience. See ἀπειθεῖα, translated by *unbelief* in Rom. xi, 30, 32; Heb. iv, 6, 11; and by *disobedience* in Eph. ii, 2; v, 6; Col. iii, 6. **Desert of Zin . . . Kadesh**—Chap. xx, 1, note.

#### JOSHUA PUBLICLY CONSECRATED AS THE SUCCESSOR OF MOSES, 15–23.

**16. The spirits of all flesh**—The distinction between mind and matter is here clearly taught by Moses. In answer to the objection that the Hebrew word *nach* signifies only *breath*, we quote the following from Sir W. Hamilton: "The term *soul*, (and what I say of the term *soul* is true of the term *spirit*), though in this country less employed than the term *mind*, may be regarded as another synonyme for the unknown basis of the mental phenomena. Like nearly all words significant of the internal world, there is here a metaphor borrowed from the external; and this is the case not merely in one, but, as far as we can trace the analogy, in all languages. You are aware that ψυχή, the Greek term for soul, comes from ψύχω, *I breathe* or *blow*, as πνεῦμα, in Greek, and *spiritus*, in Latin, from verbs of the same signification. In like manner, *anima* and *ánimus* are words which, though in Latin they have lost their primary signification, and are only known in their secondary or metaphor-

the congregation, **17** "Which may go out before them, and which may go in before them, and which may lead them out, and which may bring them in; that the congregation of the Lord be not <sup>o</sup> as sheep which have no shepherd.

**18** And the Lord said unto Moses, Take thee Joshua the son of Nun, a man

<sup>n</sup> Deut. 31. 2; 1 Sam. 8. 29; 18. 13; 2 Chron. 1. 10.—<sup>o</sup> 1 Kings 22. 17; Zech. 10. 2; Matt. 9. 36; Mark 6. 34.—<sup>p</sup> Gen. 41. 38; Judg. 3. 10; 11. 29; 1 Sam. 16. 13, 18.—<sup>q</sup> Deut. 34. 9.

ideal sense, yet in their original physical meaning are preserved in the Greek *ἀνεμος*, *wind* or *air*. The English *soul*, and the German *seele*, come from a Gothic root *saivala*, which signifies *to storm*. *Ghost*, the old English word for spirit in general, and so used in our English version of the Scriptures, is the same as the German *geist*, and is derived from *gas* or *gesch*, which signifies *air*. In like manner the two words in Hebrew for soul or spirit, *nephesh* and *ruach*, are derivatives of a root which means *to breathe*; and in Sanscrit the word *atma* (analogous to the Greek *ἀτμός*, *vapor* or *air*) signifies both *mind* and *wind* or *air*." Jehovah is here styled the God of all human spirits, to intimate his perfect acquaintance with the mental, moral, and spiritual characteristics of all men, and hence his ability to select the man who should succeed to the leadership of Israel, soon to be made vacant by the death of Moses.

**17. Go out . . . go in**—This describes conduct in every-day life. Josh. xiv, 11, note. **Lead . . . out, . . . bring . . . in**—Superintend the affairs of the nation. The imagery of the shepherd's life is in the mind of Moses. John x, 1-16, notes.

**18. Joshua**—Chap. xi, 28, note. **In whom is the spirit**—Not mere "insight and wisdom," (Knobel,) but the endowment of the divine Spirit requisite for the high office to which he was called. The difference between the operations of the Holy Spirit on the human soul before and after the day of Pentecost is a question of vital interest. (1.) In the Old Testament the agency of the Spirit in the *outward world* is recognised more fully than in the New Testament. Gen. i, 2;

"in whom *is* the spirit, and *lay* thine hand upon him; **19** And set him before Eleazar the priest, and before all the congregation; and *give* him a charge in their sight. **20** And *thou* shalt put *some* of thine honour upon him, that all the congregation of the children of Israel *'may* be obedient. **21** *And* he shall

<sup>r</sup> Deut. 31. 7.—<sup>s</sup> See chap. 11. 17, 28; 1 Sam. 10. 6, 9; 2 Kings 2. 15.—<sup>t</sup> Josh. 1. 16, 17.—<sup>u</sup> See Josh. 9. 14; Judg. 1. 1; 20. 18, 23, 26; 1 Sam. 23. 9; 30. 7.

ii, 7; Job xxvii, 3; xxxiii, 4. (2.) The fulness and *abiding* of the Spirit *in the soul of the believer*, sanctifying, assuring, and adorning it with the constellation of Christian graces, is peculiar to the New Testament, especially after the Pentecostal effusion. In this sense Dean Alford insists that the office and work of the Paraclete is **TOTALLY DISTINCT** from his operations under the Old Testament dispensation, which were outward rather than inward: such as bestowing skill upon Bezaleel, (Exod. xxxi. 3,) strength upon Samson, (Judg. xiv, 6,) and prophecy and kingcraft upon Saul, (1 Sam. x, 6,) and, in general, intellectual and physical excellencies rather than gracious dispositions and spiritual perceptions and joys. Comp. Deut. xxxiv, 9; Dan. vi, 3; and Rom. v, 5; xiv, 17; Gal. v, 22. **Lay thine hand upon him**—The imposition of hands is a natural form by which benediction has been expressed in all ages and nations. It is an act of a superior in age or office toward an inferior, and by its very form it appears to bestow some good gift, or to manifest a desire for its bestowal, (Gen. xlviii, 14,) or to cure some disease. 2 Kings v, 11; Matt. xix, 13. For its sacrificial meaning see Lev. i, 4, note.

**19. Eleazar the priest**—The high priest. In the Pentateuch the definite article *the* sufficiently designated the high priest, except in chap. xxxv, 25, and Lev. xxi, 10, where the adjective *gadol*, *great*, is used. **Give him a charge**—Literally, *command* or *instruct* him in regard to this high office in the **sight** of the congregation.

**20, 21. Put some . . . honour upon him**—"The eminence and authority of Moses were not to be entirely transferred to Joshua, for they were bound

stand before Eleazar the priest, who shall ask *counsel* for him <sup>v</sup> after the judgment of Urim before the Lord: "at his word shall they go out, and at his word they shall come in, *both* he, and all the children of Israel with him, even all the congregation. **22** And Moses did as the Lord commanded him: and he took Joshua, and set him before Eleazar the priest, and before all the congregation: **23** And he laid his hands upon him,

<sup>v</sup> Exod. 23. 30.—<sup>w</sup> Josh. 9. 14; 1 Sam. 22. 10, 13, 15.—<sup>x</sup> Deut. 3. 2<sup>x</sup>; 31. 7.

up with his own person alone, (chap. xii, 6-8,) but only so much of it as he needed for the discharge of the duties of his office. Joshua was to be neither the lawgiver nor the absolute governor of Israel, but to be placed under the judgment of Urim with which Eleazar was intrusted so far as the supreme decision of the affairs of Israel was concerned."—*Keil and Delitzsch*. **Who shall ask**—Eleazar shall ask God for Joshua. But the Septuagint reads "and they shall ask him," that is, Joshua and the princes shall ask Eleazar, "the judgment of manifestations." **Of Urim**—Abridged from Urim and Thummim. See Lev. viii, 8, and Josh. i, 1, notes. **At his word**—Grammatically, either the Lord's or Eleazar's; probably the latter, by virtue of the oracle placed in his keeping. Ordinarily, the priest's mouth and Jehovah's. See 1 Sam. xxiii, 9-12. It is a rule among Hebrew doctors *not to ask counsel by the priest who speaketh not by the Holy Spirit and the divine majesty residing in him*.

**22. All the congregation**—The assembled heads of the people or college of elders, in distinction from "all the children of Israel."

## CHAPTER XXVIII.

THE LAWS OF THE DAILY WORSHIP AND THE ANNUAL FEASTS RESTATED AND CODIFIED. CHAPS. XXVIII, XXIX.

Israel was soon to enter the promised land and to have a stationary tabernacle, and for the first time ample facilities for the daily and festal offerings in perfect conformity to the statutes. "It was very fitting that this law should be issued a short time before the advance

<sup>a</sup> and gave him a charge, as the Lord commanded by the hand of Moses.

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AND the Lord spake unto Moses, saying, **2** Command the children of Israel, and say unto them, My offering, *and* <sup>a</sup> my bread for my sacrifices made by fire, *for* <sup>1a</sup> a sweet savour unto me, shall ye observe to offer unto me in their due season. **3** And thou shalt say

<sup>a</sup> Lev. 3. 11; 21. 6, 8; Mal. 1. 7, 12.—1 Heb. *a savour of my rest*.

into Canaan; for it was there first that the Israelites were in a position to carry out the sacrificial worship in its full extent, and to observe all the sacrificial and festal laws."—*Knobel*. In addition to a conspectus, or condensed view of the national sacrifices, the fact is here brought out that the daily sacrifice was not to be omitted when the general and special sacrifices occurred, but the latter were to accompany the former, and rest upon them as their basis. Thus daily worship is especially honoured, being made fundamental to all extraordinary acts of religious service. "In the daily burnt offering the congregation of Israel was to sanctify its life, body, soul, and spirit to the Lord its God; and on the Lord's feast days it was to give expression to this sanctification in an intensified form."—*Keil and Delitzsch*. All the feasts formed a series of concentric circles, of which the sabbath was the centre. From this point, proceeding outward, we find the feast of weeks, months, years, and periods of years arranged according to the number seven. The yearly feasts were seven, two of which lasted seven days. The days of sabbatical rest and holy meeting in all the feasts were seven, the symbol of perfection. Lev. iv, 6, note.

SACRIFICES REQUIRED BY JEHOVAH, 1, 2.

**2. My offering**—*Korban*. Lev. i, 2, note. **My bread**—Lev. iii, 11, note. **By fire** . . . *sweet savour*—Lev. i, 9, note. **Due season**—The festal times of Jehovah, (Lev. xxiii, 2,) appointed by him as days or times which were to be sanctified to his service, include the sabbath, new moon, the yearly feasts, and the daily sacrifices.



unto them, <sup>b</sup> This is the offering made by fire which ye shall offer unto the LORD; two lambs of the first year without spot <sup>2</sup> day by day, for a continual burnt offering. **4** The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer <sup>3</sup> at even; **5** And <sup>a</sup> a tenth part of an ephah of flour for a <sup>d</sup> meat offering, mingled with the fourth part of a <sup>e</sup> hin of beaten oil. **6** It is <sup>a</sup> a continual burnt offering, which was ordained in mount Sinai for a sweet savour, a sacrifice made by fire unto the LORD. **7** And the drink offering thereof shall be the fourth part of a hin for the one

lamb: <sup>a</sup> in the holy place shalt thou cause the strong wine to be poured unto the LORD for a drink offering. **8** And the other lamb shalt thou offer at even: as the meat offering of the morning, and as the drink offering thereof, thou shalt offer <sup>it</sup>, a sacrifice made by fire, of a sweet savour unto the LORD.

**9** And on the sabbath day two lambs of the first year without spot, and two tenth deals of flour for a meat offering, mingled with oil, and the drink offering thereof: **10** This is <sup>h</sup> the burnt offering of every sabbath, beside the continual burnt offering, and his drink offering.

<sup>b</sup> Exod. 29. 38.—<sup>2</sup> Heb. *in a day*.—<sup>3</sup> Heb. *between the two evenings*, Exod. 12. 6.—<sup>c</sup> Exod. 16. 36; chap. 15. 4.

<sup>d</sup> Lev. 2. 1.—<sup>e</sup> Exod. 29. 40.—<sup>f</sup> Exod. 29. 42; see Amos 5. 25.—<sup>g</sup> Exod. 29. 42.—<sup>h</sup> Ezek. 46. 4.

### THE DAILY BURNT OFFERING, 3-8.

This had already been instituted at Sinai, (Exod. xxix, 38-42,) but it could not be performed amid the wilderness wanderings.

**3. Without spot**—*Perfect and unblemished*. This did not include spots or various colours in the wool or skin. The Mishna describes fifty blemishes: five in the ear, three in the eyelid, eight in the eye, three in the nose, six in the mouth, twelve in the genitals, six in the feet, four in any place of the body—as scabs and wens—and three besides over all the body—as trembling with old age, sickness, or foul with excrements. It was unlawful to offer a lamb less than eight days old, a hybrid, a monstrosity, if it had killed a man, or were the price of a dog or a harlot, or had been dedicated to idolatry, or was an hour over a year old when the law required it to be **of the first year**. **Day by day**—The daily burnt offering was a perpetually repeated demonstration of the duty of consecrating body, soul, and spirit to God. It was a reiterated object-lesson, teaching the human side of entire sanctification, entire self-surrender to Jehovah. Lev. i, 3, note. **A continual burnt offering**—That the whole daily life of Israel might be consecrated unto the Lord it was to be offered every morning and evening, for all future time, at the door of the tabernacle, where Jehovah met his people and communed with them. The daily sacrifice ceased at the destruction of Jerusalem. It will not be renewed until the Jews regain possession of Mount Moriah,

the last place chosen by the Lord for offering sacrifices. Lev. xvii, 2-5, notes; comp. Deut. xii, 11-14, and 1 Kings viii, 29.

**5. A tenth part of an ephah**—Lev. xxiii, 13, note. **Flour**—Lev. ii, 1, note. **A hin**—Lev. xxiii, 13. **Beaten oil**—The olive berries were beaten in a mortar. The best oil was thus made in November or December. When the berry was softer it yielded, by pressing, a larger quantity of inferior oil.

**7. The drink offering**—Lev. xxiii, 13, note. **In the holy place**—Not in the priests' apartment, the so called holy place, but, as Josephus says, "about the altar." **Strong wine**—Hebrew, *shecar*, does not here mean intoxicating drink, but strong drink in distinction from water. Lev. x, 9, note.

### THE SABBATH OFFERING, 9, 10.

**9. Sabbath day**—Greck, in the plural, *the day of sabbaths*. Thus the New Testament, Luke iv, 16; Acts xiii, 14; xvi, 13. **Two lambs**—In addition to the regular daily sacrifice. The Sabbath was instituted in memory of the creation, (Exod. xx, 11,) of the exode from Egypt, (Deut. v, 15,) as a sign of Israel's consecration to the Lord, (Ezek. xx, 12,) and as an emblem of soul-rest in Christ here, and of heavenly rest hereafter. Heb. iv, 3, 9. Ezekiel, predicting that service under the Gospel, glad and free in the fulness of the Spirit, says that in the sabbath day the prince shall offer six perfect lambs. Ezek. xlvi, 4, 5. **Tenth deals**—Lev. xxiii, 13, note. **Meat offering**—Lev. ii, notes.

**11** And <sup>1</sup>in the beginnings of your months ye shall offer a burnt offering unto the Lord; two young bullocks, and one ram, seven lambs of the first year without spot; **12** And <sup>2</sup>three tenth deals of flour for a meat offering, mingled with oil, for one bullock; and two tenth deals of flour for a meat offering, mingled with oil, for one ram; **13** And a several tenth deal of flour mingled with oil for a meat offering unto one lamb; for a burnt offering of a sweet savour, a sacrifice made by fire unto the Lord. **14** And their drink offerings shall be half a hin of wine unto a bullock, and the third part of a hin unto a ram, and a fourth part of a hin unto a lamb: this is the burnt offering of every month throughout the months of the year. **15** And <sup>1</sup>one kid of the goats for a sin offering unto the Lord shall be offered, beside the continual burnt offering, and his drink offering. **16** <sup>m</sup>And in the fourteenth day of the first month is the passover of the Lord. **17** <sup>n</sup>And

in the fifteenth day of this month is the feast: seven days shall unleavened bread be eaten. **18** In the <sup>o</sup>first day shall be a holy convocation; ye shall do no manner of servile work therein: **19** But ye shall offer a sacrifice made by fire for a burnt offering unto the Lord; two young bullocks, and one ram, and seven lambs of the first year: <sup>p</sup>they shall be unto you without blemish. **20** And their meat offering shall be of flour mingled with oil: three tenth deals shall ye offer for a bullock, and two tenth deals for a ram; **21** A several tenth deal shalt thou offer for every lamb, throughout the seven lambs: **22** And <sup>q</sup>one goat for a sin offering, to make an atonement for you. **23** Ye shall offer these beside the burnt offering in the morning, which is for a continual burnt offering. **24** After this manner ye shall offer daily, throughout the seven days, the meat of the sacrifice made by fire, of a sweet savour unto the Lord: it shall be offered beside the continual burnt offer-

<sup>1</sup> Chap. 10. 10; 1 Sam. 20. 5; 1 Chron. 23. 31; 2 Chron. 2. 4; Ezra 3. 5; Neh. 10. 33; Isa. 1. 13, 14; Ezek. 45. 17; 46. 6; Hos. 2. 11; Col. 2. 16.—<sup>2</sup> Chap. 15. 4-12.—<sup>3</sup> Verse 22; chap. 15. 24.

<sup>m</sup> Exod. 12. 6, 18; Lev. 23. 5; chap. 9. 2; Deut. 16. 1; Ezek. 45. 21.—<sup>n</sup> Lev. 23. 6.—<sup>o</sup> Exod. 12. 16; Lev. 23. 7.—<sup>p</sup> Verse 31; Lev. 22. 20; chap. 29. 8; Deut. 15. 21.—<sup>q</sup> Verse 15.

#### LAW OF OFFERINGS AT THE NEW MOONS, 11-15.

**11. Beginnings of . . . months**—The months began with the new moon at the signal of the silver trumpet in the sanctuary. Num. x, 10, note; 2 Chron. ii, 4. Then Israel gathered to the prophets, or other teachers, to hear the word of God, (2 Kings iv, 23,) and kept a religious feast, abstaining from business. 1 Sam. xx, 5, 6; Amos viii, 5. This was "a shadow of Christ." Col. ii, 16, 17. This accords with Isaiah lxvi, 23. The Hebrews say, "As the beginning of the months are sanctified and renewed in this world, so shall Israel be sanctified and renewed in time to come." **Two young bullocks**—A more costly sacrifice than that on the sabbath. Lev. iv, Concluding Note, (4.) It was an additional offering to the daily sacrifice. All the animals in this verse were for a burnt offering.

**12. Mingled with oil**—Lev. ii, 1, note; for the amount see verse 5, note.

**13. A several tenth deal**—A tenth of an ephah for each lamb.

**14. A hin of wine**—Lev. xxiii, 13, note.

**15. A sin offering**—For an atone-

ment for them, verse 22. See Lev. iv, notes. The Hebrews say that this sin-offering was eaten. Lev. iv, 26, 30.

#### LAW OF OFFERINGS AT THE PASSOVER, 16-25.

**16. The first month**—The passover month, answering in part to our March. Lev. xxiii, 5, note.

**17. The feast**—Of unleavened cakes, (Lev. xxiii, 6, note,) prefiguring sincerity and truth, as the passover lamb typified Christ. 1 Cor. v, 7, 8; John i, 29, note.

**18. A holy convocation**—Lev. xxiii, 2. **No . . . servile work**—Lev. xxiii, 7, note.

**19-21. Ye shall offer**—The same sacrifices, meat and drink offerings, as were required at the new moons. Ezekiel (xlv, 22-24) predicts a change in these.

**22. A sin offering**—The rabbins say that it was eaten on the second day of the passover, the sixteenth of Nisan.

**23. Beside the burnt offering**—The daily sacrifice, verse 3, note. In addition there was a lamb for a burnt offering accompanied by the wave sheaf. Lev. xxiii, 12, note.

ing, and his drink offering. **25** And <sup>7</sup>on the seventh day ye shall have a holy convocation; ye shall do no servile work.

**26** Also <sup>8</sup>in the day of the firstfruits, when ye bring a new meat offering unto the LORD, after your weeks *be out*, ye shall have a holy convocation; ye shall do no servile work: **27** But ye shall offer the burnt offering for a sweet savour unto the LORD; <sup>9</sup>two young bullocks, one ram, seven lambs of the first year; **28** And their meat offering of flour mingled with oil, three tenth deals unto one bullock, two tenth deals unto one ram, **29** A several tenth deal unto one lamb, throughout the seven lambs; **30** And one kid of the goats, to make an atonement for you. **31** Ye shall offer *them* beside the continual burnt offering, and his meat offering, (<sup>10</sup>they shall be unto you without blemish,) and their drink offerings.

<sup>7</sup> Exodus 12. 16; 13. 6; Leviticus 23. 8.—<sup>8</sup> Exodus 23. 16; 34. 22; Leviticus 23. 10, 15; Deuteronomy 16. 10; Acts 2. 1.

**25. The seventh day**—Lev. xxiii, 8, note. It is called in Exod. xiii, 6, a feast to Jehovah.

**OFFERINGS AT THE FEAST OF FIRSTFRUITS, 26-31.**

**26. Firstfruits**—Called the feast of harvest, Exod. xxiii, 16; of weeks, Exod. xxxiv, 22; and day of Pentecost, Acts ii, 1. See Lev. xxiii, 15-21, notes. **A new meat offering**—New in respect to the former offered at the passover. Lev. xxiii, 16, note. **After your weeks**—Fifty days after the passover.

**27-31. Two . . . bullocks**—These, the ram, and seven lambs were in addition to the one bullock, two rams, and seven lambs offered with the firstfruits, (Lev. xxiii, 18, note,) and besides the daily sacrifice or **continual burnt offering**. The parenthesis in verse 31 seems to apply to the **meat offering**, which was to be **without blemish**, or perfect. **Drink offerings**—That is, "strong wine, (verse 7,) not dead, sour, mixed with dregs or lees, or otherwise corrupted."—*Ainsworth*.

## CHAPTER XXIX.

**RESTATEMENT OF THE FEAST STATUTES.**

The subject being the same in this chapter as in the preceding one, there

## CHAPTER XXIX.

**AND** in the seventh month, on the first day of the month, ye shall have a holy convocation; ye shall do no servile work: <sup>1</sup>it is a day of blowing the trumpets unto you. **2** And ye shall offer a burnt offering for a sweet savour unto the LORD; one young bullock, one ram, and seven lambs of the first year without blemish: **3** And their meat offering *shall be of flour mingled with oil*, three tenth deals for a bullock, and two tenth deals for a ram, **4** And one tenth deal for one lamb, throughout the seven lambs: **5** And one kid of the goats for a sin offering, to make an atonement for you: <sup>2</sup> Beside <sup>3</sup>the burnt offering of the month, and his meat offering, and <sup>4</sup>the daily burnt offering, and his meat offering, and their drink offerings, <sup>5</sup>according unto their manner, for a sweet savour, a sacrifice made by fire unto the LORD.

<sup>1</sup> See Leviticus 23. 18, 19.—<sup>2</sup> Verse 19.—<sup>3</sup> Leviticus 23. 24.—<sup>4</sup> Chap. 28. 11.—<sup>5</sup> Chap. 28. 3.—<sup>6</sup> Chap. 13. 11, 12.

is no reason for its separation from the last chapter. The offerings described are those pertaining to the feast of trumpets, the day of atonement, and the feast of tabernacles.

**THE OFFERINGS AT THE FEAST OF TRUMPETS, 1-6.**

**1-6. Seventh month**—Ethaniam, (1 Kings viii, 2,) Tisri—our September. It was *the going out* or *revolution*, the end and beginning of the civil and jubilee year. Exod. xxiii, 16; xxiv, 22; Lev. xxv, 9, 10, notes. But to signalize the exode, Abib or March was reckoned the first month of the ecclesiastical or ritual year, and Tisri became the seventh month of the same calendar. The feasts were reckoned according to this new calendar. Exod. xii, 2; Lev. xxiii, 24, notes. **Blowing the trumpets**—For their form and the design of the signal see Lev. xxiii, 23-25, notes. Three sets of offerings were made on this day: (1) the daily or continual; (2) the ordinary monthly; and (3) the special seventh month sacrifices, making in all twenty-three victims; and, if this day was the sabbath, two lambs were added. Lev. xxiii, 25, note; chap. xxviii, 9, 10. **Their manner**—Prescribed order. See Introduction to Leviticus, (5.)

**7** And <sup>a</sup>ye shall have on the tenth day of this seventh month a holy convocation; and ye shall <sup>a</sup>afflict your souls: ye shall not do any work *therein*:

**8** But ye shall offer a burnt offering unto the Lord *for* a sweet savour; one young bullock, one ram, *and* seven lambs of the first year; <sup>a</sup>they shall be unto you without blemish. <sup>a</sup>And their meat offering *shall be of* flour mingled with oil, three tenth deals to a bullock, *and* two tenth deals to one ram, **10** A several tenth deal for one lamb, throughout the seven lambs: **11** One kid of the goats *for* a sin offering; beside <sup>a</sup>the sin offering of atonement, and the continual burnt offering, and the meat offering of it, and their drink offerings.

**12** And <sup>a</sup>on the fifteenth day of the seventh month ye shall have a holy convocation; ye shall do no servile work, and ye shall keep a feast unto the Lord seven days: **13** And <sup>a</sup>ye shall offer a burnt offering, a sacrifice made by fire, of a sweet savour unto the Lord; thirteen young bullocks, two rams, *and* fourteen lambs of the first year; they shall be without blemish: **14** And their meat offering *shall be of* flour mingled with oil, three tenth deals unto every bullock of the thirteen bullocks, two tenth deals to each ram of the two rams, **15** And a several tenth deal to each lamb of the fourteen lambs: **16** And one kid of the goats *for* a sin offering; beside the continual burnt offering, his meat offering, and his drink offering.

**17** And on the second day *ye shall offer* twelve young bullocks, two rams, fourteen lambs of the first year without spot: **18** And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *shall be according to* their number, <sup>a</sup>after the man-

ner: **19** And one kid of the goats *for* a sin offering; beside the continual burnt offering, and the meat offering thereof, and their drink offerings.

**20** And on the third day eleven bullocks, two rams, fourteen lambs of the first year without blemish: **21** And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *shall be according to* their number, <sup>a</sup>after the manner: **22** And one goat *for* a sin offering; beside the continual burnt offering, and his meat offering, and his drink offering.

**23** And on the fourth day ten bullocks, two rams, *and* fourteen lambs of the first year without blemish: **24** Their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *shall be according to* their number, after the manner: **25** And one kid of the goats *for* a sin offering; beside the continual burnt offering, his meat offering, and his drink offering.

**26** And on the fifth day nine bullocks, two rams, *and* fourteen lambs of the first year without spot: **27** And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *shall be according to* their number, after the manner: **28** And one goat *for* a sin offering; beside the continual burnt offering, and his meat offering, and his drink offering.

**29** And on the sixth day eight bullocks, two rams, *and* fourteen lambs of the first year without blemish: **30** And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *shall be according to* their number, after the manner: **31** And one goat *for* a sin offering; beside the continual burnt offering, his meat offering, and his drink offering.

<sup>e</sup> Lev. 16, 29; 23, 27. — <sup>f</sup> Psa. 35, 13; Isa. 58, 5. — <sup>g</sup> Chap. 28, 19. — <sup>h</sup> Lev. 16, 3, 5. — <sup>i</sup> Lev. 23,

34; Deut. 16, 13; Ezek. 45, 25. — <sup>k</sup> Ezra 3, 4. — <sup>l</sup> Vers. 4, 9, 10; chap. 15, 12; 28, 7, 14. — <sup>m</sup> Ver. 18.

#### OFFERINGS ON THE DAY OF ATONEMENT, 7-11.

**7-11.** On this day the sacrifices were the same as on the day of new moon of the seventh month, in addition to the sin offering peculiar to the *yom kippur*, the day of atonement, which is minutely described in Lev. xvi and xxiii, 26-32, notes. This atonement was a lively figure of reconciliation to God by the death of Christ. **Ye shall afflict your souls**—This betokens repentance and humiliation for sins, and prefigures our fellowship in the afflictions of Christ. Rom. vi, 3, 4, 6.

#### THE FEAST OF TABERNACLES—SACRIFICES, 12-40.

The cycle of Jewish feasts culminated in this, the grandest and most joyful of all. While the number of lambs and rams was double the number offered at the passover and feast of Pentecost, the number of oxen was fivefold; for, instead of fourteen, there were seventy offered during the week, so distributed that there were thirteen offered on the first day, twelve on the second, and so on, till there were only seven, the sacred number, on the seventh day.



**32** And on the seventh day seven bullocks, two rams, and fourteen lambs of the first year without blemish: **33** And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner: **34** And one goat for a sin offering; beside the continual burnt offering, his meat offering, and his drink offering.

**35** On the eighth day ye shall have a solemn assembly: ye shall do no servile work therein: **36** But ye shall offer a burnt offering, a sacrifice made by fire, of a sweet savour unto the LORD: one bullock, one ram, seven lambs of

the first year without blemish: **37** Their meat offering and their drink offerings for the bullock, for the ram, and for the lambs, *shall be* according to their number, after the manner: **38** And one goat for a sin offering; beside the continual burnt offering, and his meat offering, and his drink offering. **39** These things ye shall do unto the LORD in your set feasts, beside your vows, and your freewill offerings, for your burnt offerings, and for your meat offerings, and for your drink offerings, and for your peace offerings. **40** And Moses told the children of Israel according to all that the LORD commanded Moses.

*n* Leviticus 23. 36.—1 Or. *offer*.—*o* Leviticus 23. 2; 1 Chronicles 23. 31; 2 Chronicles 31. 3;

Ezra 3. 5; Nehemiah 10. 33; Isaiah 1. 14.—*p* Leviticus 7. 11, 16; :2. 21, 23.

This multiplication of sacrifices was adapted to the rich harvest of splendid and costly fruits which they had just gathered: it constituted a suitable expression of the nation's gratitude to Jehovah, the bountiful Giver. The burnt offerings, symbols of the people's blessedness, all rested on the basis of the sin offering, prefiguring that all acceptable praise must rest upon the great sin offering, Jesus Christ. Eph. v, 20; Heb. xiii, 5.

**35. The eighth day**—This in later times was called the great day of the feast, (John vii, 37,) but it belonged to it only as the sabbath rest and holy meeting of the seventh day were transferred to it. In point of sacrifice it was like the first and the tenth day of the seventh month. Lev. xxiii, 36, note. In Lev. xxiii, 36, a Hebrew word of doubtful meaning is added, which in the margin of the Revision is rendered "a closing festival," inasmuch as it closed not only that particular feast, but the whole series for the year. The joy attending the celebration of this feast is indicated in Psa. xlii, 4, and Isa. xxx, 29. It was the occasion of prophetic addresses also; Hag. ii, 1, and Isa. xxix and xxxii, 9, to the end. The most significant of all allusions to this feast is that in Isa. xii, 3, which points to the typical meaning of the daily ceremony of pouring on the altar water drawn from the pool of Siloam. This custom is enforced by our Lord in John vii, 37–39. For the great future feast of tabernacles see Rev. vii, 9.

**39. Beside your vows**—The sacrifices in this chapter and the last were **set feasts** for the entire nation, and were exclusive of the countless individual and family offerings. For burnt offerings and peace offerings vowed, see chap. xv, 3, 8; Lev. xxii, 18, 21, notes. Verse 40 shows that this whole system of sacrifices rests on the basis of divine authority.

#### CONCLUDING NOTES.

(1.) "We notice the connexion of the three great feasts—the passover, the feast of weeks, and that of tabernacles—agriculturally (and, in that respect, socially) as those at the beginning of the barley harvest, of the wheat harvest, and at the completion of all—marking, at the same time, that the agricultural character of all the great festivals points to a primitive condition of the nation very different from the complicated relations of later times. The same connexion appears from the historical point of view; the passover pointing to the exodus, the feast of weeks to the legislation at Sinai, and the feast of tabernacles to the wanderings and the rest of Israel. Lastly, typically: The passover had its reality in the death of our Lord; the feast of weeks in Pentecost; and that of tabernacles in the final ingathering of all nations—the great harvest feast of the Church. In truth, the feast of tabernacles is the only unfulfilled type of the Old Testament, although each missionary festival may be described as a commemoration of it."—*Edersheim*.

## CHAPTER XXX.

**A**ND Moses spake unto <sup>a</sup>the heads of the tribes concerning the children of Israel, saying, This *is* the thing which the LORD hath commanded. **2** <sup>b</sup>If a man vow a vow unto the LORD, or <sup>c</sup>swear

<sup>a</sup> Chap. i. 4, 16; 7. 2.—<sup>b</sup> Lev. 27. 2; Deut. 23. 21; Judg. 11. 30, 35; Eccl. 5. 4.—<sup>c</sup> Lev. 5. 4; Matt. 11. 9; Acts 23. 14.

(2.) From an inspection of these two chapters it will be found that the number of annual victims offered by Israel, aside from countless multitudes of individual offerings, was as follows: Lambs, 1,101; bullocks, 132; rams, 72; kids, 21; goats, 15; total, 1,341. We have no data by which to estimate the number of private sacrifices. When Cestius, the Roman general, at one of the passover feasts, asked the priests how many persons had come to Jerusalem at their annual festivals, they multiplied the number of paschal lambs by ten, and replied 2,565,000. Hence there were 256,500 paschal lambs.

## CHAPTER XXX.

## THE OBLIGATION OF VOWS.

The objects of vows, the rules respecting them, and the mode of their discharge have already been stated in Lev. xxvii. This chapter specializes their force and renunciations. Since vows chiefly relate to sacrifices they are in place when they are associated with the general rules of sacrifice.

**1. Heads of the tribes**—Directions concerning vows were addressed, not to individuals but to the heads of the tribes, because family rights were involved as well as the interests of the individual. In the last two chapters were laws for required duties, but in this are statutes concerning voluntary acts which individuals, having freely vowed, were bound to perform. The purpose of these statutes was to prevent the making of rash vows, to annul such as were improper, and to sanction the performance of such as were advisedly made.

## THE SACREDNESS OF VOWS, 1, 2.

**2. A vow** is a religious promise unto the Lord. For the different kinds see Lev. xxvii, introductory note.

an oath to bind his soul with a bond; he shall not <sup>1</sup>break his word, he shall <sup>2</sup>do according to all that proceedeth out of his mouth. **3** If a woman also vow a vow unto the LORD, and bind *herself* by a bond, *being* in her father's house in

<sup>1</sup> Heb. *profane*, Psalmi 55. 20.—<sup>2</sup> Job 22. 27; Psalmi 22. 25; 50. 14; 66. 13, 14; 116. 14, 18; Nahum i. 15.

Alms promised to the poor were also, by the interpretation of the rabbins, comprehended under vows, on the principle that the poor stand in place of the Lord. Prov. xix, 17; Matt. xxv, 40; xxvi, 11. **To bind his soul with a bond**—Literally, *bind his soul to abstain*, that is, not to do a thing. The Nazarite's vow is indicated by another word—*neder*. Chap. vi, 2, note. In what the abstaining consisted is not explained, because it was well understood from traditional customs; in all probability it chiefly consisted in refraining from food and other lawful things. Acts xxiii, 12. **He shall not break his word**—*Profane* his word. Slackness or needless delay was also prohibited. Deut. xxiii, 21. The time and place of paying vowed sacrifices was at the great feasts, before the Lord at the door of the tabernacle. Lev. i, 3; Deut. xii, 5-7, and xvi, 16, 17. Impossible vows are to be repented of, and wicked vows are to be broken. Acts xxiii, 21.

## THE MAID'S VOW, 3-5.

**3. If a woman vow**—Both Judaism and Christianity recognise the religious nature and rights of woman, in marked contrast to the denial of those rights by paganism. Even girls in their minority are here recognised as capable of assuming religious obligations. **In her youth**—Not in her childhood. The Hebrew canons thus define youth: "A young man, the son of twelve years and one day, and a young woman, the daughter of eleven years and one day, who vow either vows of abstinence or of consecration, they examine and question. If they know to whose name they have vowed, then their vows are established; but if they know not, then there is nothing in their vows or words." This examination they are subject to during

her youth; **4** And her father hear her vow, and her bond wherewith she hath bound her soul, and her father shall hold his peace at her; then all her vows shall stand, and every bond wherewith she hath bound her soul shall stand. **5** But if her father disallow her in the day that he heareth, not any of her vows, or of her bonds wherewith she hath bound her soul, shall stand; and the Lord shall forgive her, because her father disallowed her. **6** And if she had at all a husband, when <sup>2</sup> she vowed, or uttered aught out of her lips, wherewith she bound her soul; **7** And her husband heard *it*, and held his peace at her in the day that he heard *it*: then her vows shall stand, and her bonds wherewith she bound her soul shall stand. **8** But if her husband <sup>e</sup> disallowed her on the day that he heard *it*, then he shall make her vow which she vowed, and that which she uttered

with her lips, wherewith she bound her soul, of none effect; and the Lord shall forgive her. **9** But every vow of a widow, and of her that is divorced, wherewith they have bound their souls, shall stand against her. **10** And if she vowed in her husband's house, or bound her soul by a bond with an oath; **11** And her husband heard *it*, and held his peace at her, and disallowed her not: then all her vows shall stand, and every bond wherewith she bound her soul shall stand. **12** But if her husband hath utterly made them void on the day he heard *them*; then whatsoever proceeded out of her lips concerning her vows, or concerning the bond of her soul, shall not stand: her husband hath made them void; and the Lord shall forgive her. **13** Every vow, and every binding oath to afflict the soul, her husband may establish it, or her husband may make it

<sup>2</sup> Heb. *her vows were upon her*, Psa. 56. 12.

<sup>e</sup> Gen. 3. 16.

one year: afterward their vows are binding without examination, except that the daughter's may be annulled by the father in accordance with the law.

**4. Her father . . . hold his peace**—Keep silent and interpose no objection. The principle involved is, that the father and the daughter are one in responsibility, and the undisclaimed vow of the daughter becomes positively obligatory upon the daughter, and permissively obligatory upon the father. The absence of a similar law respecting the son in his minority, together with the following statute placing the wife's vow under the arbitration of her husband, marks an imperfect stage of religious freedom which culminated in the perfect emancipation of woman by Christ. Gal. iii, 28.

#### THE BETROTHED WIFE'S Vow, 6-8.

Here the affianced husband seems to sustain to the wife the same relation, in the matter of vows, as the father does to the daughter.

**6. If she had at all a husband**—The words "at all" are a poor translation of the Hebrew idiom for becoming a wife by betrothal while still in her father's house for ten months or a year longer. During this period the control of her vows is no longer in her father's power, but in her husband's, and her

unfaithfulness in this pre-nuptial period was, like adultery, punishable with death. Whether the vow was made before or after the betrothal it was under the control of her husband, and it might be disallowed by him as soon as he heard of it, either before or after marriage. Yet the Hebrew doctors say that the period of betrothal is under the joint control of the father and the affianced husband.

#### THE VOW OF THE WIDOW AND OF THE DIVORCED WIFE, 9.

Such a vow must be paid, because both the widow and the divorced wife are free from the law of the husband and the father also. According to the rabbins, marriage to a second husband before the vow is performed has no effect upon the vow. It is not in his power to make it void.

#### THE VOW OF THE WIFE, 10-16.

In this case the silence of the husband cognizant of the vow gives consent, but his immediate protest annuls the obligation.

**13. To afflict the soul**—This was usually done by fasting. Lev. xvi, 29, note. The Jewish teachers infer from this verse, that although the father may annul all the vows of his daughter, yet the husband only has authority over his wife's vow to afflict her soul.

void. **14** But if her husband altogether hold his peace at her from day to day; then he establisheth all her vows, or all her bonds, which *are* upon her: he confirmeth them, because he held his peace at her in the day that he heard *them*.

**15** But if he shall any ways make them void after that he hath heard *them*; then he shall bear her iniquity. **16** These *are* the statutes, which the Lord commanded Moses, between a man and his wife, between the father and his daughter, *being yet* in her youth in her father's house.

#### CHAPTER XXXI.

**A**ND the Lord spake unto Moses, saying, **2** <sup>a</sup> *Avenge the children*

<sup>a</sup> Chapter 25. 17.—<sup>b</sup> Chapter 27. 13; Deuteronomy 10. 6.

**14. From day to day**—His power to make void his wife's vow expired after the day that he heard it. Verse 8.

**15. He shall bear her iniquity**—The punishment for the broken vow of his wife. A sin offering must be presented by him to expiate her sin. Lev. v, 4–13, notes. If this is omitted he must bear the penalty. Lev. v, 1, note. "From which we learn," says Jarchi, "that he who is the cause of offence unto his neighbour shall come in his stead unto all punishments."

#### CHAPTER XXXI.

##### THE CONQUEST OF EASTERN PALESTINE.

The sentence of Midian, pronounced in chap. xxv, 17, and suspended during the census requisite for the more perfect military organization of Israel, is now to be rigorously executed. This war, short, sharp, and decisive, was proclaimed by Moses as his last administrative act before his rehearsal of the law and his death as recorded in the Book of Deuteronomy. The war resulted in the conquest of the promised land east of the Jordan.

MIDIAN CONQUERED AND BALAAM SLAIN,  
1–12.

**2. Avenge the children of Israel**—This is stronger than an ordinary declaration of war. It is the execution of the righteous sentence of Jehovah. Midian had deliberately plotted the

of Israel of the Midianites: afterward shalt thou <sup>b</sup> be gathered unto thy people.

**3** And Moses spake unto the people, saying, Arm some of yourselves unto the war, and let them go against the Midianites, and avenge the Lord of Midian. **4** <sup>1</sup> Of every tribe a thousand, throughout all the tribes of Israel, shall ye send to the war. **5** So there were delivered out of the thousands of Israel, a thousand of *every* tribe, twelve thousand armed for war. **6** And Moses sent them to the war, a thousand of *every* tribe, them and Phinehas the son of Eleazar the priest, to the war, with the holy instruments, and <sup>c</sup> the trumpets to blow in his hand.

<sup>1</sup> Heb. *A thousand of a tribe, a thousand of a tribe*.—<sup>c</sup> Chap. 10. 9.

moral and national ruin of Israel, clearly demonstrated to be the people of God by the favours shown them. The means employed by the Midianites to compass the downfall of Israel reveals a moral obliquity so marked and contagious as to call for the seven punitive measures ordered. **Gathered unto thy people**—Chap. xxvii, 13, note.

**3. Arm some of yourselves**—The strong faith of Moses that Jehovah would signally interpose in behalf of Israel is seen in the order to call out but one fiftieth of the army, though Midian, judging from the five kings slain, and the greatness of the spoils, was a mighty foe. **Avenge the Lord**—It was pre-eminently Jehovah's war in vindication of his own honour, for he who touches his people touches the apple of his eye.

**5–7. Twelve thousand**—The conscription of so small a number against the hosts of Midian; the appointment, as commander, of Phinehas, who had recently so greatly signalized himself by his zeal against the sin to which Midian had decoyed Israel; **the holy instruments**, the trumpets, and other furniture of the tabernacle borne with the army—all indicate that the arm of Jehovah is to be made bare in victory; and the indication is strikingly confirmed by the miraculous preservation from death of every Israelite sent to the war. **The trumpets**—These were for the double purpose of giving an alarm blast and of a memorial or pledge



**7** And they warred against the Midianites, as the Lord commanded Moses; and <sup>a</sup>they slew all the <sup>a</sup>males. **8** And they slew the kings of Midian, beside the rest of them that were slain; *namely*, 'Evi, and Rekem, and Zur, and Hur, and Reba, five kings of Midian: <sup>b</sup>Balaam also the son of Beor they slew with the sword. **9** And the children of Israel took *all* the women of Midian captives, and their little ones, and took the spoil of all their cattle, and all their flocks, and all their goods. **10** And they burnt all their cities wherein they dwelt, and all their goodly castles, with fire. **11** And <sup>b</sup>they took all

the spoil, and all the prey, *both* of men and of beasts. **12** And they brought the captives, and the prey, and the spoil, unto Moses and Eleazar the priest, and unto the congregation of the children of Israel, unto the camp at the plains of Moab, which are by Jordan *near* Jericho.

**13** And Moses, and Eleazar the priest, and all the princes of the congregation, went forth to meet them without the camp. **14** And Moses was wroth with the officers of the host, *with* the captains over thousands, and captains over hundreds, which came from the <sup>2</sup>battle. **15** And Moses said unto them, Have ye saved <sup>1</sup>all the women alive?

<sup>a</sup> Deut. 20. 13; Judg. 21. 11; 1 Sam. 27. 9; 1 Kings 11. 15, 16. — <sup>b</sup> See Judg. 6. 1, 2, 33. — <sup>c</sup> Josh. 13. 21.

<sup>g</sup> Josh. 13. 23. — <sup>h</sup> Deut. 20. 14. — <sup>2</sup> Heb. *host of war*. — <sup>i</sup> See Deut. 20. 14; 1 Sam. 15. 3.

that Israel should be remembered by Jehovah in the day of battle. Chap. x. 9, note. **And they warred**—There is no record of the decisive battles and brave deeds of this campaign; only the results are noted. Since Jehovah signally fought on this occasion, it is fitting that little or no mention should be made of his humble human allies. **Slew all the males**—The adults were slain on the field of battle and in the sacking of cities, since it was a war of vengeance.

**8. Slew the kings of Midian**—“Our translators have not exhibited the distinction between the two Hebrew words here employed. Render thus: *And the kings of Midian they put to death, besides those that fell in battle*; namely, etc. From which it would seem that besides these five, put to death after battle, there were other Midianitish kings who perished fighting; and also that **Balaam** (chap. xxii–xxiv, notes) did not fall in battle, but was judicially executed.” — *Canon Cook*. **Five kings**—Vassals of Sihon, the Amorite. Josh. xiii, 21, note. These, together with Balaam, were reserved for a more formal execution because they were instigators (verse 16) of the wicked plot to draw Israel into the pollution of idolatry and whoredom.

**10. Cities wherein they dwelt**—Literally, *towns in their dwellings*. These were not built by the Midianites, a nomad race, but probably by the Moabites who had been dispossessed by the Amorites under Sihon. This coun-

try was allotted to Reuben. Josh. xiii, 15–23. **Goodly castles**—Not modern castles, but “encampments,” (R. V.,) rude dwellings made of stone walls surmounted by a canvass or skin covering. These, arranged in a circle, constituted a pastoral hamlet such as are found to-day among the Arabs and in Algeria.

**11. Prey . . . of men**—Human beings, women and children, prisoners of war.

**12. The plains of Moab**—Chap. xxii, 1, note.

TREATMENT OF THE PRISONERS, 13–18.

**13. Went forth to meet them**—As Melchizedek, king and priest, met Abram after the slaughter of the kings, (Gen. xiv, 18,) to bless the victor and receive tithes. Moreover, the law required the cleansing of the soldiers after a battle before entering the holy camp of Israel. Chap. v, 2, 3, and xix, 11–18, notes.

**14. Moses was wroth**—The meekest man on earth was, (chap. xii, 3, note,) under personal abuse, often angry in the interest of justice. The more God-like a man is, the more capable he is of indignation against sin. Plato compares the man who is not angry against injustice to one who has a withered muscle. Mark iii, 5, note.

**15. All the women**—In the gradation of guilt Balaam, Balak, and the princes were first as contrivers of the nefarious scheme to draw Israel into crime, and the women of Midian were second as the agents in its execution.

**16** Behold, <sup>a</sup>these caused the children of Israel, through the <sup>1</sup>counsel of Balaam, to commit trespass against the Lord in the matter of Peor, and <sup>m</sup>there was a plague among the congregation of the Lord. **17** Now therefore <sup>a</sup>kill every male among the little ones, and kill every woman that hath known man by lying with <sup>3</sup>him. **18** But all the women children, that have not known <sup>n</sup>man by lying with him, keep alive for yourselves. **19** And <sup>o</sup>do ye abide without the camp seven days: whosoever hath killed any person, and <sup>p</sup>whosoever hath touched any slain, purify *both* yourselves and your captives on the third day, and on the seventh day. **20** And purify all *your* raiment, and all <sup>4</sup>that is made of skins, and all work of goats' hair, and all things made of wood.

**21** And Eleazar the priest said unto the men of war which went to the battle, This is the ordinance of the law which the Lord commanded Moses; **22** Only

<sup>z</sup> Chap. 25, 2. — <sup>l</sup> Chap. 24, 14; 2 Pet. 2, 15; Rev. 2, 14. — <sup>m</sup> Chap. 25, 9. — <sup>n</sup> Judg. 21, 11. — <sup>3</sup> Heb. *a male*. — <sup>o</sup> Chap. 5, 2. — <sup>p</sup> Chap. 19, 11, etc.

Hence the indignant surprise of Moses that the latter had been spared when punishment for the past and security for the future demanded their death.

**16. Matter of Peor**—See chap. xxv, 3, 18, notes.

**17. The little ones**—The object of the command to **kill every male** was to exterminate the whole nation, the cup of whose iniquity was full. For the righteousness of the mode see Josh. vi, 21, note. **Every woman** who might possibly have been engaged in the licentious worship of Peor was to share the fate of the male children, to preserve Israel from all taint of that abomination. The pure maidens could be incorporated into Israel without peril to the national religion. Josh. vi, 23–25, notes. They could not be treated as concubines, since the law against fornication was in full force, (Deut. xxii, 25–29,) but they could be lawfully married to their captors. Deut. xxi, 10–14.

THE SOLDIERS, PRISONERS, AND SPOILS CEREMONIALLY CLEANSED, 19–24.

**19. Without the camp seven days**—The duration of pollution by the dead. Chap. xix, 11, note. **Any person**—Hebrew, *soul*. Chap. v, 2, note. **Purify**

the gold, and the silver, the brass, the iron, the tin, and the lead. **23** Every thing that may abide the fire, ye shall make *it* go through the fire, and it shall be clean; nevertheless it shall be purified <sup>a</sup>with the water of separation: and all that abideth not the fire ye shall make go through the water. **24** <sup>r</sup>And ye shall wash your clothes on the seventh day, and ye shall be clean, and afterward ye shall come into the camp.

**25** And the Lord spake unto Moses, saying, **26** Take the sum of the prey <sup>s</sup>that was taken, *both* of man and of beast, thou, and Eleazar the priest, and the chief fathers of the congregation: **27** And <sup>t</sup>divide the prey into two parts; between them that took the war upon them, who went out to battle, and between all the congregation. **28** And levy a tribute unto the Lord of the men of war which went out to battle: <sup>u</sup>one soul of five hundred, *both* of the persons, and of the beeves, and of the asses, and

<sup>4</sup> Heb. *instrument, or, vessel of skins*. — <sup>g</sup> Chap. 19, 9, 17. — <sup>r</sup> Lev. 11, 25. — <sup>5</sup> Heb. *of the captivity*. — <sup>s</sup> Josh. 21, 8; 1 Sam. 30, 24. — <sup>t</sup> See verses 30, 47; chap. 18, 26.

—With the water of separation. **Captives** were not rendered unclean by contact with the dead until they were incorporated into Israel as lawful possessions. Then they must be purified **on the third and on the seventh day**. Chap. xix, 12, note.

**20–23. All raiment**—Or cloth for any use. Chap. iv, 6, 7, notes. Every thing that could not bear the fire was to be drawn through water. The metals were to be passed through the fire and then to be sprinkled with the water of separation. Fire and water as purifiers are symbols of spiritual sanctification. Matt. iii, 11; Psal. lxxvi, 10, 12; John iii, 5, notes.

**24. Wash your clothes**—According to the law. Chap. xix, 19.

THE ALLOTMENT OF THE SPOILS, 25–47.

**26. Chief fathers**—This means heads of the fathers' houses. See full form, Exod. vi, 14.

**27. The prey**—The spoils and captives. **Two parts**—The soldiers and the congregation were to share equally. Josh. xxii, 8, note.

**28. Levy a tribute**—One fifth of one per cent. of the portion of the army of the human captives and animals was to be set apart for the Lord in acknowl-

of the sheep: **29** Take *it* of their half, and give *it* unto Eleazar the priest, *for* a heave offering of the LORD. **30** And of the children of Israel's half, thou shalt take "one portion of fifty, of the persons, of the beeves, of the asses, and of the "flocks, of all manner of beasts, and give them unto the Levites, "which keep the charge of the tabernacle of the LORD. **31** And Moses and Eleazar the priest did as the LORD commanded Moses. **32** And the booty, *being* the rest of the prey which the men of war had caught, was six hundred thousand and seventy thousand and five thousand sheep, **33** And threescore and twelve thousand beeves, **34** And threescore and one thousand asses, **35** And thirty and two thousand persons in all, of women that had not known man by lying with him. **36** And the half, *which was* the portion of them that went out to war, was in number three hundred thousand and seven and thirty thousand and five hundred sheep: **37** And the LORD's tribute of the sheep was six hundred and threescore and fifteen. **38** And the beeves *were* thirty and six thousand; of which the LORD's tribute *was* threescore and twelve. **39** And the asses *were* thirty thousand and five hun-

dred; of which the LORD's tribute *was* threescore and one. **40** And the persons *were* sixteen thousand; of which the LORD's tribute *was* thirty and two persons. **41** And Moses gave the tribute, *which was* the LORD's heave offering, unto Eleazar the priest. "as the LORD commanded Moses. **42** And of the children of Israel's half, which Moses divided from the men that warred, **43** (Now the half *that pertained unto* the congregation was three hundred thousand and thirty thousand and seven thousand and five hundred sheep, **44** And thirty and six thousand beeves, **45** And thirty thousand asses and five hundred, **46** And sixteen thousand persons,) **47** Even "of the children of Israel's half, Moses took one portion of fifty, *both* of man and of beast, and gave them unto the Levites, which kept the charge of the tabernacle of the LORD; as the LORD commanded Moses.

**48** And the officers which *were* over thousands of the host, the captains of thousands, and captains of hundreds, came near unto Moses: **49** And they said unto Moses, Thy servants have taken the sum of the men of war which *are* under our "charge, and there lacketh not one man of us. **50** We have there-

*n* See verses 42-47.—*6* Or, *goats*.—*v* Chap. 3. 7, 8, 25, 31, 36; 18. 3, 4.

*w* See chap. 18. 8, 19.—*x* Verse 30.—*7* Heb. *hand*.

edgment of him as the God of battles and the author of victory.

**29. A heave offering**—Chap. xv, 19, note. This was for the support of the priests, as were the tithes. Chap. v, 9, note. They might put the cattle into their own flocks as did the Levites, (chap. xxxv, 3,) and slay them as they required them. The maidens were employed as servants. The asses they sold.

**30. One . . . of fifty, . . . unto the Levites**—Two per cent. of the spoils shall be given by the people to Levi, the priestly tribe. These in turn, according to law, (chap. xviii, 26-28,) would give a tenth of their receipts, or a five hundredth of the whole booty, to the priests, making their entire receipts two five hundredths of the whole. But in this case the law was not applied, as appears from the following allotment of the spoils:

	Sheep.	Beeves.	Asses.	Persons.
Whole number	675,000	72,000	61,000	82,000
To the army...	337,500	36,000	30,500	16,000
To the people.	337,500	36,000	30,500	16,000
To the Levites.	6,750	720	610	820
To Jehovah...	675	72	61	82

If the Levites gave a tithe of their portion to Jehovah, of which we have no record in this case, his portion would have been double that which is shown in the account. The spoils, strictly so called, armour, household goods, clothing, and money were not divided in common, but belonged to the individual captors. We are not to suppose that the above scheme includes the sheep and beeves consumed by the army in the field, but only those brought to the camp on the plains of Moab. The enormous quantity of the booty indicates the strength of the foe and the magnitude of the victory.

#### THE FREEWILL THANK OFFERING TO JEHOVAH, 43-54.

**49. There lacketh not one man**—The supernatural element in this campaign is seen in this astonishing report of the officers of the army, that not a man of the twelve thousand who went forth to this war failed to answer to the roll call on their last review before

fore brought an oblation for the LORD, what every man hath gotten, of jewels of gold, chains, and bracelets, rings, earrings, and tablets, to make an atonement for our souls before the LORD. **51** And Moses and Eleazar the priest took the gold of them, *even* all wrought jewels. **52** And all the gold of the offering that they offered up to the LORD, of the captains of thousands, and

of the captains of hundreds, was sixteen thousand seven hundred and fifty shekels. **53** (*For* the men of war had taken spoil, every man for himself.) **54** And Moses and Eleazar the priest took the gold of the captains of thousands and of hundreds, and brought it into the tabernacle of the congregation, *for* a memorial for the children of Israel before the LORD.

8 Heb. *found*.—*y* Exod. 30. 12, 16.—9 Heb.

*heave offering*.—*z* Deut. 20. 14.—*a* Exod. 30. 16.

entering the camp. It is remarkable that in all the record of Joshua's conquest of Western Palestine there is no dead list, save in the case of the defeat before Ai, which was in consequence of unpunished sin in the camp. Josh. vii, notes.

**50. An oblation for the Lord**—A practical expression of gratitude shown by every man for his miraculous preservation. **Jewels**—Modern scholarship thus revises this list: ankle chains, (R. V.,) or *arm rings*, (2 Sam. i, 10,) *bands or bracelets, signet rings, hoops*, (Ezek. xvi, 12,) *earrings*, and *gold buckles or balls*, or, R. V., *armlets*, (*margin*,) necklaces. **An atonement for our souls**—Knobel, in his attempt to find some sin to be expiated, fixes upon Israel's failure to destroy all the Midianites, but Keil and Baumgarten think that the feeling of the soldiers that they were unworthy of any such grace as had been shown them in exemption from death in war justifies this strong expression, "for the expiation of their souls." Hence the oblation constructively "covers" the guilt incurred by unacknowledged mercies by preventing its imputation. In the same manner the half shekel was an atonement. Exod. xxx, 15. Sin actually incurred was usually expiated by blood, (Lev. iv and xvii, 11, notes,) but sometimes by intercession (Exod. xxxii, 30) or its symbol, the burning of holy incense, (chap. xvi, 46, note,) and once by extraordinary zeal in punishing crime. Chap. xxv, 8, 13.

**52. All the gold**—16,750 shekels of gold are equal to nearly \$123,000. Considering the greater purchasing power of gold in ancient times, this amount would be probably equal to nearly a million of dollars. This shows the great-

ness of the conquered foe. Estimating the 32,000 maidens to be one fifth of the population ruled by the five kings, the sum total would be 160,000. The military strength would be about 40,000 men. "The quantity of jewelry seized as booty is quite in harmony with the well known love of nomads, and even of barbarous tribes, for ornaments of this kind; and the peculiar liking of the Midianites for such things is confirmed by the account in Judg. viii, 26, according to which Gideon took as much as 1,700 shekels in weight of golden rings from the Midianites alone, besides ornaments of other kinds."—*Keil and Delitzsch*.

**53. The men of war**—The common soldiers seem not to have contributed to this memorial offering. Possibly all the golden booty was a perquisite of the officers, and the privates took the less valuable spoil.

**54. A memorial**—The ornaments may have been melted and wrought up into one piece of a monumental form.

## CHAPTER XXXII.

### THE ALLOTMENT OF EASTERN PALESTINE.

The tribes of Reuben and Gad, after the conquest of the promised land east of the Jordan, presented what seemed to Moses and Eleazar a selfish and schismatic petition for its immediate allotment to them alone, contravening the command to divide the land by lot, (chap. xxvi, 55,) apparently distrusting the conquest of Canaan, evincing little national feeling, and establishing a mischievous precedent in the case of future conquests. After an earnest remonstrance on the part of Moses, showing the bad effects of such a procedure in disintegrating and weakening the nation



## CHAPTER XXXII.

NOW the children of Reuben and the children of Gad had a very great multitude of cattle: and when they saw the land of <sup>a</sup> Jazer, and the land of Gilead, that, behold, the place ~~was~~ a place for cattle; **2** The children of Gad and the children of Reuben came and spake unto Moses, and to Eleazar the priest, and unto the princes of the congregation, saying, **3** Ataroth, and Dibon, and Jazer, and <sup>b</sup> Nimrah, and

Heshbon, and Elealeh, and <sup>c</sup> Shebam, and Nebo, and <sup>d</sup> Beon, **4** *Even* the country <sup>e</sup> which the LORD smote before the congregation of Israel, *is* a land for cattle, and thy servants have cattle: **5** Wherefore, said they, if we have found grace in thy sight, let this land be given unto thy servants for a possession, *and* bring us not over Jordan.

**6** And Moses said unto the children of Gad and to the children of Reuben, Shall your brethren go to war, and shall

<sup>a</sup> Chap. 21, 32; Josh. 13, 25; 2 Sam. 21, 5.—  
<sup>b</sup> Verse 36, *Beth-nimrah*.

<sup>c</sup> Verse 38, *Shibmah*.—<sup>d</sup> Verse 38, *Baal-meon*.—<sup>e</sup> Chap. 21, 24, 31.

on the eve of its great conflict with the Canaanites, a compromise is agreed upon by which the two tribes obtain their request without diminishing the military power of Israel. Moses also insists that the half tribe of Manasseh should also have a portion of the land in the conquest of which they had been peculiarly zealous and active. Knobel, to gratify his critical sense, cuts this chapter into pieces, assigning the fragments respectively to the Elohist and to the Jehovist, on the flimsiest possible grounds. See Introduction, pages 216-218.

#### THE SUIT OF REUBEN AND GAD FOR THEIR ALLOTMENT, 1-5.

**1. Jazer**—We first hear of this city in the possession of the Amorites, from whom it was taken by the Israelites after Heshbon, on their way to Bashan. It was in or near to Gilead. It was rebuilt by the tribe of Gad, and was a prominent place in their territory. Josh. xiii, 25, note. **Gilead** is a mountainous region east of the Jordan, south of Bashan, north of Moab and Ammon, and west of the Arabian plateau. Its name signifies *hard, rocky*. It stands in contrast to Bashan, which signifies *level, fertile*. Gilead shows traces of great fertility even in its present desolation, covered over as it is with hundreds of ruined cities. The modern provinces of *Belka* and *Jebel Ajlun* cover ancient Gilead. This region is the paradise of nomads, because of the abundance and richness of its pasturage.

**3. Ataroth**—Hebrew, *crowns*. There were several cities of this name. This was probably in the land of Jazer. It

has not been identified. **Dibon**—Josh. xiii, 17, note. **Nimrah** occurs only here. Modern research has not yet identified it. There are several places east of the Jordan whose names resemble this. **Heshbon**—Josh. xiii, 17, note. **Elealeh**—The extensive ruins of this place are still to be seen, bearing very nearly their ancient name, El-A'al, signifying *the high*, about a mile north of Heshbon on the summit of a rounded hill. **Shebam** is probably the same as Shibmah, verse 38, and Sibmah, Josh. xiii, 19, note. **Nebo**—This town was rebuilt by Reuben. It does not occur in the list of his towns (Josh. xiii, 15-23) unless it be under another name, as is intimated in verse 38. **Nobo** being the name of a heathen god would naturally be changed after its conquest by Israel. **Beon**—Baal-meon, verse 38, changed, probably to eliminate the pagan association, to Beth-meon, Jer. xlviii, 23. It was Moabite in Ezekiel's day, and named as one of the cities which are "the glory of the country." The site is still known. "Taking a sweep on the fine turf to the south-east," (from Heshbon,) says Tristram, "we passed by the ruins of *Ma'in*, (Baal-meon,) shapeless and featureless, at which a cursory glance was sufficient."

**5. Bring us not over Jordan**—The charitable construction of this petition is that these tribes did not wish their allotments on the west side of the Jordan, but that they intended to assist in its conquest. But Moses understood them to desire to settle at once east of the river, and leave the other tribes to conquer Canaan alone.

ye sit here: **7** And wherefore <sup>1</sup>discourage ye the heart of the children of Israel from going over into the land which the Lord hath given them? **8** Thus did your fathers, <sup>1</sup>when I sent them from Kadesh-barnea <sup>2</sup>to see the land. **9** For <sup>3</sup>when they went up unto the valley of Eshcol, and saw the land, they discouraged the heart of the children of Israel, that they should not go into the land which the Lord had given them. **10** <sup>1</sup>And the Lord's anger was kindled the same time, and he sware, saying, **11** Surely none of the men that came up out of Egypt, <sup>2</sup>from twenty years old and upward, shall see the land which I sware unto Abraham, unto

<sup>1</sup> Heb. *break*.—*f* Chap. 13, 3, 26.—*g* Deut. 1, 21.—*h* Chap. 13, 24, 31; Deut. 1, 24, 28.—*i* Chap. 14, 11, 21; Deut. 1, 31.—*k* Chap. 14, 28, 29; Deut. 1, 35.—*l* Chap. 14, 24, 31.

#### THE REMONSTRANCE OF MOSES, 6-15.

**7. Discourage . . . the heart . . . of Israel**—Jehovah had promised Canaan to courageous and confiding Israel. He had declared that he would drive out their enemies, if they would trust in him. But faith in Jehovah has its human conditions. Israel must stand as a unit and present an unbroken front to the foe.

**8. Kadesh-barnea**—The pivot of Israel's destiny. Chap. xiv, introductory note. The punishment inflicted on the disobedient fathers should deter their sons from repeating their fathers' sin in not wholly following Jehovah.

**9. Valley of Eshcol**—Says Dr. Ridgeway, in his account of Hebron and its environs, "I had wondered the day before where grew the grapes of Eshcol, as just below Hebron we had seen no vineyards; but now my wonder was at an end; throughout this valley, as far as the eye can see, are extensive vineyards. They are enclosed with stone walls, with watch towers, and the vines generally look to be very old. The main stalk is thick, is cut down very close, and lies on the ground. The best grapes in Southern Palestine are produced in this valley, thus confirming not only by the traditional name, but also by the superior quality of the fruit, the probable site whence the spies bore the specimen grapes and figs; for here, too, the fig tree abounds." Chap. xiii, 23, note.

Isaac, and unto Jacob; because <sup>1</sup>they have not <sup>2</sup>wholly followed me: **12** Save Caleb the son of Jephunneh the Kenzite, and Joshua the son of Nun: <sup>3</sup>for they have wholly followed the Lord. **13** And the Lord's anger was kindled against Israel, and he made them <sup>4</sup>wander in the wilderness forty years, until <sup>5</sup>all the generation, that had done evil in the sight of the Lord, was consumed. **14** And, behold, ye are risen up in your fathers' stead, an increase of sinful men, to augment yet the <sup>6</sup>fierce anger of the Lord toward Israel. **15** For if ye <sup>7</sup>turn away from after him, he will yet again leave them in the wilderness; and ye shall destroy all this people.

<sup>2</sup> Heb. *fulfilled after me*.—*m* Chap. 14, 24; Deut. 1, 36; J. sh. 14, 8, 9.—*n* Chap. 14, 33, 34, 35.—*o* Chap. 26, 64, 65.—*p* Deut. 1, 34.—*q* Deut. 30, 17; Josh. 22, 16, 18; 2 Chron. 7, 19; 15, 2.

**11. From twenty years old**—Chap. xiv, 26-35; xxvi, 64, 65, note. **Have not wholly followed me**—Literally, *fulfilled after me*, perseveringly followed me with all the heart. A similar charge is brought against Solomon in 1 Kings xi, 6. See chap. xiv, 24, note.

**12. Caleb**—Josh. xiv, 6-12, notes. **Kenezite**—A descendant of Kenaz, who was probably an Edomite. Gen. xxxvi, 11, 15. It is quite possible that Caleb was a foreigner by birth; a proselyte, incorporated into the tribe of Judah, into which perhaps he or his ancestors had married. Comp. Gen. xxxvi, 20-23, and 1 Chron. ii, 50, 52. The incorporation of whole foreign families supplies us with an easy and natural solution of the difficulty with regard to the great numbers of Israelites at the Exodus. Chap. i, Concluding Note, (2.) **Joshua**—See Introduction to Notes on Joshua, page 7.

**13. Until all . . . was consumed**—At the rate of forty-two per day from the hour of Israel's rejection at Kadesh-barnea. Chap. xiv, 33-35, notes.

**14. An increase**—A brood of sinners. Like begets like. **Fierce anger**—*Burning of the wrath of Jehovah*. Heb. xii, 29, note.

**15. If ye turn away**—*If ye draw back behind him*, that is, omit the fulfilling of God's will. Heb. ii, 3; x, 30, notes.

**16** And they came near unto him, and said, We will build sheepfolds here for our cattle, and cities for our little ones: **17** But 'we ourselves will go ready armed before the children of Israel, until we have brought them unto their place: and our little ones shall dwell in the fenced cities, because of the inhabitants of the land. **18** \*We will not return unto our houses, until the children of Israel have inherited every man his inheritance: **19** For we will not inherit with them on yonder side Jordan, or forward; 'because our inheritance is fallen to us on this side Jordan eastward.

*r* Josh. 4. 12, 13.—*s* Josh. 22. 4.—*t* Verse 33: Josh. 12. 1; 14. 8.—*u* Deut. 3. 18: Josh. 1. 14: 4. 12, 13.—*v* Deut. 3. 20: Josh. 11. 23; 18. 1.

#### THE MODIFIED PETITION OF REUBEN AND GAD, 16-32.

**16. They came near**—Evidently after retiring from the first audience with Moses and consulting with the people of their tribes. **Sheepfolds**—It is the custom of the nomads of this region to surround their tents with stone walls about the height of a man, that the flocks may not be scattered in the night, and that the falling of the cobblestones laid on the top, knocked off by the wolf climbing up the wall, might give an alarm. **Cities**—Captured cities were to be repaired. In Argob, a district east of the Sea of Galilee, Jair took sixty cities.

**17. Ready armed**—*But we will equip ourselves hastily.* This does not imply that the entire military strength of these two and a half tribes, 110,580 men, would march in the van of Israel, leaving their homes unprotected. It did imply that the flower of their armies would assist in the conquest of Canaan. Joshua (iv, 13) records the number as 40,000, "all mighty men of valour," as the quota of the two and a half tribes. Josh. i, 14, note. **Because of the inhabitants of the land**—The Ammonites, Moabites, Idumæans, and remnant of the Amorites and Midianites.

**18. We will not return . . . until**—They kept their promise, and fought bravely in the national army during seven years. Josh. xxii, 2, 3, note.

**19. This side Jordan**—According to geographical usage, the land "be-

**20** And \*Moses said unto them, If ye will do this thing, if ye will go armed before the Lord to war, **21** And will go all of you armed over Jordan before the Lord, until he hath driven out his enemies from before him, **22** And 'the land be subdued before the Lord: then afterward \*ye shall return, and be guiltless before the Lord, and before Israel; and \*this land shall be your possession before the Lord. **23** But if ye will not do so, behold, ye have sinned against the Lord: and be sure 'your sin will find you out. **24** \*Build you cities for your little ones, and folds for your sheep;

*ac* Josh. 22. 4.—*α* Deut. 3. 12, 15, 16, 18: Josh. 1. 15; 13. 8, 32; 22. 4, 9.—*γ* Gen. 4. 7; 44. 16; Isa. 59. 12.—*z* Verses 16, 34. etc.

yond Jordan" signifies the country to the east of the river. But to prevent mistake in this instance the word **eastward** is added. The application of the same expression to the land on the west and the east of the Jordan indicates a transition period. Josh. i, 14, note.

**20. Go armed before the Lord**—The ark of the covenant was taken into battle as the symbol and the vehicle of Jehovah's presence. The expression originated with Moses. This explains why the petitioners used it in verse 32 and not in verse 17, where they promise to go before Israel.

**21. Go all of you**—All were pledged to go, if the exigency should require. Joshua did not require all, but only a competent number, (verse 17, note,) retaining a large majority as a home guard, possibly "lest Israel vaunt themselves." Judg. vii, 2.

**22. Guiltless before the Lord, . . . Israel**—Obedience to God can never bring a man into collision with any righteous human law, or be detrimental to any real good of society. We cannot keep the first table of the law without keeping the second also. **Possession before the Lord**—With the approval of Jehovah.

**23. Be sure your sin will find you out**—*Know ye your sin that it will find you out.* The **sin** here spoken of would be their refusal to aid their brethren in the conquest of Canaan proper—the country west of the Jordan—should they refuse to co-operate

and do that which hath proceeded out of your mouth. **25** And the children of Gad and the children of Reuben spake unto Moses, saying, Thy servants will do as my lord commandeth. **26** "Our little ones, our wives, our flocks, and all our cattle, shall be there in the cities of Gilead: **27** "But thy servants will pass over, every man armed for war, before the Lord to battle, as my lord saith. **28** So "concerning them Moses commanded Eleazar the priest, and Joshua the son of Nun, and the chief fathers of the tribes of the children of Israel: **29** And Moses said unto them, If the children of Gad and the children of Reuben will pass with you over Jordan, every man armed to battle, before the Lord, and the land shall be subdued before you; then ye shall give them the land of Gilead for a possession:

**30** But if they will not pass over with you armed, they shall have possessions among you in the land of Canaan. **31** And the children of Gad and the children of Reuben answered, saying, As the Lord hath said unto thy servants, so will we do. **32** We will pass over armed before the Lord into the land of Canaan, that the possession of our inheritance on this side Jordan may be ours. **33** And "Moses gave unto them, even to the children of Gad, and to the children of Reuben, and unto half the tribe of Manasseh the son of Joseph, "the kingdom of Sihon king of the Amorites, and the kingdom of Og king of Bashan, the land, with the cities thereof in the coasts, even the cities of the country round about.

**34** And the children of Gad built "Dibon, and Ataroth, and "Aroer, **35** And

*a* Josh. 1. 14. — *b* Josh. 4. 12. — *c* Josh. 1. 13. — *d* Deut. 3. 12-17; 29. 8; Josh. 13. 6; 13. 8; 22. 4.

*e* Chap. 21. 24, 33, 35. — *f* Chap. 33. 45, 46. — *g* Deut. 2. 86.

with the other tribes in its reduction. The *finding out* would consist in the signal punishments with which they would be providentially visited.

**28. Eleazar . . . Joshua . . . chief fathers** — The commissioners for the allotment of Canaan. Chap. xxxiv, 17-29; Josh. xiv, 1, note.

**30. Possessions . . . in . . . Canaan** — If the tribes of Reuben and Gad persisted in detaching their military power from that of the nation, then they were to be compelled to go over the Jordan with their families, and to be permanently located there as a safeguard against secession.

#### THE PETITION GRANTED, 33-42.

**33. Half the tribe of Manasseh** — It appears strange that this half tribe is included here for the first time at the close of the negotiations. Moses did not overlook the fact that some of the families of Manasseh had conquered districts in Gilead and Bashan, and, consequently, were entitled to inherit them. Verse 39. Moreover, Eastern Palestine would be too large a portion for two tribes. **Sihon . . . Og** — Chap. xxi, 21-35, notes. **With the cities** — In Argob, a small territory, Jahs took no less than sixty great cities, "fenced with high walls, gates, and bars, besides unwall'd towns a great many." Deut.

iii, 4, 5, 14. "Such a statement seems all but incredible. It would not stand the arithmetic of Coleenso for a moment. But, mysterious, incredible as this seemed on the spot, with my own eyes *I have seen* that it is literally true.



STONE DOOR.

The cities are there to this day. The private houses built with colossal walls, massive stone doors, low roofs of ponderous blocks of roughly hewn stone, all point to a period far earlier than the Roman age, and probably antecedent to the conquest of the country by the Israelites." — *Rev. J. L. Porter.*

**34. Built** — Restored and fortified. **Dibon, . . . Ataroth, . . . Aroer** — Josh. xiii, 16, 17, notes.



Atroth, Shophan, and <sup>h</sup>Jaazer, and Jogbehah, **36** And <sup>i</sup>Beth-nimrah, and Beth-haran, <sup>k</sup>fenced cities; and folds for sheep. **37** And the children of Reuben <sup>l</sup>built Heshbon, and Elealeh, and Kirjathaim, **38** And <sup>m</sup>Nebo, and <sup>n</sup>Baal-meon, (<sup>o</sup>their names being changed,) and Shibmah: and <sup>a</sup>gave other names unto the cities which they builded. **39** And the children of <sup>p</sup>Machir the

*h* Verses 1, 3, *Jaazer*. — *i* Verse 3, *Nimrah*. — *k* Verse 24. — *l* Chap. 21, 27. — *m* Isa. 46, 1. — *n* Chap. 22, 41. — *o* See verse 3; Exod. 23, 13; Josh. 23, 7.

**35. Atroth, Shophan** — Modern scholars agree in the opinion that but one place is intended by these two names. The Seventy omit it altogether. It has not yet been identified. **Jaazer** — Verse 1, note. **Jogbehah** is mentioned again in Judges viii, 11. It is supposed that it was not far from the Jordan, and south of *Jebel-Jilad*.

**36. Beth-nimrah** — See Nimrah, verse 3, note.

**37. Kirjathaim** is known only by conjecture.

**38. Baal-meon** — See Beon, verse 3, note. **Names . . . changed** — Verse 3, note. **Shibmah** — See Shebam, verse 3, note.

**39. Machir** was the son of Manasseh by an Aramite or Syrian concubine. 1 Chron. vii, 14, and Gen. xlv, 20, Seventy. **The Amorite** — Literally, the highlanders in contrast with the lowlanders, the Canaanites. Josh. iii, 10, note.

**41. Havoth-jair** — Towns of Jair. Josh. xiii, 20, note.

**42. Nobah** — An Israelite warrior, probably a Manassite. Jewish tradition says that he was born in Egypt, and was buried during the passage of the Jordan. The site of **Kenath** has been recovered with tolerable certainty at *Kenawât*, a ruined town in the southern extremity of the Lejah. "The wall, still in many places almost perfect, follows the top of the cliffs for nearly a mile, and then sweeps round in a zigzag course, enclosing a space about half a mile wide. The general aspect of the city is very striking; temples, palaces, churches, theatres, and massive buildings whose original use we cannot tell are grouped

son of Manasseh went to Gilead, and took it, and dispossessed the Amorite which *was* in it. **40** And Moses <sup>q</sup>gave Gilead unto Machir the son of Manasseh; and he dwelt therein. **41** And <sup>r</sup>Jair the son of Manasseh went and took the small towns thereof, and called them <sup>s</sup>Havoth-jair. **42** And Nobah went and took Kenath, and the villages thereof, and called it Nobah, after his own name.

*3* Heb. they called by names the names of the cities. — *p* Gen. 50, 23. — *q* Deut. 3, 12, 13, 15; Josh. 13, 31; 17, 1. — *r* Deut. 3, 14; Josh. 13, 30; 1 Chron. 2, 21, 22, 24. — *s* Judg. 10, 4; 1 Kings 4, 13.

together in picturesque confusion, while beyond the walls, in the glen, on the summits and sides of the wooded peaks, away in the midst of oak forests, are clusters of columns, massive towers, and lofty tombs. Many of the ruins are beautiful and interesting. In no other city of Palestine did I see so many statues as there are here. Unfortunately, they are all mutilated. A colossal head of Ashteroth, sadly broken, lies before a little temple, of which probably it was once the chief idol. The leading streets are wide and regular, and the roads radiating from the gates are unusually wide and spacious." — *Rev. J. L. Porter*. "It was built in the crevices of a great island of lava which has split, in cooling, into innumerable fissures, through whose labyrinths no enemy could penetrate. It would indeed have been perhaps impossible for Israel to have overcome a people so strongly entrenched, but for the presence at that time of vast swarms of hornets, a plague common in Palestine, which drove the population into the open ground where they could be attacked." — *Geikie*. See Josh. xxiv, 12, note.

### CHAPTER XXXIII.

#### THE ITINERARY OF THE ISRAELITES, 1-49.

Having reached the Land of Promise, and taken possession of its eastern portion, it is proper that the history of the desert wandering should close with a list of encampments as a permanent memorial for after ages of the grace and faithfulness of Jehovah, who led his people safely "in a desert land, and in the waste howling wilderness

## CHAPTER XXXIII.

**THESE** are the journeys of the children of Israel, which went forth out of the land of Egypt with their armies under the hand of Moses and Aaron. **2** And Moses wrote their goings out according to their journeys by the commandment of the Lord: and these are their journeys according to their goings out. **3** And they<sup>a</sup> departed from Rameses in<sup>b</sup> the first month, on the fifteenth day of the first month; on the morrow after the passover the children of Israel went out<sup>c</sup> with a high hand in the sight of all the Egyptians. **4** For the Egyptians buried all their firstborn,<sup>d</sup> which the Lord had smitten among them: <sup>e</sup> upon their gods also the Lord executed judgments. **5** And the

<sup>a</sup> Exod. 12. 37.—<sup>b</sup> Exod. 12. 2; 13. 4.—<sup>c</sup> Exod. 14. 8.—<sup>d</sup> Exod. 12. 29.—<sup>e</sup> Exod. 12. 12; 18. 11; Isa. 19. 1; Rev. 12. 8.

he kept him as the apple of his eye. As an eagle fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings, so the Lord did lead him."

**2. Moses wrote their goings—** This is a proof of the Mosaic authorship of this book. See Introduction, (2.) **By the commandment of the Lord**—While all Scripture is given by inspiration in some degree, this important record is written by **commandment**, implying the highest degree of inspiration.

**3. Rameses—**Exod. xii, 37, note. **First month**—The event was so important that it became the beginning of a new era. Exod. xii, 2, note. **With a high hand**—Not the armed hand of the Israelites, but the hand of the omnipotent Jehovah. The high hand of man denotes defiant sin. Chap. xv, 30, note.

**4. Egyptians buried all their firstborn—**Exod. xii, 29, 30, note. **Upon their gods . . . judgments—** See Introduction to the history of the plagues. Exod. vii, 8.

**5, 6. Succoth, . . . Etham—**Exod. xiii, 20, note. Succoth was probably a resting-place of caravans or a military station about fifteen miles due east of Rameses. It has left no trace.

**7. Pi-hahiroth, . . . Baal-zephon: . . . Migdol—**See Introduction to Exod. xiv, and note on verses 2, 3 of the same chapter.

**8. The wilderness, . . . three**

children of Israel removed from Rameses, and pitched in Succoth. **6** And they departed from<sup>f</sup> Succoth, and pitched in Etham, which is in the edge of the wilderness. **7** And<sup>g</sup> they removed from Etham, and turned again unto Pi-hahiroth, which is before Baal-zephon: and they pitched before Migdol. **8** And they departed from before Pi-hahiroth, and<sup>h</sup> passed through the midst of the sea into the wilderness, and went three days' journey in the wilderness of Etham, and pitched in Marah. **9** And they removed from Marah, and<sup>i</sup> came unto Elim: and in Elim were twelve fountains of water, and threescore and ten palm trees; and they pitched there. **10** And they removed from Elim, and encamped by the Red sea. **11** And

<sup>f</sup> Exod. 12. 37.—<sup>g</sup> Exod. 13. 20.—<sup>h</sup> Exod. 14. 2, 9.—<sup>i</sup> Exod. 14. 22; 15. 22, 23.—<sup>k</sup> Exod. 15. 27.

**days—**The wilderness of Shur. Exod. xv, 22, note. **Marah—**The modern 'Aryun Hawwara. Dr. Strong and his party rode their dromedaries up to the mouth of one of the wells, and found it dry and nearly filled with sand. The ground is slightly elevated and crowned with a few stunted palm trees. Exod. xv, 23, note.

**9. Elim—Trees.** Says Dr. Ridgaway, "There are two or three streams of water running through the valley, though nothing in the shape of wells, and I counted forty-six palm trees, and did not go down far below our camp. The precision with which this spot is identified is a helpful key to the journeyings of Israel as marking an important step, and so indicating unquestionably the direction they took after leaving the Red Sea." See Exod. xv, 27, note. For the route from Elim to Sinai, see Exod. xvi, Introductory.

**10. Encamped by the Red Sea**—Probably at Ras Abu Zenimeh, a flat, sandy strip of ground. "This is not given in Exodus as a station, but its distance from Elim, sixteen miles, indicates it as a fair day's march from that point. I could imagine how the tired multitude felt, as, after a toilsome march through a net of low, barren hills and dry wadies, the sight of a broad, level beach and of the soft, quiet sea unexpectedly opened before them."—*Dr. Ridgaway.*

they removed from the Red sea, and encamped in the wilderness of Sin. **12** And they took their journey out of the wilderness of Sin, and encamped in Dophkah. **13** And they departed from Dophkah, and encamped in Alush. **14** And they removed from Alush, and encamped at <sup>m</sup>Rephidim, where was no water for the people to drink. **15** And they departed from Rephidim, and pitched in the <sup>n</sup>wilderness of Sinai. **16** And they removed from the desert of Sinai, and pitched <sup>o</sup>at <sup>1</sup>Kibroth-hattaavah. **17** And they departed from Kibroth-hattaavah, and <sup>p</sup>encamped at Hazeroth. **18** And they departed from Hazeroth, and pitched in <sup>q</sup>Rithmah. **19** And they departed from Rithmah, and pitched at Rimmon-parez. **20** And they departed from Rimmon-parez, and pitched in Libnah. **21** And they re-

<sup>1</sup> Exod. 16. 1. — <sup>m</sup> Exod. 17. 1; 19. 2. — <sup>n</sup> Exod. 16. 1; 19. 1. 2. — <sup>o</sup> Chap. 11. 34. — <sup>1</sup> That is, *The graves of lust.*

**11. The wilderness of Sin**—This name applies to the whole sandy plain which runs along the shore of the Red Sea from Elim to the southern end of the Sinaitic peninsula. It is the modern *El Markhá*. Exod. xvi, 1, note.

**12-14. Dophkah . . . Alush . . . Rephidim**—Exod. xvii, 1, note. **No water for the people**—Exod. xvii, 1-8, notes.

**15. The wilderness of Sinai**—Chap. i, 1, note.

**16. Kibroth-hattaavah**—Also called *Taberah*. Chap. xi, 3, 34, notes. A glance at Kiepert's or any good map will show that from Sinai to Canaan there was a choice between two main routes, namely, that on the west of the high plateau called the *Tih* region, and that on the east going up the 'Arabah or desert valley west of Mount Seir. There are good reasons for supposing that Moses took the eastern route, and that Kibroth-hattaavah is to be sought for in this direction.

**17. Hazeroth — Enclosure**. The meaning of Hazeroth "is one of the strongest arguments for identifying it with Hudhera. It lies on the most natural route from Sinai to the great valley of the 'Arabah. It is evident, also, that tradition has long regarded this site as Hazeroth, from the indications that it was once occupied by a colony of

monks."—*Dr. Ridgaway*. See chap. xi, 35, note. **18. Rithmah** has not been identified. The name is kindred to the word rendered "juniper," but more correctly "broom." "It may therefore signify the valley of the broom-bushes."—*Edersheim*. **19, 20. Rimmon-parez** has not yet been found. **Parez** signifies a breach or cleft. Some scholars identify **Libnah** with Laban in Deut. i, 1. Its location is unknown. **22-29**. The sites of these stations are at present unknown. **30-33. Moseroth** is the Hebrew plural of Mosera in Deut. x, 6. Hengstenberg thinks it lay in the 'Arabah where Mount Hor overhangs it. Burckhardt suggests that Wady Mousa, near Petra and this mountain, is a corruption of Moseroth. **Bene-jaakan**—*Sons of Jaakan*. In the Hebrew of Deut. x, 6, 7, the full name is given—*Beeroth Bene-Jaakan, wells of the sons of Jaakan*. There are trivial variations of names, such as Hor-hagidgad and Gudgodah, in the two passages. The account in Deuteronomy, which puts Bene-jaakan before Mosera, probably refers to a second visit, in the fortieth year of the wandering, in the reverse order of the two places named.

<sup>p</sup> Chap. 11. 35. — <sup>q</sup> Chap. 12. 16. — <sup>r</sup> Deut. 10. 6. — <sup>s</sup> See Gen. 36. 27; Deut. 10. 6; 1 Chron. 1. 42. — <sup>t</sup> Deut. 10. 7.

Hor-hagidgad, and pitched in Jotbathah. **34** And they removed from Jotbathah, and encamped at Ebronah. **35** And they departed from Ebronah, <sup>a</sup> and encamped at Ezion-gaber. **36** And they removed from Ezion-gaber, and pitched in the <sup>v</sup> wilderness of Zin, which is Kadesh. **37** And they removed from <sup>w</sup> Kadesh, and pitched in mount Hor, in the edge of the land of Edom. **38** And <sup>x</sup> Aaron the priest went up into mount Hor at the commandment of the Lord, and died there, in the fortieth year after the children of Israel were come out of the land of Egypt, in the first day of the fifth month. **39** And Aaron was a hundred and twenty and three years old when he died in mount Hor. **40** And

<sup>u</sup> Deut. 2, 8; 1 Kings 9, 26; 22, 48.—<sup>v</sup> Chap. 20, 1; 27, 14.—<sup>w</sup> Chap. 20, 22, 23; 21, 4.—<sup>x</sup> Chap. 20, 25, 28; Deut. 10, 6; 32, 50.—<sup>y</sup> Chap. 21, 1, etc.

**34. Ebronah**—*Passage or ford*. The meaning may point to a ford across the head of the Elanitic Gulf.

**35. Ezion-gaber**—*The giant's backbone*, so called from the head of a mountain that runs out into a point. It is the name of a seaport at the north-east end of the Elanitic Gulf, not far from Elath. Says Stanley, "There is nothing to fix its site." Kiepert's map (in Robinson, 1856) locates it at *Ain el-Ghudyan*, about ten miles up what is now the dry bed of the 'Arabah, supposed to have been anciently covered by the waters of the Gulf. Chap. xiv, 25, note. Here the Israelites, in the times of Solomon and Jehoshaphat, built a fleet to sail to Ophir. 1 Kings ix, 26; xxii, 49, notes.

**36. Wilderness of Zin**—Chap. xiii, 21, note. **Kadesh** is said to have been situated also in the wilderness of Paran. Chap. xiii, 26. To explain this difficulty there are three hypotheses: (1.) That there were two Kadeshes or "holy places." (2.) That the name applied to a city and to an extensive region, as does New York. (3.) That Kadesh was on the border of both Paran and Zin. It is the theory of Fries, Hengstenberg, Keil, Kurtz, Raumer, Robinson, and others that the Israelites were at Kadesh once in the second, and again in the fortieth year of their wanderings. Chap. xx, 16; Josh. x, 41, notes.

<sup>y</sup> king Arad the Canaanite, which dwelt in the south in the land of Canaan, heard of the coming of the children of Israel. **41** And they departed from mount <sup>a</sup> Hor, and pitched in Zalmonah. **42** And they departed from Zalmonah, and pitched in Punon. **43** And they departed from Punon, and <sup>b</sup> pitched in Oboth. **44** And <sup>c</sup> they departed from Oboth, and pitched in <sup>d</sup> Ije-abarim, in the border of Moab. **45** And they departed from Iim, and pitched <sup>e</sup> in Dibon-gad. **46** And they removed from Dibon-gad, and encamped in Almon<sup>f</sup>-diblathaim. **47** And they removed from Almon-diblathaim, <sup>f</sup> and pitched in the mountains of Abarim, before Nebo. **48** And they departed from the mountains of Abarim, and

<sup>z</sup> Chap. 21, 4.—<sup>a</sup> Chap. 21, 10.—<sup>b</sup> Chap. 21, 11.—<sup>c</sup> 2 Or, *Heaps of Abarim*.—<sup>c</sup> Chap. 21, 11.—<sup>d</sup> Chap. 32, 31.—<sup>e</sup> Jer. 48, 22; Ezek. 6, 14.—<sup>f</sup> Chap. 21, 29; Deut. 32, 49.

**37. Pitched in mount Hor**—On the slopes at its base. Chap. xx, 22, note and cut. The place is called Mosera, verse 30, note. **The edge of . . . Edom**—Chap. xx, 14–21, notes.

**38. Aaron . . . died there**—Chap. xx, 23–29, notes. **In the fortieth year**—An important note of time. See Introduction, (4.)

**40. King Arad**—A place, and not a person. Chap. xxi, 1, note.

**42. Zalmonah**—Probably *Wady Ithm*, which runs into the Arabah close to where Elath anciently stood. **Punon** is conjecturally identified with *Phenân*, a ruined castle on the caravan road east of Mount Seir.

**44. Oboth, . . . Ije-abarim**—Chap. xxi, 10, 11, notes.

**45. Iim** is Ije-abarim abbreviated. **Dibon-gad**—Dibon, rebuilt by the Gadites after the conquest of the land, (chap. xxxii, 3, 34, notes,) and allotted to Reuben.

**47. Almon-diblathaim** is probably the same as Beth-diblathaim in Jer. xlviii, 22, and is to be sought for to the north or north-west of Dibon. **Abarim**—Chap. xxi, 11, 20, notes. **Nebo** is only another name for the valley in the field of Moab upon the top of Pisgah, as is proved by the fact that, according to Deut. xxxiv, 1, iii, 27, xxxii, 48, Nebo was a peak of Pisgah upon the mountains of Abarim; from which it is evident that Pisgah was a



<sup>g</sup> pitched in the plains of Moab by Jordan *near* Jericho. **49** And they pitched by Jordan, from Beth-jesimoth *even* unto <sup>h</sup> Abel-shittim in the plains of Moab.

**50** And the LORD spake unto Moses in the plains of Moab by Jordan *near* Jericho, saying, **51** Speak unto the children of Israel, and say unto them, <sup>i</sup> When ye are passed over Jordan into the land of Canaan; **52** <sup>k</sup> Then ye shall drive out all the inhabitants of the land from before you, and destroy all their pictures, and destroy all their molten images, and quite pluck down all their high places: **53** And ye shall dispossess the

<sup>g</sup> Chap. 22. 1. — <sup>3</sup> Or. *The plains of Shittim.*  
— <sup>h</sup> Chap. 25. 1; Josh. 2. 1. — <sup>i</sup> Dent. 7. 1, 2;  
9. 1; Josh. 3. 17. — <sup>k</sup> Exod. 23. 24, 31; 34. 13;  
Deut. 7. 2, 5; 12. 3; Josh. 11. 12; Judg. 2. 2.

portion of the mountains of Abarim opposite to Jericho. Chap. xxi, 20, note.

**48. Plains of Moab**—Chap. xxii, 1, note. **Jericho**—Josh. ii, 1, note.

**49. Beth-jesimoth**—*House of wastes.* It was at the south end of the Jordan valley, the southern limit of the camp which stretched northward to **Abel-shittim**, or Shittim, or “acacia-groves,” which still remain, says Stanley, “marking with a line of verdure the upper terraces of the Jordan valley.” Josh. ii, 1, note.

#### CONCLUDING NOTE TO THE ITINERARY.

This itinerary differs from that in chap. xxi in the mention of different stations and more of them. These apparent discrepancies may be easily accounted for by the fact that the space occupied by the encampment of the Israelites, an army of six hundred thousand men with their families and flocks, when once they reached the inhabited country with its towns and villages, where every spot had its own fixed name, must have extended over several places, so that the same encampment might be called by one or other of the places upon which it touched. See chap. xxi, 18, note.

Scholars are quite well agreed in the opinion that the stations given in verses 19–35, between Rithmah, near Kadesh, and Ezion-geber, refer to the journeys of Israel after the exclusion at Kadesh, during the thirty-seven years of wandering. “An examination of the names of the seventeen stations occupied by

*inhabitants of the land, and dwell therein: for I have given you the land to possess it.* **54** And <sup>l</sup> ye shall divide the land by lot for an inheritance among your families; and to the more ye shall <sup>m</sup> give the more inheritance, and to the fewer ye shall <sup>n</sup> give the less inheritance: every man’s *inheritance* shall be in the place where his lot falleth; according to the tribes of your fathers, ye shall inherit. **55** But if ye will not drive out the inhabitants of the land from before you; then it shall come to pass, that those which ye let remain of them *shall be* <sup>o</sup> pricks in your eyes, and thorns in your sides, and

<sup>l</sup> Chap. 26. 53, 54, 55. — <sup>m</sup> Heb. *multiply his inheritance.* — <sup>n</sup> Heb. *diminish his inheritance.* — <sup>o</sup> Josh. 23. 13; Judg. 2. 3; Psa. 107. 34, 36. See Exod. 23. 33; Ezek. 28. 24.

Israel during their wanderings shows that the encampments were selected in the neighbourhood of water and vegetation.”—*Edersheim.* Their fewness is because they were occupied for long periods.

THE COMMAND TO EXTERMINATE THE CANAANITES, AND TO DISTRIBUTE THEIR LAND. Chap. xxxiii, 50–xxxiv, 29.

**52. Destroy all their pictures**—Literally, *idols of stone*, R. V., “figured stones.” Painting is the product of a more advanced civilization. **Molten images**—Idols cast from brass. This verse is not to be construed as a charter for universal iconoclasm. In the case of Israel, strongly inclined to idolatry, this was the only safe course.

**53. Ye shall dispossess**—The same in Hebrew as “drive out,” in verse 52, signifying to take possession of their land, to drive out and to exterminate all who remain.

**54. Divide the land by lot**—The mode of determining the location of each tribe. Chap. xxvi, 53–56, notes.

**55. If ye will not drive out, etc.**—If Israel should be perversely disobedient, Jehovah threatens to withdraw from them his help. Exod. xxiii, 22, 23. **Pricks in your eyes**—Joshua, (chapter xxiii, 13,) in repeating this, says, “scourges in your sides and thorns in your eyes,” and adds, “they shall be snares and traps unto you.” These strong metaphors portray the infliction of the most painful injuries by the unexterminated Canaanites.

shall vex you in the land wherein ye dwell. **56** Moreover it shall come to pass, *that* I shall do unto you, as I thought to do unto them.

#### CHAPTER XXXIV.

**A**ND the Lord spake unto Moses, saying, **2** Command the children of Israel, and say unto them, When ye come into <sup>a</sup>the land of Canaan; (this is the land that shall fall unto you for an inheritance, *even* the land of Canaan with the coasts thereof:) **3** Then <sup>b</sup>your south quarter shall be from the wilderness of Zin along by the coast of Edom, and your south border shall be the outmost coast of <sup>c</sup>the salt sea eastward: **4** And your border shall turn from the

<sup>a</sup> Gen. 17, 8; Deut. 1, 7; Psa. 78, 55; 105, 11; Ezek. 47, 14. — <sup>b</sup> Josh. 15, 1; see Ezek. 47, 13, etc. — <sup>c</sup> Gen. 14, 3; Josh. 15, 2. — <sup>d</sup> Josh. 15, 3. — <sup>e</sup> Chap. 15, 26; 32, 8.

**56. I shall do unto you, as . . . unto them**—God is no respecter of persons, nor of nations. The sins of the people are followed by the same punishments as the sins of Gentile nations. The land vomited out Israel as it rejected the Canaanites when the former had copied the vices of the latter. Josh. vi, 21; xiii, 13, notes.

#### CHAPTER XXXIV.

##### BOUNDARIES OF THE LAND AND THE BOARD OF DISTRIBUTION.

The command to exterminate the Canaanites, and the penalty threatened in case of disobedience, rendered it necessary that very definite geographical limits to the Holy Land should be pointed out in order that Israel might know its exact duty. The early designation of the men who should divide the land is on the assumption of the perfect obedience of Israel and the speedy total extinction of the doomed inhabitants and the immediate allotment to the tribes. But, through Israel's failure in point of obedience, and for other reasons, the allotment was not completed till after a seven years' war. Josh. xi, 18, note.

##### THE BOUNDARIES OF THE PROMISED LAND, 1-15.

**2. With the coasts thereof**—Literally, *according to its boundaries*.

south <sup>d</sup>to the ascent of Akkrabbim, and pass on to Zin: and the going forth thereof shall be from the south <sup>e</sup>to Kadesh-barnea, and shall go on to 'Hazar-addar, and pass on to Azmon: **5** And the border shall fetch a compass from Azmon <sup>f</sup>unto the river of Egypt, and the goings out of it shall be at the sea. **6** And *as for* the western border, ye shall even have the great sea for a border: this shall be your west border. **7** And this shall be your north border: from the great sea ye shall point out for you <sup>h</sup>mount Hor: **8** From mount Hor ye shall point out *your border* <sup>i</sup>unto the entrance of Hamath; and the goings forth of the border shall be to <sup>k</sup>Zedad:

<sup>f</sup> See Josh. 15, 3, 4. — <sup>g</sup> Gen. 15, 18; Josh. 15, 4, 47; 1 Kings 8, 65; Isaiah 27, 12. — <sup>h</sup> Chap. 33, 37. — <sup>i</sup> Chap. 13, 21; 2 Kings 14, 25. — <sup>k</sup> Ezek. 47, 15.

**3-5. Your south quarter**—The *southern boundary* is the same as that of the tribe of Judah on the south. Josh. xv, 2-5, notes. The Revised Version gives an improved translation, "the brook of Egypt." Gen. xv, 18, note. **Edom**, here, is not Mount Seir, but the country south of the wilderness of Zin or Wady *Murreh*, namely, the mountain land of the Azazimeh, which the Arabs still call *Seir* or *Serr*.

**7-9. Your north border**—This cannot be accurately identified, since the whole topography is in a most unsatisfactory state as regards the comprehension of the original record and knowledge of the ground, all the places being now unknown except **Hamath**, which must mean the kingdom of Hamath, and not Hamath, its capital city, modern *Hamah*, called Epiphania by the Greeks and Romans. Chap. xiii, 21, note. **Mount Hor**—This is not to be confounded with the Mount Hor of the Seir range. Chap. xx, 22, note. This Mount Hor is spoken of only here. Its identification is one of the puzzles of sacred geography. Some suppose that the great chain of Lebanon itself is meant, which is clearly the natural northern boundary of Palestine. Knobel moves the boundary still farther north, and identifies Mount Hor with *Mons Casius*, southwest of Antioch, on the Orontes. Robinson agrees with him in recognising this **Zedad** in *Zadad*, a Syriac Christ-

9 And the border shall go on to Ziphron, and the goings out of it shall be at <sup>1</sup> Hazar-enan: this shall be your north border. 10 And ye shall point out your east border from Hazar-enan to Shepham: 11 And the coast shall go down from Shepham <sup>m</sup> to Riblah, on the east side of Ain; and the border shall descend, and shall reach unto the <sup>1</sup> side of the sea <sup>n</sup> of Chinnereth eastward: 12 And the border shall go down to Jordan, and the goings out of it shall be at <sup>o</sup> the salt sea: this shall be your land with the coasts thereof round about. 13 And Moses commanded the children of Israel, saying, <sup>p</sup> This is the land which ye shall inherit by lot, which the Lord commanded to give unto the nine tribes, and to the half tribe: 14 <sup>q</sup> For the tribe of the children of Reuben according to the house of their fathers, and the tribe of the children of Gad according to the house of their fathers, have received *their inheritance*; and half the tribe of Manasseh have received their inheritance: 15 The two tribes and the half tribe have received their inheritance on this side Jordan *near Jericho eastward, toward the sunrising*. 16 And the Lord spake unto Moses, saying, 17 These

<sup>l</sup> Ezek. 47. 17.—<sup>m</sup> 2 Kings 23. 33; Jer. 39. 5, 6.  
—<sup>1</sup> Heb. *shoulder*.—<sup>n</sup> Deut. 3. 17; Josh. 11. 2; 19. 35; Matt. 14. 34; Luke 5. 1.

ian village of three thousand inhabitants, to the southeast of *Hunes*, on the east of the road from Damascus to Hunes. Wetstein and Knobel suppose that *Ziphron* is the same as a ruined city, *Zifran*, of which we have no accurate information except that it is fourteen hours to the northeast of Damascus, near to the road from Palmyra. The location of *Hazar-enan* is in dispute; some contending for *Centum Putea*, twenty-seven miles northwest of Palmyra, and others showing that it is impossible that this could be a border town.

10. **East border**—The uncertainty pertaining to the northern boundary renders the beginning of the eastern obscure also. *Shepham* is not certainly known.

11, 12. **Riblah** cannot be identified with "Riblah in the land of Hamath," seeing that four landmarks occur between them. **The east side of Ain**—Since Ain is a common noun signifying a fountain, and since there are many

are the names of the men which shall divide the land unto you: <sup>r</sup> Eleazar the priest, and Joshua the son of Nun. 18 And ye shall take one <sup>s</sup> prince of every tribe, to divide the land by inheritance. 19 And the names of the men *are these*: Of the tribe of Judah, Caleb the son of Jephunnah. 20 And of the tribe of the children of Simeon, Shemuel the son of Ammihud. 21 Of the tribe of Benjamin, Elidad the son of Chislon. 22 And the prince of the tribe of the children of Dan, Bukki the son of Jogli. 23 The prince of the children of Joseph, for the tribe of the children of Manasseh, Hanniel the son of Ephod. 24 And the prince of the tribe of the children of Ephraim, Kemuel the son of Shiptan. 25 And the prince of the tribe of the children of Zebulun, Elizaphan the son of Parnach. 26 And the prince of the tribe of the children of Issachar, Paltiel the son of Azzan. 27 And the prince of the tribe of the children of Asher, Ahihud the son of Shelomi. 28 And the prince of the tribe of the children of Naphtali, Pedahel the son of Ammihud. 29 These *are they* whom the Lord commanded to divide the inheritance unto the children of Israel in the land of Canaan.

<sup>o</sup> Verse 3.—<sup>p</sup> Verse 1; Josh. 14. 1, 2.—<sup>q</sup> Chap. 32. 33; Josh. 14. 2, 3.—<sup>r</sup> Josh. 14. 1; 19. 51.—<sup>s</sup> Chap. 1. 4, 16.

fountains in northern Palestine, we get no clew from it to the eastern borderline. Robinson identifies this spring with the great fountain of *Neba* or *Birket Anjar*, at the foot of Antilibanus. **Sea of Chinnereth**—Sea of Tiberias or Galilee. Josh. xi, 2; Matt. iv, 13, notes. **Down to Jordan**—The boundary shall go along the Jordan (downward) and its termination shall be the **salt sea**, or the Dead Sea. Gen. xiv, 3, note. **Coasts**—Boundaries. Thus eastern Palestine, the land beyond the Jordan, is not included in the Holy Land.

#### THE COMMISSIONERS FOR DISTRIBUTING THE LAND, 16-29.

The *ex officio* members of this commission were Eleazar, the high priest, and Joshua, the commander of the army, as the lieutenant of Jehovah. Josh. v, 14. Of the ten princes, representing the nine and a half tribes, Caleb is the only one of whom any thing else is known. The order of the tribes here enumerated, with slight exceptions, cor-

## CHAPTER XXXV.

AND THE LORD spake unto Moses in the plains of Moab by Jordan near Jericho, saying, **2** <sup>a</sup> Command the children of Israel, that they give unto the Levites, of the inheritance of their possession, cities to dwell in; and ye shall give *also* unto the Levites suburbs for the cities round about them. **3** And the cities shall they have to dwell in; and the suburbs of them shall be for their cattle, and for their goods, and for

all their beasts. **4** And the suburbs of the cities, which ye shall give unto the Levites, *shall reach* from the wall of the city and outward a thousand cubits round about. **5** And ye shall measure from without the city on the east side two thousand cubits, and on the south side two thousand cubits, and on the west side two thousand cubits, and on the north side two thousand cubits; and the city *shall be* in the midst: this shall be to them the suburbs of the cities.

*a* Josh. 14. 3, 4; 21. 2;

see Ezek. 45. 1, etc.; 48. 8, etc.

responds both to their fraternal relationship and to their geographical location in Canaan, reckoning from south to north. This deviates somewhat from the order in which the lots came out for the different tribes according to Josh. xv-xix.

## CONCLUDING NOTE.

By inspecting Gen. xv, 18, Deut. xi, 24, and 2 Sam. viii, 3, it will be seen that the Euphrates was the eastern boundary of the Land of Promise, while this chapter and Josh. xiii, 9-12, assign a different limit, which greatly diminishes the land. "Keil suggests that these different passages give the limits—the *maxima* and *minima*—of the promise; the actual extent to be determined by and proportionate to Israel's loyalty and fidelity to God."—*Haley*.

## CHAPTER XXXV.

## THE CITIES FOR THE LEVITES AND THE CITIES OF REFUGE.

Since the tribe of Levi was to have no territorial allotment, there must be some other mode adopted of settling its members among the people. This mode, foreshadowed in Lev. xxv, 32, (see note,) is here fully unfolded in the requirement to assign to the Levites forty-eight cities scattered among all the twelve tribes. This exactly tallies with the prediction of Jacob. Gen. xlix, 4-7; comp. xxxiv, 25, 26. See chap. i, 49, note.

## THE LEVITE CITIES, 1-5.

1. **The plains of Moab**—Chap. xxii, 1, note.

4, 5. **Suburbs . . . a thousand cubits**—There would be no perplexity in making a diagram fulfilling this require-

ment if it were not added that a distance of **two thousand cubits** must be measured **from without the city** on each of the four sides. Eight different kinds of diagrams have been devised to meet the requirements of the text, one of which will be found in Josh. xxi, 2, note. The Seventy, Josephus, and Philo cut this knot by reading two thousand in both verses. In the summer of 1878 two stones bearing the inscription in old Hebrew and Greek characters, "The limit or boundary of Geser," were found near Abou-Shushek, the ancient Levitical city of Gezer, (Josh. xxi, 21,) taken from the Philistines by the king of Egypt, and given by Pharaoh to his daughter, Solomon's wife. 1 Kings ix, 16. This discovery will go far toward fixing the standard of the Jewish cubit, and in determining the shape and extent of the suburbs of these cities. The limit of the inner suburb was one thousand cubits from the wall round about the city, which was probably circular. The outer precincts were two thousand cubits beyond the inner, according to the Hebrew text, to the east, west, north, and south corners; so the boundary of the outlying fields could not have been circular, but diagonal. The suburbs did not measure three thousand cubits in all directions, only the angles at the four cardinal points. The first thousand cubits were to be measured "from the wall of the city," not from the center of it, the city being "in the midst." This discovery corrects the diagram of Keil. See Josh. xxi, 2, note.

## CITIES OF REFUGE, 6-34.

The right of shelter and impunity, (*jus asyli*), by fleeing to sacred places,



6 And among the cities which ye shall give unto the Levites *there shall be* <sup>b</sup> six cities for refuge, which ye shall appoint for the manslayer, that he may flee thither: and <sup>1</sup> to them ye shall add forty and two cities. 7 So all the cities which ye shall give to the Levites *shall be* <sup>c</sup> forty and eight cities: them *shall ye give* with their suburbs. 8 And the cities which ye shall give *shall be* <sup>d</sup> of the possession of the children of Israel: <sup>e</sup> from them that have many ye shall give many; but from them that have few ye shall give few: every one shall give

<sup>b</sup> Verse 13; Deut. 4. 41; Josh. 20. 2, 7, 8; 21. 3, 13, 21, 27, 32, 33, 34. — <sup>1</sup> Heb. *above them ye shall give.* — <sup>c</sup> Josh. 21. 41. — <sup>d</sup> Josh. 21. 3.

was afforded to the guilty and the unfortunate by the ancient Greeks and Romans. When abuses arose and justice was grossly outraged, the limitation of this privilege was necessary to the preservation of society. Tacitus records the increase of criminals because of the increase of places of asylum among the Greeks and Romans. This merciful and wise provision of Mosaism, so far as the spirit of the age allowed it, prevented all family hatred and war from ever taking place, as was inevitably the case among the other nations, where any bloodshed whatever, whether wilful or accidental, laid the homicide open to the duty of revenge by the relatives of the slain person, who again in their turn were then similarly watched and hunted by the opposite party, until a family war of extermination was the sad heritage of succeeding generations.

6. **Cities for refuge . . . manslayer** — Josh. xx, 1-9, notes.

8. **Many . . . many . . . few . . . few** — According to Josh. xxi, Judah and Simeon, whose territorial allotments seem to have been blended very early, as predicted by Jacob, (Gen. xlix, 5, 7,) gave to the Levites nine of their cities, the other tribes gave four each, except Naphtali, who gave only three, making thirty-eight cities west of the Jordan. The eastern tribes gave ten. The thirteen given by Judah, Simeon, and Benjamin were assigned to the priests, being near the tabernacle and temple, and thirty-five to the three Levitical families. "Called out

of his cities unto the Levites according to his inheritance which <sup>2</sup> he inheriteth.

9 And the Lord spake unto Moses, saying, 10 Speak unto the children of Israel, and say unto them, <sup>1</sup> When ye be come over Jordan into the land of Canaan, 11 Then <sup>e</sup> ye shall appoint you cities to be cities of refuge for you; that the slayer may flee thither, which killeth any person <sup>2</sup> at unawares. 12 <sup>b</sup> And they shall be unto you cities for refuge from the avenger; that the manslayer die not, until he stand before the congregation in judgment. 13 And of

<sup>a</sup> Chap. 26. 51. — <sup>2</sup> Heb. *they inherit.* — <sup>f</sup> Deut. 19. 2; Josh. 20. 2. — <sup>g</sup> Exod. 21. 13. — <sup>3</sup> Heb. *by error.* — <sup>h</sup> Deut. 19. 6; Josh. 20. 3, 5, 6.

of the whole nation to be the peculiar possession of Jehovah, to watch over his covenant, and teach Israel his rights and his law, (Deut. xxxi, 9-13, xxxiii, 8-10, Lev. x, 11,) the Levites were to form and set forth among all the tribes the ἐκλογή (election) of the nation of Jehovah's possession, and, by their walk as well as by their calling, to remind the Israelites continually of their own divine calling, to foster and preserve the law and testimony of the Lord in Israel, and to awaken and spread the fear of God and piety among all the tribes." — *Keil and Delitzsch*. If the Levitical families had been completely isolated, they would have been in danger of spiritual declension. Their association was a safeguard against this evil.

11. **Killeth . . . unawares** — Joshua (xx, 3) adds, "and unwittingly." See note.

12. **Avenger** — Joshua adds, "of blood." See note cited above. The *go'el*, redeemer, is "that particular relative whose special duty it was to restore the violated family integrity, who had to redeem not only landed property that had been alienated from the family, or a member of the family who had fallen into servitude, (Lev. xxv, 25-47,) but also the blood that had been taken away from the family by murder." — *Oehler*. **Until he stand before the congregation** — The refugee, on his arrival at the city of refuge, made his plea to the elders of the city, who protected him till he was sent for. See note on Josh. xx, 6. The cities of refuge were not designed to screen a real

these cities which ye shall give, <sup>1</sup> six cities shall ye have for refuge. **14** \*Ye shall give three cities on this side Jordan, and three cities shall ye give in the land of Canaan, *which* shall be cities of refuge. **15** These six cities shall be a refuge, *both* for the children of Israel, and <sup>2</sup> for the stranger, and for the sojourner among them; that every one that killeth any person unawares may flee thither. **16** <sup>m</sup> And if he smite him with an instrument of iron, so that he die, he *is* a murderer: the murderer shall surely be put to death. **17** And if he smite him <sup>4</sup> with throwing a stone, wherewith he may die, and he die, he *is* a murderer: the murderer shall surely

<sup>i</sup> Verse 6.—<sup>k</sup> Deut. 4. 41; Josh. 20. 8.—<sup>l</sup> Chap. 15. 16.—<sup>m</sup> Exod. 21. 12, 14; Lev. 24. 17; Deut. 19. 11, 12.—<sup>4</sup> Heb. *with a stone of the hand*.

murderer from being put to death, but merely to secure a fair judicial investigation.

**14. Three cities on this side Jordan**—The cities of refuge east of the Jordan were Bezer in the south, Ramoth in Gilead, and Golan in Bashan. Josh. xx, 8, note. **Three cities . . . in . . . Canaan**—These were Kedesh in Galilee, Shechem (Nablous) in Mount Ephraim, and Hebron in Judah. Josh. xx, 7, note. An inspection of the map will show how admirably these cities were distributed for the accomplishment of their purpose. These were all Levitical or priests' cities, because the administration of justice is germane to religion, being its natural fruitage. Jehovah also had a peculiar ownership in these cities, which rendered them eminently fitting for refuge to those who were in trouble.

**15. The stranger**—A temporary resident. **The sojourner**—Literally, *the dweller*—one who remains a settler in Israel but is not an owner of land (Lev. xxv, 40) nor a partaker of the sacred gifts. Lev. xxii, 10; xxiii, 22, notes. **May flee thither**—To facilitate the flight Moses commanded the roads to the cities of refuge to be kept open. Deut. xix, 3. The Talmud adds that at the crossroads posts were erected bearing the word REFUGE to direct the fugitive, lest he should miss his way and fall into the hands of the avenger.

be put to death. **18** Or *if* he smite him with a hand weapon of wood, wherewith he may die, and he die, he *is* a murderer: the murderer shall surely be put to death. **19** <sup>a</sup> The revenger of blood himself shall slay the murderer: when he meeteth him, he shall slay him. **20** But <sup>o</sup> if he thrust him of hatred, or hurl at him <sup>p</sup> by laying of wait, that he die; **21** Or in enmity smite him with his hand, that he die: he that smote *him* shall surely be put to death; *for* he *is* a murderer: the revenger of blood shall slay the murderer, when he meeteth him. **22** But if he thrust him suddenly <sup>q</sup> without enmity, or have cast upon him any thing without laying of wait, **23** Or with

<sup>n</sup> Verses 21, 24, 27; Deut. 19. 6, 12; Josh. 20. 3, 5.—<sup>o</sup> Gen. 4. 8; 2 Sam. 3. 27; 20. 10; 1 Kings 2. 31, 32.—<sup>p</sup> Exod. 21. 14; Deut. 19. 11.—<sup>q</sup> Exod. 21. 13.

#### THE INTENTIONAL MANSLAYER, 16–21.

16–21. If any person has struck another **with an instrument of iron**, as an axe or hammer, or with a **stone**, literally, *a stone of the hand*, that is, large enough to fill the hand and to kill a man with, or with a **hand weapon of wood**, as a thick club, and death ensued, a murderous intent is inferred, and the death penalty is inflicted. An ambuscade or **laying of wait**, preceding the fatal blow, is a still stronger proof of malice aforethought. Gen. ix, 5, 6; Exod. xx, 13, note. Capital punishment is discussed in Lev. xxiv, 21, note, and in the concluding note of the same chapter. **The revenger of blood shall slay the murderer**—This duty was never outlawed by any limitation of time or of place, save within the walls of the city of refuge. If the offender took refuge in a free city the elders of the city were to hand him over to the avenger, or *go'el*, to be slain. Gen. iv, 15, note; Deut. xix, 11, 12.

#### THE UNINTENTIONAL MANSLAYER, 22–28.

Human life is so sacred that it must be hedged about by all possible safeguards. Hence, when one kills another by casualty, perfectly innocent of any evil intention, he must undergo the privation of his liberty by a lifelong imprisonment in the city of refuge. Such a liability tended to the utmost caution in the intercourse of man with man.

any stone, wherewith a man may die, seeing *him* not, and cast *it* upon him, that he die, and *was* not his enemy, neither sought his harm: **24** Then 'the congregation shall judge between the slayer and the revenger of blood according to these judgments: **25** And the congregation shall deliver the slayer out of the hand of the revenger of blood, and the congregation shall restore him to the city of his refuge, whither he was fled: and 'he shall abide in it unto the death of the high priest, 'which was anointed with the holy oil. **26** But if the slayer shall at any time come without the border of the city of his refuge, whither he was fled; **27** And the revenger of blood find him without the borders of the city of his refuge, and the revenger of blood

<sup>r</sup> Verse 12; Josh. 20. 6. — <sup>s</sup> Josh. 20. 6. — <sup>t</sup> Exod. 29. 7; Lev. 4. 3; 21. 10. — <sup>5</sup> Heb. *no blood* shall be to him, Exod. 21. 2.

**23. Stone . . . cast it upon him—**Here is a case of *anacoluthon*, or want of grammatical sequence, in the Hebrew. The writer evidently begins the sentence with the word "smite" (verse 17) in his mind, and discovering its inappropriateness substitutes *let fall*, too strongly rendered in the English by *cast it upon*. The case of casual killing is more clearly illustrated in Deut. xix. 4, 5.

**24. These judgments—**The provisions of this statute.

**25. Unto the death of the high priest—**The reason for this requirement is not given. May it not be to symbolize that the death of the antitypical High Priest, Jesus Christ, constitutes a successful plea against the demands of divine justice as the sin avenger? It is a Jewish tradition that the mother of the high priest made presents to the refugees that they might not be praying for the death of her son. **Holy oil—**Anointing with this oil was a symbol of the Holy Spirit imparted. Hence the high priest's death may be considered as in a sense expiatory, so that the refugee might return cleansed to his own city. For the preparation of the anointing oil see Exod. xxx. 23, 24; Lev. iv. 3, note.

**26, 27. If the slayer . . . at any time come without—**He could not leave the asylum to bury his dead, to worship in the great feasts, nor to tes-

tify in the courts. He was constructively dead while his life was hidden in the city of refuge. Col. iii. 3, note. No mere lapse of time can satisfy the claims of justice, as many vainly imagine who dream that sin will eventually disappear, even in the case of those who have deliberately thrust aside the cover of the atoning blood of Jesus Christ and count it as a common thing. If these verses have any spiritual significance, it is that a saved soul may fall away from salvation and be finally lost.

<sup>u</sup> Chap. 27. 11. — <sup>v</sup> Deut. 17. 6; 19. 15; Matt. 18. 16; 2 Cor. 13. 1; Heb. 10. 28. — <sup>6</sup> Heb. *faulty to die*.

**30. By the mouth of witnesses—**It required two to convict of a capital crime, (Deut. xvii. 6,) and two or three to convict of other crimes. Deut. xix. 15; 1 Tim. v. 19, notes. The Jews here literally followed this statute, and insisted that the testimony be given *by the mouth* and not by writing.

**31. No satisfaction for . . . a murderer—**In the LXX. the words "satisfaction for the life" are almost exactly those used by Jesus Christ in Matt. xx. 28, "To give his life a ransom for many." Human life is too sacred to be paid for in gold and silver. Without the shedding of blood there is no possible atonement for murder. The soul of the murdered man is the possession of God, and not of the avenger of blood; hence he is forbidden to accept ransom money. Imprisonment for life is not a sufficient expiation. Vers. 16–21, note.

should come again to dwell in the land, until the death of the priest. **33** So ye shall not pollute the land wherein ye are: for blood \*it defileth the land: and <sup>7</sup> the land cannot be cleansed of the blood that is shed therein, but <sup>2</sup> by the blood of him that shed it. **34** <sup>7</sup> Defile not therefore the land which ye shall inhabit, wherein I dwell: for <sup>2</sup> I the Lord dwell among the children of Israel.

<sup>10</sup> Psa. 106. 38; Mic. 4. 11. — <sup>7</sup> Heb. *there can be no expiation for the land.* — <sup>2</sup> Gen. 9. 6.

**33. Not pollute the land**—According to the conception of both Greeks and Hebrews an unavenged murder stained the land with guilt and exposed it to the most dreadful judgments. A government in sympathy with crime, or indifferent to the claims of justice, ought to feel the bolts of divine wrath. **Cannot be cleansed**—Literally, “and for the land *atonement is not made* except in the blood of him that murderously shed blood.” The atonement was not effected by the blood of the murderer as a sacrificial victim, but by the righteous conduct of the authorities and people in slaying him, and thus endeavoring to make murder odious. See the Greek tragedy, “*Œdipus Rex.*”

**34. The land . . . wherein I dwell**—The omnipresent Deity specially manifested his presence in Israel, and so sanctified their land. This was a special reason why the people might not pollute it. Exod. xxv, 8; chap. v, 3, notes.

#### CONCLUDING NOTE.

The purpose of the cities of refuge was humane. Moses found the law of revenge so deeply rooted in the habits of the people that it was impossible to eradicate it altogether. He could only check its execution and mitigate its horrors. He did not design to screen the real murderer from punishment, but merely to secure a fair judicial investigation. If convicted of murder, the culprit was handed over to the avenger of blood, who was himself to be the executioner.

But in the case of the purely accidental homicide—through such an accident as the axe slipping from the helve—there seems but scant justice,

#### CHAPTER XXXVI.

**AND** the chief fathers of the families of the <sup>a</sup> children of Gilead, the son of Machir, the son of Manasseh, of the families of the sons of Joseph, came near, and spake before Moses, and before the princes, the chief fathers of the children of Israel: **2** And they said, <sup>b</sup> The Lord commanded my lord to give the land for an inheritance by lot to the children of

<sup>11</sup> Lev. 18. 25; Deut. 21. 23. — <sup>2</sup> Exod. 29. 45, 46. — <sup>a</sup> Chap. 26. 29. — <sup>b</sup> Chap. 26. 55; 33. 54; Josh. 17. 3.

bordering hard on injustice, accorded to the innocent. He must take to his heels and run for dear life, with the possibility of being struck down by the swifter avenger. The utmost favour shown to him, if he entered the gate, was to be shut up in the city, and to be exposed to be killed as an outlaw if he ventured out. Cruel and unjust as was the custom of blood avenging, it has prevailed substantially among the many tribes in these Oriental lands from remote ages down to this day; and although there are now no cities of refuge, still no manslayer is safe outside the city gate. Christianity is the only cure for such injustice.

#### CHAPTER XXXVI.

##### THE MARRIAGE OF AN HEIRESS.

The unfolding of human necessities is the occasion for a progressive divine revelation. In chap. xxvii we have seen the brotherless daughters of Zelophehad suing for natural justice—the inheritance of their father's estate. But now the immediate division of the land suggests a difficulty. The daughters who inherit their father's lands may marry out of their tribe, and their estates pass out of their ancestral tribe and be permanently annexed to the allotment of another tribe. The legislation of this chapter forestalls this difficulty by limiting the marriage of heiresses to their own tribe. See Introduction, (1.)

**2. My lord**—Moses, who had specially consulted Jehovah in reference to this case. Chap. xxvii, 5, 6, note. The Hebrews, in their use of the singular pronoun *my* instead of *our* before lord, follow the established custom. Chap. xxxii, 27.



Israel: and <sup>a</sup>my lord was commanded by the LORD to give the inheritance of Zelophehad our brother unto his daughters. **3** And if they be married to any of the sons of the *other* tribes of the children of Israel, then shall their inheritance be taken from the inheritance of our fathers, and shall be put to the inheritance of the tribe <sup>1</sup>whereunto they are received: so shall it be taken from the lot of our inheritance. **4** And when <sup>a</sup>the jubilee of the children of Israel shall be, then shall their inheritance be put unto the inheritance of the tribe whereunto they are received: so shall their inheritance be taken away from the inheritance of the tribe of our fathers. **5** And Moses commanded the children of Israel according to the word of the LORD, saying, The tribe of the sons of Joseph <sup>a</sup>hath said well. **6** This is the thing which the LORD doth command concerning the daughters of Zelophehad, saying, Let them <sup>a</sup>marry to whom they think best; <sup>a</sup>only to the family of the tribe of their father shall they marry. **7** So shall not the inheritance of the children of Israel remove from tribe to

<sup>a</sup> Chap. 27. 1, 7; Josh. 17. 3, 4.—<sup>1</sup> Heb. *unto whom they shall be*.—<sup>a</sup> Lev. 25. 10.—<sup>c</sup> Chap. 27. 7.—<sup>2</sup> Heb. *be wives*.—<sup>f</sup> Verse 12.

**4. The jubilee**—Lev. xxv, 8–55, notes. “Strictly speaking, the hereditary property would pass at once, when the marriage took place, to the tribe into which an heiress married, and not merely at the year of jubilee. But up to the year of jubilee it was always possible that the hereditary property might revert to the tribe of Manasseh, either through the marriage being childless, or through the purchase of the inheritance. But in the year of jubilee all landed property that had been alienated was to return to its original proprietor or his heir. Lev. xxv, 33, etc. In this way the transfer of an inheritance from one tribe to another, which took place in consequence of a marriage, would be established in perfect unity.”—*Keil and Delitzsch*.

**5. Tribe of the sons of Joseph**—Nominally there was no tribe of Joseph, but really two tribes, Ephraim and Manasseh; so that Joseph was treated as the firstborn, so far as the inheritance was concerned. Gen. xlviii, 5; 1 Chron. v, 2, note. The text specially refers to the tribe of Manasseh, to which these heiresses belonged.

tribe: for every one of the children of Israel shall <sup>a</sup>keep himself to the inheritance of the tribe of his fathers. **8** And <sup>a</sup>every daughter, that possesseth an inheritance in any tribe of the children of the children of Israel, shall be wife unto one of the family of the tribe of her father, that the children of Israel may enjoy every man the inheritance of his fathers. **9** Neither shall the inheritance remove from *one* tribe to another tribe; but every one of the tribes of the children of Israel shall keep himself to his own inheritance. **10** Even as the LORD commanded Moses, so did the daughters of Zelophehad: **11** <sup>1</sup>For Mahlah, Tirzah, and Hoglah, and Milcah, and Noah, the daughters of Zelophehad, were married unto their father's brothers' sons. **12** And they were married <sup>a</sup>into the families of the sons of Manasseh the son of Joseph, and their inheritance remained in the tribe of the family of their father. **13** These are the commandments and the judgments, which the LORD commanded, by the hand of Moses, unto the children of Israel, <sup>a</sup>in the plains of Moab by Jordan near Jericho.

<sup>3</sup> Heb. *cleave to the*, etc.—<sup>g</sup> 1 Kings 21. 3.—<sup>h</sup> 1 Chron. 3. 22.—<sup>i</sup> Chap. 27. 1.—<sup>4</sup> Heb. *to some that were of the families*.—<sup>k</sup> Chap. 26. 3; 33. 50.

**6. Only to the family**—This is the only limitation of matrimony from expediency. The other restrictions relate to kindred, (Lev. xviii,) and to the doomed Canaanites, intermarriage with whom was forbidden in the interest of loyalty to Jehovah. Exod. xxxiv, 15.

**8. Every daughter, that possesseth an inheritance**—This does not command marriage, but only restricts a voluntary institution. The woman might decline matrimony perpetually, an act rare indeed in the Orient. In case of marriage she must marry in her own tribe.

**10–12. Their father's brothers' sons**—Cousins or second cousins, since sons may signify merely descendants.

**13. Commandments. . . judgments**—Referring to all the legislation in the plains of Moab, (chaps. xxv–xxx,) as well as the laws and rights contained in chap. xxxiii, 50, to the end of the book. This conclusion in no way implies that the exposition of these laws, their further development, and enforcement by exhortations, which follow in Deuteronomy, are not Mosaic, as recent destructive criticism asserts.

## CONCLUDING NOTE.

We find in this chapter not only an illustration of the truth that "he that asketh receiveth," but also an example of the principle that God's laws were enacted as human needs required. In this instance, the fact that the giving of the new statute hinges on a human petition does not prove that it was an afterthought with God, as some have intimated, but rather that he would put honour upon prayer, and teach his people that they should learn his will on some minor points as emergencies arise.

Says Calvin: "God designedly withheld his decisions until they naturally arose out of the circumstances of the case. He allowed himself to be interrogated familiarly in regard to doubtful points of no primary importance in order that posterity might recognise his reply as a proof of his fatherly indulgence. Meanwhile, let us bear in mind that if heavenly things are the subject of as much anxiety to us as earthly things were to the children of Manasseh the rule that we should observe will always be made clear to us."

## INTRODUCTION TO THE BOOK OF DEUTERONOMY.

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### Title.

1. The name of this book (Deuteronomy, in our English Bible) is derived from the Greek title in the Septuagint Version, and corresponds to one that was sometimes employed by the Jews, *Mishneh Hattorah*—Repetition of the Law. By some of the rabbinical writers it was called the Book of Reproofs. In the Hebrew Bible the title consists of the first two Hebrew words אֵלֶּה הַדְּבָרִים, *Elleh Hadd'barim*.

### Contents.

2. The book consists of three discourses purporting to have been delivered to the Israelites by Moses in the fortieth year after they left Egypt, and just before his death. In addition to these three discourses are two poems, namely, the Song of Moses and The Blessings of the Tribes. Then there is a supplementary chapter giving an account of the great Lawgiver's death.

(1.) The first discourse extends from chap. i, 6, to chap. iv, 40. In this discourse Moses recounts some of the prominent events that have occurred since the departure from Egypt. The contests of the Hebrews with their enemies, and the defeat of the latter, are related. The long years of the Wandering are stated to have been the result of the faintheartedness and rebellion of their fathers. Moses reminds his hearers that Jehovah was angry with him on their account; and that though he was to be permitted to look over the Promised Land in its length and its breadth, he would not be privileged to set foot upon its soil.

He further exhorts the people to obedience, and especially warns them against idolatry, which had already so signally brought the divine displeasure upon them, and which he tells them will bring sorer punishments in the future. At the close of this first division is a statement of the selection of three cities of refuge on the east of the Jordan. Chap. iv, 41-43.

(2.) The second discourse may be considered as extending from chap. iv, 44, inclusive, to chap. xxvi, 19. It is announced as "The Law which Moses set before the children of Israel." The discourse proper opens with chap. v. Moses commences with a repetition of the Law—"the Ten Words" which had been spoken by Jehovah himself. This Law forms the basis of the whole code—the entire body of the legislation in accordance with which a holy nation, a peculiar people, would be recognised. Moses then gives a more detailed exposition of the first table of the law. This part extends from chap. v, 22, to chap. xi, 32.

The second part of this second discourse is included in chap. xii, 1, to chap. xxvi, 19. This begins with, "These are the statutes and judgments which ye shall observe to do in the land which the Lord God of thy fathers giveth thee to possess," and closes with an impressive exhortation to the people that they should keep these commandments so that they should become a holy people and exalted above the nations. This second part of the discourse is called by some of the critics the Deuteronomic code. "It is not a mere supplement to the first legislation. It is an independent reproduction of its substance, sometimes merely repeating the older laws, but at other times extending or modifying them."—W. ROBERTSON SMITH, *Old Testament in the Jewish Church*. We find in this part an exposition and enforcement of the principal statutes. The enactments pertaining to religious observances are in the main found in the section extending from chap. xii, 1, to chap. xvi, 17. Then follow directions in reference to civil administration. This section is from chap. xvi, 18, to chap. xxi, 23. Then come the regulations for the social life of the people. This section extends from chap. xxii, 1, to chap. xxvi, 19.

(3.) The third discourse includes chaps. xxvii–xxx. As if to make this discourse more formal and impressive the elders of Israel are represented as associated with Moses while he is delivering it. It commences with, "And Moses with the elders of Israel commanded the people, saying, Keep all the commandments which I command you this day," (xxvii, 1.) Then follow directions in reference to the erection of stones on Mount Ebal, on which, when the people shall have entered into the possession of the land, were to be written "all the words of this law." The people are also commanded to build an altar for the presentation of offerings. Special directions are also given for the imposing ceremony to be observed when the tribes stationed on Gerizim are to pronounce blessings, and the tribes stationed on Ebal, curses; and all the people are to respond, "Amen."

The twenty-eighth chapter has an elaborate statement of blessings in case of obedience, and curses in case of disobedience. The twenty-ninth and thirtieth chapters constitute the closing part of this dis-



course. This part is characterized as the words of the covenant which the Lord commanded Moses to make with the children of Israel in the land of Moab, besides the covenant which he made with them in Horeb, (xxix, 1.) Moses, after referring to God's former mercies, calls upon the people to pledge themselves anew and enter into a covenant with Jehovah their God. He again pronounces the sentence of rejection in case of apostasy, but promises restoration on repentance; and in concluding this address and his announcement of the divine legislation he solemnly sets before them blessing and cursing. This discourse has sometimes been called "The Blessing and the Curse."

The last division of the book proper includes chaps. xxxi-xxxiii. This gives an account of the final arrangement which Moses makes with the people, including the delivery of the law to the custody of "the priests, the sons of Levi," with the requirement that every seven years the law should be read. The appointment of Joshua as successor to Moses is told. Then follow those two incomparable poems, The Song of Moses and The Blessing of the Tribes.

The supplementary chapter (xxxiv) gives an account of the death and burial of Moses.

### Views of Recent Critics as to the Authorship.

3. In treating of the question of authorship it seems proper to present some of the views of modern criticism as to the composition of the entire Pentateuch. But it is neither possible nor desirable to give at length the diverse theories of the critics, destructive and reconstructive, who have published the results of their investigations, from Astruc, who wrote about the middle of the last century, to Kuenen and W. Robertson Smith. The hypotheses of a few will suffice.

Astruc, in a work published in 1753, holds that Moses had before him two principal documents, each characterized by the word that is used for God. Besides these two, which are called Elohistic and Jehovistic, respectively, Moses employed ten others for the earlier part of his work. Vater, in 1815, and Hartmann, in 1818, carried the views of Astruc still further, and maintained that the Pentateuch was made up of a number of fragments put together without much reference to their connexion. Both of these critics opposed the documentary hypothesis so far as it was in the way of their "hypothesis of fragments." Vater's view was that a collection of laws in the time of David and Solomon formed the basis of the work. This, in his opinion, was the book found in the reign of Josiah; and its fragments were incorporated in Deuteronomy. The rest of the Pentateuch was composed of fragments of narrative and legislation written at various times. The whole was

collected and put in its present shape between the time of Josiah and the exile. Hartmann assigns the date of the Pentateuch as late as the exile.

This "fragmentary hypothesis" had to give way to the supplementary hypothesis, which was adopted with modifications by De Wette, Bleek, Hupfeld, Knobel, Kurtz. Though they agree in the general view, they differ greatly in the details. Delitzsch agreed with these critics in admitting that there were distinct authors of the earlier portions of the Pentateuch, but he maintained that Deuteronomy is the work of Moses. In the preface which he wrote to CURTISS's *Levitical Priests*, (pp. 8, 9,) 1877, he says: "In my commentary on Genesis, up to the last edition, I have defended the authenticity of Deuteronomy, and even yet it appears to me there are weighty reasons for this, such as the psychological truth of the testamentary addresses, the freshness and richness of the Egyptian reminiscences, the freedom with which the speaker reproduces historical incidents, laws, and, above all, the decalogue, a freedom which is scarcely conceivable except on the supposition that the speaker was the lawgiver himself. I feel even yet compelled to hold, when I consider Deut. xxxi, 9, that Deuteronomy belongs essentially to those portions of the Pentateuch which were written by Moses himself. For if this testimony were fictitious, Deuteronomy would be a far more immoral fabrication than the pseudo-decretals of Isidore."

It is proper to state that Delitzsch has announced his conviction "that the processes which in their origin and progress have resulted in the final form of the Torah, as we now possess it, continued into the post-exile period, and perhaps had not ceased their activity even at the time of the formation of the Samaritan Pentateuch and the Septuagint translation."—*Zeitschrift für Kirchliche Wissenschaft*, 1880.

Ewald adopted a theory which is substantially as follows: The early history of the Israelites as embodied in the Pentateuch and Joshua he designates as the great Book of Origins. The oldest historical work is the Book of the Wars of Jehovah. Of this, only a few fragments exist. Then followed the biography of Moses. Only a small portion of this has been preserved. The third and fourth documents are more full. These are the Book of the Covenant, which was written in the time of Samson, and the Book of Origins, which was written by a priest in the time of Solomon. Then there was a third historian of the primitive times, or the first prophetic narrator of the northern kingdom, in the days of Elijah or Joel. The sixth document was by the fourth historian of the primitive times, or the second prophetic narrator, who lived in the eighth century before Christ. Then there is a fifth historian, or third prophetic narrator, who wrote not long after Joel, who collected

the works of his predecessors. "The real purpose of the history, both in its prophetic and in its legal aspects, began now to be discerned. Some steps were taken in this direction by an unknown writer at the beginning of the seventh century before Christ, and then in a far more comprehensive manner by the Deuteronomist who flourished in the time of Manasseh and lived in Egypt. In the time of Jeremiah appeared the poet who wrote the blessing of Moses as it appears in Deuteronomy. A somewhat later editor incorporated the originally independent work of the Deuteronomist and the lesser additions of his two colleagues with the history as left by the fifth narrator, and thus the whole was finally completed."—SMITH'S *Dictionary of the Bible*, article "Pentateuch."

There is a theory of the composition of the Pentateuch known to critics as the Graf hypothesis. Graf's theory is stated in his work entitled *The Historical Books of the Old Testament*, two *Historico-Critical Examinations*, by K. H. Graf, Doctor Theology and Philosophy, Professor in the Royal University of Meissen. He makes three divisions of the Pentateuch. The first is the Elohist and Jehovist portion, which includes nearly all that is narrative from Genesis to the end of Numbers, and also the legislation as given in Exod. xiii, xx-xxiii, and xxxiv. He makes Deuteronomy the second division. The third division, in his view, is what is called the Levitical legislation, which includes the legislative portions of Exodus, Leviticus, and Numbers, except what he places in the first division. The last revision, he thinks, took place after the return from exile. But Graf modified his view almost as soon as it was published. For he found reason to believe that what is called the Elohist element and the Levitical are essentially one, and instead of being the earliest they are the latest.

Kuenen, in a lecture on the *Five Books of Moses*, (pp. 13, 14,) states his views of their origin. According to him the first edition of the Pentateuch was written about 750 B. C., by a prophet. The second edition, or revision, was much enlarged, and probably written 620 B. C., by a prophet of priestly descent. The third, which is essentially the same that we possess, was written 450 B. C., by a priest. Kuenen professes to be able to give the number of verses that are in each edition. The Pentateuch and the Book of Joshua have, in round numbers, two hundred and ten verses. In the first edition there were eighty; in the second, one hundred and twenty, and in the third two hundred and ten. He holds that Moses wrote nothing of the Pentateuch but an abbreviated form of the Ten Commandments. In his opinion Deuteronomy was not written until the reign of Josiah, about 425 B. C., perhaps by Hilkiah, and, though ascribed to Moses, he was in no sense the author of it. "At a time when notions about literary property were yet in their infancy an action of this kind was not regarded as unlawful. Men used to perpe-

trate such fictions as these without any qualms of conscience."—KUE-NEN's *Religion of Israel*, vol. ii, pp. 18, 19.

Professor W. Robertson Smith, while he agrees with most of the theories of such critics as Graf and Kuenen, yet claims that he upholds the canonicity and inspiration of the Book of Deuteronomy as strenuously as his most determined opponents. He does not accept the Mosaic authorship, but he does not adopt the theory of Kuenen that Deuteronomy is a forgery. "The comparison of Deut. xviii with 2 Kings xxiii, 8, *seq.*, effectually disproves the idea of some critics, that the Deuteronomic code was a forgery of the temple priests or of their head, the high priest Hilkiah."—*Old Testament in the Jewish Church*, p. 362. He holds that the Pentateuch is a history incorporating at least three bodies of law, and that the history does not profess to be written by Moses. He further states that the Pentateuch was written in Canaan, and if it is all by one hand, was not completed till the period of the kings. The three groups of laws, or ritual ordinances, that it embodies are: (1.) The collection. Exod. xxi-xxiii. This he calls the first legislation. (2.) The law of Deuteronomy. What is called the Deuteronomic code is embraced in chaps. xii-xxvi. This is not a mere supplement to the first legislation, but an independent reproduction of its substance, sometimes merely repeating the older laws, at other times extending or modifying them. (3.) The Levitical legislation. These ordinances are found in Exodus, Leviticus, and Numbers. The first two legislations deal with Israel as a nation, the third with Israel as a Church.

It will be seen that the critics who reject the view which ascribes the authorship of Deuteronomy to Moses are at variance among themselves in their theories; but they generally agree that it is the Book of the Law which Hilkiah the high priest found in the house of the Lord during the reign of Josiah. 2 Kings xxii, 8.

### Reasons for Assigning the Authorship to Moses.

4. (1.) The writer assumes to be Moses. Let us look at different passages in Deuteronomy where Moses is spoken of, or speaks, as the author:
  - Moses began to declare this law, (i, 5.)
  - And I spake unto you, saying, (i, 9.)
  - I said unto you, Ye are come unto the mountain of the Amorites, (i, 20.)
  - And I took twelve men of you, one of a tribe, (i, 22.)
  - Then I said unto you, (i, 29.)
  - The Lord was angry with me for your sake, (i, 37.)
  - And Moses wrote this law, and delivered it unto the priests the sons of Levi, (xxxii, 9.)



And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished, that Moses commanded the Levites, which bare the ark of the covenant of the Lord, saying, Take this book of the law, and put it in the side of the ark of the covenant of the Lord your God, (xxxi, 24-26.)

And Moses came and spake all the words of this song in the ears of the people, (xxxii, 44.)

(2.) The testimony which we find in the New Testament to the Mosaic authorship ought, we think, to be convincing.

There can be no question that at the time of Christ Deuteronomy was accepted as the work of Moses.

In the account of the temptation given by Matthew, (chap. iv,) Jesus is represented as replying three times "It is written," and the words with which he answers the tempter are quoted from Deuteronomy.

The tempter says, "If thou be the Son of God, command that these stones be made bread." Matt. iv, 3.

Jesus replies, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." See Deut. vii, 3.

Again the tempter says, "If thou be the Son of God, cast thyself down." Matt. iv, 6.

And again Jesus replies, "It is written, Thou shalt not tempt the Lord thy God." Deut. vi, 16.

Once more the tempter says, "All these things will I give thee, if thou wilt fall down and worship me." Matt. iv, 9.

Jesus replies to the third temptation, "It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." Deut. vi, 13.

In Mark xii, 29, where Jesus replied to the inquiry of the scribe, "Which is the first commandment of all?" he quotes from Deut. vi, 4, 5, "Hear, O Israel: the Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might."

The same quotation is found in Matt. xxii, 37, and in Luke x. 27.

In that great discourse which John has recorded, Jesus, in concluding, says, "For had ye believed Moses, ye would have believed me: for he wrote of me." John v, 46.

Can there be any question that the reference is to what is said by Moses in Deut. xviii, 15: "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken?"

Again, in Luke xxiv, 27, where it reads, "Beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself," is there not an evident reference to the same passage in Deuteronomy?

When the Pharisees inquired of Jesus, "Why did Moses then command to give a writing of divorcement?" he replied, "Moses because of the hardness of your hearts suffered you to put away your wives." Matt. xix, 7, 8. The reference to Moses is to Deut. xxiv, 1, "Let him write her a bill of divorcement, and give it in her hand, and send her out of his house."

In Mark x, 2 the Pharisees come to Jesus with a question of divorce, and refer to the law of Moses as found in Deut. xxiv, 1. Jesus says, "For the hardness of your heart he wrote you this precept." The Saviour speaks of Moses as a man and as an author.

When others, in the New Testament, quote from Deuteronomy, they ascribe it to Moses. Peter, in Acts iii, 22, says, "For Moses truly said unto the fathers," and then quotes from Deut. xviii, 15.

Stephen, in Acts vii, 37, says, "This is that Moses which said unto the children of Israel," and then quotes the same passage.

Paul, in Rom. x, 5, says, "Moses describeth the righteousness which is of the law." In the following verse there is a manifest reference to Deut. xxx, 11-14. In Rom. x, 19, Paul writes, "First Moses saith," and then quotes from Deut. xxxii, 21.

"But in truth the work speaks for itself. No imitator could have written in such a strain. We scarcely need the express testimony of the work to its own authorship. But having it, we find all the internal evidence conspiring to show that it came from Moses. Those magnificent discourses, the grand roll of which can be heard and felt even in a translation, came warm from the heart and fresh from the lips of Israel's lawgiver. They are the outpourings of a solicitude which is nothing less than parental. It is the father uttering his dying advice to his children no less than the prophet counselling and admonishing his people. What book can vie with it either in majesty or in tenderness? What words ever bore more surely the stamp of genuineness? If Deuteronomy be only the production of some timorous reformer, who, conscious of his own weakness tried to borrow dignity and weight from the name of Moses, then assuredly all arguments drawn from internal evidence for the composition of any work are utterly useless.

"In spite, therefore, of the dogmatism of modern critics, we declare unhesitatingly for the Mosaic authorship of Deuteronomy."—PEROWNE, J. J. S., in SMITH'S *Dictionary of the Bible*, article "Pentateuch."

### The Purpose of the Book.

5. "The book of Deuteronomy was intended for a people's handbook of Hebrew law. Unlike the bulk of the three preceding books, it is wholly popular: it is not meant for use among the learned only, whether

priests or laymen. Once every seven years during the feast of tabernacles it was ordered to be read before the assembled people, that every one might know what was to be done and what was not to be done. Most solemn words of warning and entreaty were added, that the Hebrews might see it was no earthly king to whom their allegiance was due, but the Judge of all the earth, who would demand from them a sharp account for treason done to his greatness. A repetition of the law for general use and in popular language was a boon to the nation at large. But it was more. It was a monument to all ages of the divine leadings of the lawgiver. Handbooks of this nature are not uncommon now, but they were so uncommon then, and for thousands of years afterward, that the fifth book of Moses is a proof that he was guided to the task by more than human sagacity and foresight. The idea of such a blessing to a nation stamps the man in whose mind it first woke into life as standing head and shoulders above his fellows. Many a century had to pass away before the great lawyers of the Roman Empire bethought themselves of drawing up even a scientific digest of the imperial law. A people's edition was a step far beyond their imagination. But Moses took that step three thousand years ago and more."—*Deuteronomy the People's Book*, p. 278.

"In this book Moses no longer comes before us as an historian or a legislator; but he appears as a grand orator, a sublime poet, a heart-stirring preacher, a divinely inspired prophet of God. After a life of one hundred and twenty years he is now about to depart and be with God. This magnificent prophecy is his farewell voice to the world. It shows how true the witness of those who then beheld him is, that 'his eye was not dim, nor his natural force abated.' From the heights of Pisgah he surveyed the hills and valleys, the lakes and rivers of Palestine; and his inner eye ranged over the widespread scenery of coming events. The map of the future was unrolled before him; he prophesied of Israel's destinies even till the coming of Christ.

"Thus he was a type and figure of the Levitical law. He was a specimen of all the holy men who lived and died under it. He did not cross the confines of the temporal Canaan; but he was about to pass into the regions of the spiritual antitype; and he cheers us with a glorious vision of a blessed death and of the land beyond it. We lose sight of Moses on the specular height of Pisgah; but the next thing we hear of him is that he is brought to be a witness and partaker of Christ's glory on the mount of transfiguration."—WORDSWORTH, *Introduction to Deuteronomy*, p. 203.

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# THE BOOK OF DEUTERONOMY.

## CHAPTER I.

**THESE** be the words which Moses spake unto all Israel \* on this side

a Josh. 9. 1, 10; 22. 4, 7.

## CHAPTER I.

**PREVIOUS TEACHINGS CONFIRMED, 1-5.**

1, 2. These verses form a connexion between this and the preceding books. **These . . . words . . . Moses spake**—Referring, not to the discourses in this book, but to the laws and regulations heretofore recorded. The names of the localities that are given indicate this; and they are introduced with a special significance. The Jewish interpreters speak of them as being mentioned because they were places where the people had especially sinned against Jehovah. Moses thus reminds them of their rebellious acts, and emphasizes the thought that their long wandering was the result of their own sin. **On this side Jordan**—The Hebrew expression which is used here is in other places translated *beyond Jordan*; and it was unquestionably employed as a geographical term for the region east of the Jordan, which in the time of our Saviour was called Perea. The term does not indicate the location of the writer, whether he lived on the east or west side of the river. In this connexion it is equivalent to the expression *before they crossed the Jordan*. **In the wilderness**—That region north of the Sinaitic peninsula, extending to the Mediterranean Sea and the mountains of Judah on the north, and from the isthmus of Suez to the Arabah. It bears at the present time the name Badut et Tih, literally signifying the "Desert of the Wandering."—**In the plain**—The Hebrew word here translated **plain** is used as a proper name—in the Arabah. The broad valley which

Jordan in the wilderness, in the plain over against the Red sea, between Paran, and Tophel, and Laban, and Hazeroth,

1 Or, Zuph.

extends from the Dead Sea to the Gulf of Akabah, a distance of about a hundred miles, is now called el Arabah. **Over against the Red sea**—Rather, *over against Sufah*. Our version adds, improperly, we think, the word **sea**. Knobel supposes the pass Sufah is meant. It was probably near Ain el Weibeh, not far from the southern border of Palestine. **Between Paran, and Tophel**—In Num. x, 12, we read: "The children of Israel took their journeys out of the wilderness of Sinai, and the cloud rested in the wilderness of Paran." It is generally held that the wilderness of Paran comprised the whole of the desert of et Tih, and that Mount Paran was the southernmost portion of the mountain plateau in the northeast part of it. Paran was associated with remembrances of Jehovah's manifestations to his people: "He shined forth from Mount Paran." Chap. xxxiii, 2. So the prophet Habakkuk, in his sublime ode, chap. iii, 3: "God came from Teman, and the Holy One from Mount Paran." **Tophel**—This is identified with the modern Tufileh, located in the mountains of Edom, southeast of the Dead Sea. It is surrounded with groves of fruit trees, which are abundantly watered by numerous fountains. The inhabitants furnish supplies to the caravans. It is thought that this is the place where the Israelites purchased food of the Edomites. Chap. ii, 29. **Laban**—Thought to be the same as Libnah. Num. xxxiii, 20. "It may, perhaps, have been the place referred to in Num. xvi, where the rebellion of the company of Korah occurred."—*Keil*. **Hazeroth**—Liter-

and Dizahab. **2** (*There are eleven days' journey* from Horeb by the way of mount Scir <sup>b</sup>unto Kadesh-barnea.) **3** And it came to pass <sup>c</sup>in the fortieth year, in the eleventh month, on the first day of the month, *that* Moses spake unto the children of Israel, according unto all that the Lord had given him in commandment unto them; **4** <sup>d</sup>After he had

<sup>b</sup> Num. 13. 26; chap. 9. 23.—<sup>c</sup> Num. 33. 38.

—<sup>d</sup> Num. 21. 24, 33.

ally, *enclosures*. It may be the place mentioned in Num. xi, 35, where Aaron and Miriam spake against Moses, and where Miriam became leprous. Num. xii, 10. "We may without difficulty identify Hazeroth with Ain Hudherah, not only in the Semitic orthography of the name, but also in being situated exactly a day's journey from Erweis el Eberrig."—*Desert of the Exodus*. Erweis el Eberrig has been identified with Kibroth-hattaavah, or "graves of lust." Num. xi, 34. **Dizahab**—This name means *a place of gold*. Robinson thought it might be Dahab, a place on a tongue of land on the west coast of the Gulf of Akabah. The sense of the passage is, that what has been narrated in the preceding books Moses spoke to the people before they crossed the Jordan, while they were in the Desert of Wandering, and in the Arabah opposite Sufah, as they journeyed between Paran and Tophel, and when they were at Libnah and at Hazeroth and at Dizahab. The discourses that are to follow were spoken "in the plains of Moab, by Jordan, near Jericho." Num. xxxiii, 48. **Eleven days' journey from Horeb**—This parenthetical sentence seems to be introduced to call the mind of the reader to the fact that while Kadesh, on the southern border of the Promised Land, is only eleven days distant from Horeb, the scene of the establishment of the covenant, yet, in the fortieth year, the people, owing to their rebellion, have not yet entered the land. On Horeb see note on Exod. iii, 1. **Kadesh-barnea**—See on Num. xiii, 26.

3-5. The time and place of the delivery of the discourses that constitute this book are now mentioned. In the early part of this fortieth year Miriam had

slain Sihon the king of the Amorites, which dwelt in Heshbon, and Og the king of Bashan, which dwelt at Asteroth <sup>e</sup>in Edrei: **5** On this side Jordan, in the land of Moab, began Moses to declare this law, saying, **6** The Lord our God spake unto us <sup>f</sup>in Horeb, saying, Ye have dwelt long <sup>g</sup>enough in this mount: **7** Turn you, and take your

<sup>e</sup> Num. 21. 33; Josh. 13. 12.—<sup>f</sup> Exod. 3. 1.—

<sup>g</sup> See Exod. 19. 1; Num. 10. 11.

died. Num. xx, 1. Aaron died on the first day of its fifth month. Num. xxxiii, 38. Moses is left almost alone; and he is soon to die at the command of Jehovah, (xxxiv, 5.) The time is significant, also, from the fact that Moses had conquered the kings Sihon and Og. Num. xxi, 21, 33. Jehovah is giving assurance of the fulfilling of his promises. The place is full of interest. In the plains of Moab, near the crossing of Jordan, with Jericho in sight, Moses undertook to expound the law.

#### DISCOURSES BY MOSES.

First Discourse, chaps. 1, 6-iv, 40.

Addressing the people, with the Promised Land in their sight, Moses reviews the events that have occurred in their march from Horeb to the plains of Moab. He reminds them how God had fulfilled his promises, and how they had sinned, and by their unbelief and rebellion had been kept from entering into the promised possession; and he admonishes them not to forfeit by new transgressions the land they are destined to conquer.

#### FROM HOREB TO KADESH, 6-46.

**6. In Horeb**—Horeb is supposed to indicate the mountain-range, Sinai the summit on which the law was given. "The constant use of the name Horeb," says Keil, "to designate the mountain group, instead of the special name Sinai, is in keeping with the rhetorical style of the book." **Dwelt long enough in this mount**—They came to it in the third month of the first year of the wandering, (Exod. xix, 1, 2,) and stayed till the twentieth day of the second month of the second year. Num. x, 11, 12.

journey, and go to the mount of the Amorites, and unto <sup>2</sup>all the places nigh thereunto, in the plain, in the hills, and in the vale, and in the south, and by the sea side, to the land of the Canaanites, and unto Lebanon, unto the great river, the river Euphrates. **8** Behold, I have <sup>3</sup>set the land before you: go in and possess the land which the LORD sware unto your fathers, <sup>4</sup>Abraham, Isaac, and Jacob, to give unto them and to their seed after them.

**9** And <sup>1</sup>I spake unto you at that time, saying, I am not able to bear you myself alone: **10** The LORD your God hath multiplied you, and, behold, <sup>2</sup>ye are this day as the stars of heaven for multitude.

**11** (<sup>1</sup>The LORD God of your fathers make you a thousand times so many more as ye are, and bless you, <sup>2</sup>as he hath promised you!) **12** <sup>3</sup>How can I myself alone bear your cumbrance, and your burden, and your strife? **13** <sup>4</sup>Take you wise men, and understanding, and known

among your tribes, and I will make them rulers over you. **14** And ye answered me, and said, The thing which thou hast spoken is good for us to do. **15** So I took the chief of your tribes, wise men, and known, <sup>2</sup>and <sup>3</sup>made them heads over you, captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens, and officers among your tribes. **16** And I charged your judges at that time, saying, Hear the causes between your brethren, and <sup>2</sup>judge righteously between every man and his <sup>3</sup>brother, and the stranger that is with him. **17** <sup>4</sup>Ye shall not <sup>5</sup>respect persons in judgment; but ye shall hear the small as well as the great; ye shall not be afraid of the face of man; for <sup>6</sup>the judgment is God's: and the cause that is too hard for you, <sup>7</sup>bring it unto me, and I will hear it. **18** And I commanded you at that time all the things which ye should do.

<sup>2</sup> Heb. *all his neighbours*.—<sup>3</sup> Heb. *given*.—<sup>4</sup> *h* Genesis 12. 7; 15. 18; 17. 7, 8; 25. 4; 23. 13. —<sup>5</sup> *i* Exodus 18. 18; Numbers 11. 11. —<sup>6</sup> *k* Genesis 15. 5; chap. 10. 23; 28. 62. —<sup>7</sup> *l* 2 Samuel 24. 3. —<sup>8</sup> *m* Gen. 15. 5; 22. 17; 26. 4; Exodus 22. 13. —<sup>9</sup> *n* 1 Kings 3. 8, 9.

<sup>10</sup> See Exodus. 18. 21; Num. 11. 16, 17. —<sup>11</sup> *l* Heb. *Give*. —<sup>12</sup> *p* Exodus. 18. 25. —<sup>13</sup> *5* Heb. *gave*. —<sup>14</sup> *q* Chap. 16. 18; John 7. 24. —<sup>15</sup> *r* Lev. 24. 22. —<sup>16</sup> *s* Lev. 19. 15; chap. 16. 19; 1 Sam. 16. 7; Prov. 24. 2; Jas. 2. 1. —<sup>17</sup> *6* Heb. *acknowledge faces*. —<sup>18</sup> *t* 2 Chron. 19. 6. —<sup>19</sup> *u* Exodus. 13. 22, 26.

**7. Mount of the Amorites**—Denoting all the mountainous region inhabited by the Amorites, extending into the Negeb, or south country. This nation, as the most powerful, often stands for all the people of Canaan. **All the places nigh**—Literally, *all its neighbours*. The whole land is more specifically mentioned according to its natural divisions. **The plain . . . the hills**—The modern Ghor, or Jordan valley. The mountain or highlands, afterward called the mountains of Judah and Ephraim. **The vale**—The lowlands, the low, level country lying between the mountains of Judah and the Mediterranean Sea, extending from Carmel to Gaza. **The south**—The Negeb, or south country. **The sea side**—The narrow strip of coast from Joppa almost to Tyre, here denominated the land of the Canaanites. **Lebanon**—The boundary, as laid down in Num. xxxiv, 7–9. **The great river**—The Euphrates is mentioned as the extreme eastern boundary in the covenant Jehovah made with Abraham when he said, “Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates.” Gen. xv, 18.

**8. I have set the land before you**—It was, at the time of which Moses speaks, accessible. If obedient, under Jehovah's guidance the Israelites could have marched from Horeb into the Land of Promise, entering it at the south, and conquering it in the order of the divisions given in the preceding verse.

#### THE APPOINTMENT OF JUDGES AND THE ASSIGNMENT OF THEIR DUTIES, 9–18.

For a more particular statement see Exod. xviii, 13–26, where it is said Moses adopted this plan at the counsel of Jethro. He tells the people he had provided, for the organization of the nation, a government by men of their own choice, but to be installed by himself and to receive directions as to their duties from him. They were well organized for their onward march. And to remind them of God's faithfulness to his word, he tells them of the increase of the nation as Jehovah had promised to Abraham, Gen. xv, 5.

**17. The judgment is God's**—It is to be administered in the name of God, who is the source of all justice, and who, by implication, is supposed to so aid that the judgment is essentially his.

**19** And when we departed from Horeb, \* we went through all that great and terrible wilderness, which ye saw by the way of the mountain of the Amorites, as the LORD our God commanded us; and \* we came to Kadesh-barnea. **20** And I said unto you, Ye are come unto the mountain of the Amorites, which the LORD our God doth give unto us. **21** Behold, the LORD thy God hath set the land before thee: go up *and* possess *it*, as the LORD God of thy fathers hath said unto thee; \* fear not, neither be discouraged.

**22** And ye came near unto me every one of you, and said, We will send men before us, and they shall search us out the land, and bring us word again by what way we must go up, and into what cities we shall come. **23** And the saying pleased me well; and \* I took twelve men of you, one of a tribe: **24** And \* they turned and went up into the mountain, and came unto the valley of Eshcol, and searched it out. **25** And they took of the fruit of the land in their hands, and brought *it* down unto us, and brought us word again, and said, \* *It is* a good land which the LORD our God doth give us. **26** <sup>b</sup>Notwithstanding ye would not go up, but rebelled against the commandment of the LORD your God: **27** And ye murmured in your tents, and said, Because the LORD \* hated us,

he hath brought us forth out of the land of Egypt, to deliver us into the hand of the Amorites, to destroy us.

**28** Whither shall we go up? our brethren have \* discouraged our heart, saying, \* The people *is* greater and taller than we; the cities *are* great and walled up to heaven; and moreover we have seen the sons of the \* Anakin there. **29** Then I said unto you, Dread not, neither be afraid of them. **30** \* The LORD your God which goeth before you, he shall fight for you, according to all that he did for you in Egypt before your eyes; **31** And in the wilderness, where thou hast seen how that the LORD thy God \* bare thee, as a man doth bear his son, in all the way that ye went, until ye came into this place. **32** Yet in this thing <sup>a</sup>ye did not believe the LORD your God, **33** <sup>1</sup>Who went in the way before you, \* to search you out a place to pitch your tents *in*, in fire by night, to show you by what way ye should go, and in a cloud by day. **34** And the LORD heard the voice of your words, and was wroth, <sup>1</sup>and sware, saying, **35** <sup>m</sup>Surely there shall not one of these men of this evil generation see that good land, which I swear to give unto your fathers, **36** <sup>a</sup>Save Caleb the son of Jephunneh; he shall see it, and to him will I give the land that he hath trodden upon, and to his children, because <sup>o</sup>he hath <sup>e</sup>wholly

<sup>v</sup> Num. 10, 12; chap. 8, 15; Jer. 2, 6. — <sup>20</sup> Num. 13, 26. — <sup>21</sup> Josh. 1, 9. — <sup>22</sup> Num. 13, 3. — <sup>23</sup> Num. 13, 22-24. — <sup>a</sup> Num. 13, 27. — <sup>b</sup> Num. 14, 1-4; Psa. 106, 24, 25. — <sup>c</sup> Chap. 9, 28. — <sup>7</sup> Heb. *melted*. — <sup>d</sup> Josh. 2, 11. — <sup>d</sup> Num. 13, 28, 31-33; chap. 9, 1, 2. — <sup>e</sup> Num. 13, 23. — <sup>f</sup> Exod. 14, 14, 25; Neh. 4, 20.

**19. Terrible wilderness, which ye saw**—*Had full experience of*: the wilderness of Paran, called to-day et Tih—the Wandering. See Num. x, 12.

**22. Send men before us**—*Let us send men*, etc. Comparing this passage with Num. xiii, 1, 2, we infer that the proposal of sending men to explore the land originated with the people, and that Jehovah approved it when it was submitted to him by Moses.

**24, 25. It is a good land**—Moses mentions here only so much of the report brought back as will enable him to set in marked contrast the rebellion of the people against the command of God. For the full statement of the exploration and report, see Num. xiii, 21-33, and notes.

**27. Ye murmured in your tents**—

It is true that the great majority of the murmurers had died since that time; but Moses speaks to the nation as still containing the elements of unbelief, ingratitude, and disloyalty. These discourses abound in reproofs and warnings to the generations then existing and the generations to come, based on the sins of those who left their bones in the wilderness.

**28. Our brethren have discouraged our heart**—The report of the men sent to explore the land had doubtless magnified the size of the cities and the stature of the inhabitants.

**29-33. Then I said unto you**—Moses here relates his attempt to inspire the disheartened people with confidence in Jehovah their God, by reminding them of what was done for them in Egypt and in the wilderness.

<sup>g</sup> Exod. 19, 4; chap. 32, 11, 12; Isa. 46, 3, 4; 63, 9; Hos. 11, 3; see on Acts 13, 18. — <sup>h</sup> Psa. 106, 24; Jude 5. — <sup>i</sup> Exod. 13, 21; Psa. 78, 14. — <sup>k</sup> Num. 10, 33; Ezek. 20, 6. — <sup>l</sup> Chap. 2, 14, 15. — <sup>m</sup> Num. 14, 22, 23; Psa. 95, 11. — <sup>n</sup> Num. 14, 24, 30; Josh. 14, 9. — <sup>o</sup> Num. 14, 24. — <sup>8</sup> Heb. *fulfilled to go after*.



followed the LORD. **37** <sup>p</sup> Also the LORD was angry with me for your sakes, saying, Thou also shalt not go in thither. **38** <sup>a</sup> But Joshua the son of Nun, <sup>r</sup> which standeth before thee, he shall go in thither: <sup>s</sup> encourage him: for he shall cause Israel to inherit it. **39** <sup>t</sup> Moreover your little ones, which <sup>u</sup> ye said should be a prey, and your children, which in that day <sup>v</sup> had no knowledge between good and evil, they shall go in thither, and unto them will I give it, and they shall possess it. **40** <sup>w</sup> But as for you, turn you, and take your journey into the wilderness by the way of the Red sea. **41** Then ye answered and said unto me, <sup>x</sup> We have sinned against the LORD, we will go up and fight, according to all that the LORD our God commanded us. And

<sup>p</sup> Num. 29. 12; 27. 14; chap. 3. 2; 4. 21; <sup>q</sup> 4. 4; Psa. 106. 32.—<sup>q</sup> Num. 11. 30.—<sup>r</sup> Exod. 24. 13; 33. 11; see 1 Sam. 15. 22.—<sup>s</sup> Num. 27. 18, 19; chap. 31. 7, 23.—<sup>t</sup> Num. 14. 31.—<sup>u</sup> Num. 14. 3.—<sup>v</sup> Isa. 7. 15, 18; Rom. 9. 11.

**37. Also the Lord was angry with me for your sakes**—The occasion here referred to was during the second stay at Kadesh. Looking back over the forty years of wandering, after speaking of the rebellion of the people which excluded them from entering the land, how natural that Moses should also mention the occasion of his own exclusion. "Moses," says Keil, "did not intend to teach the people history and chronology, but to set before them the holiness of the judgments of God." By using the expression for **your sakes** we are not to understand that he seeks to exculpate himself, for in chap. xxxii, 48–51, his sin is related. Compare Psa. cvi, 32, 33: "They angered him also at the waters of strife, so that it went ill with Moses for their sake: because they provoked his spirit, so that he spake unadvisedly with his lips."

**38. Joshua the son of Nun**—In chap. xxxiv, 9, Joshua takes the place of Moses, and he, under God, causes Israel to inherit the land.

**40. By the way of the Red Sea**—That is, take the route toward the Red Sea. Comp. Num. xiv, 25.

**41. Ye were ready to go up into the hill**—The Hebrew reads, *You acted frivolously to go up*.

**43. Went presumptuously up**—

when ye had girded on every man his weapons of war, ye were ready to go up into the hill. **42** And the LORD said unto me, Say unto them, <sup>y</sup> Go not up, neither fight; for I *am* not among you; lest ye be smitten before your enemies. **43** So I spake unto you; and ye would not hear, but rebelled against the commandment of the LORD, and <sup>z</sup> went presumptuously up into the hill. **44** And the Amorites, which dwelt in that mountain, came out against you, and chased you, <sup>a</sup> as bees do, and destroyed you in Seir, *even* unto Hormah. **45** And ye returned and wept before the LORD; but the LORD would not hearken to your voice, nor give ear unto you. **46** <sup>b</sup> So ye abode in Kadesh many days, according unto the days that ye abode *there*.

<sup>q</sup> Numbers 14. 25.—<sup>r</sup> Numbers 14. 40.—<sup>y</sup> Numbers 14. 42.—<sup>z</sup> Heb. *ye were presumptuous, and went up*.—<sup>a</sup> Numbers 14. 44, 45.—<sup>b</sup> Psalm 118. 12.—<sup>c</sup> Numbers 13. 2; 20. 1, 22; Judges 11. 17.

You acted rashly and went up, and met with signal defeat.

**44. The Amorites**—Called also the Canaanites, in Num. xiv, 43. **Hormah**—Comp. Num. xiv, 45. See note on Num. xxvi, 3.

**43. Abode in Kadesh many days**—This verse has been variously interpreted. Some understand it to mean that the Israelites remained there after their discomfiture as many days as they had been there before the return of the spies; some, that they abode there as long as they abode in all other stations—that is, half the time of their years of wandering; others, that a portion of the people abode at Kadesh permanently, while Moses and the rest journeyed southward; and the change of the subject to the first person in the next chapter is held to sustain this latter view. From the data that we have, it is impossible to determine how long they abode there. Probably Kadesh was the central point for the whole people, the place of meeting on appointed days. Here the tabernacle may have been kept, and here Moses chiefly dwelt. "Next to Sinai, the most important of all the resting-places of the children of Israel is Kadesh."—STANLEY'S *Sinai and Palestine*. "There is something mournfully solemn and emphatic in the words, 'Ye abode in Kadesh.' Ye were

## CHAPTER II.

**T**HEN we turned, and took our journey into the wilderness by the way of the Red sea, <sup>a</sup> as the Lord spake unto me: and we compassed mount Seir many days. **2** And the Lord spake unto me, saying, **3** Ye have compassed this mountain <sup>b</sup> long enough: turn you northward. **4** And command thou the people, saying, <sup>c</sup> Ye are to pass through the coast of your brethren the children of Esau, which dwell in Seir; and they shall be afraid of you: take ye good heed unto yourselves therefore: **5** Meddle not with them; for I will not give you of their land, <sup>d</sup> no, not so much as a foot-breadth; <sup>e</sup> because I have given mount Seir unto Esau for a possession. **6** Ye

<sup>a</sup> Num. 14, 25; chap. 1, 40. — <sup>b</sup> See verses 7, 11. — <sup>c</sup> Num. 20, 14. — <sup>d</sup> Heb. *even to the treading of the sole of the foot*. — <sup>e</sup> Gen. 26, 8; Josh.

on the very borders of Canaan, but instead of passing the frontier and entering into the Land of Promise ye abode at Kadesh; and when you moved from it, it was not to go northward into Canaan, but southward in the opposite direction; and after thirty-seven years' weary wandering ye had only arrived at Kadesh again. Such were the consequences of disobedience." — *Wordsworth*.

## CHAPTER II.

FROM KADESH TO THE TERRITORY OF THE AMORITES, 1-23.

**1. The way of the Red Sea**—The way to the Red Sea—that is, the Ælanitic Gulf, now called the Gulf of Akabah. **As the Lord spake**—Comp. Num. xiv, 25. **Compassed Mount Seir many days**—This refers to the long years of wandering, of which, in the narrative, we have so few details.

**3. Turn you northward**—When they should reach the southern limit of the Arabah they were to go northward toward the Arnon. They would thus go round the southern extremity of Mount Seir, and then advance northward on the eastern side. This route was to be taken on account of the refusal of the Edomites to allow them to pass through their territory.

**4. The coast of . . . the children of Esau**—In Num. xx, 14, we read that Moses sent messengers to the king

shall buy meat of them for money, that ye may eat; and ye shall also buy water of them for money, that ye may drink.

**7** For the Lord thy God hath blessed thee in all the works of thy hand: he knoweth thy walking through this great wilderness: <sup>a</sup> these forty years the Lord thy God hath been with thee; thou hast lacked nothing. **8** <sup>b</sup> And when we passed by from our brethren the children of Esau, which dwell in Seir, through the way of the plain from <sup>c</sup> Elath, and from Ezion-gaber, we turned and passed by the way of the wilderness of Moab. **9** And the Lord said unto me, <sup>d</sup> Distress not the Moabites, neither contend with them in battle: for I will not give thee of their land for a possession; because I have given <sup>e</sup> Ar unto <sup>f</sup> the children of Lot for a pos-

24, 4. — <sup>a</sup> Chap. 8, 2-4. — <sup>b</sup> Judg. 11, 18. — <sup>c</sup> 1 Kings 9, 26. — <sup>d</sup> Or, *Use no hostility against Moab*. — <sup>e</sup> Num. 21, 28. — <sup>f</sup> Gen. 19, 36, 37.

of Edom asking permission to pass through his country. The request was refused, and the Edomites made hostile preparations to resist the march of the Israelites. At this time the march is along the eastern frontier of Edom, where the land is comparatively open and defenceless. **They shall be afraid of you**—The same people who had repelled the Israelites when on their western frontier are alarmed at their march along their eastern border.

**5. I have given Mount Seir unto Esau**—See Gen. xxxiii, 16; xxxvi, 8; Josh. xxiv, 4. The Edomites were subsequently conquered by David, 2 Sam. viii, 14, but they were not deprived of their land. They afterward revolted and regained their independence. 2 Kings viii, 20.

**6. Buy water**—The Hebrew word used implies purchasing permission to dig for water.

**8. The way of the plain**—The Arabah. **From Elath and Ezion-gaber**—See Num. xxxiii, 35. Both places are mentioned in 1 Kings ix, 26. They were on the Ælanitic Gulf. **The wilderness of Moab**—Comp. Judg. xi, 16-18.

**9. Distress not the Moabites**—The Moabites and Ammonites, descendants of Lot, were the kinsmen of the Israelites. **Ar**—Here the capital is put for the whole land of Moab.

10-12. These verses are parenthetical. Verse 9 connects with verse 13.

session. **10** <sup>a</sup>The Emim dwelt therein in times past, a people great, and many, and tall, as <sup>b</sup>the Anakim; **11** Which also were accounted giants, as the Anakim; but the Moabites call them Emim. **12** <sup>m</sup>The Horim also dwelt in Seir beforetime; but the children of Esau <sup>n</sup>succeeded them, when they had destroyed them from before them, and dwelt in their <sup>o</sup>stead; as Israel did unto the land of his possession, which the Lord gave unto them. **13** Now rise up, *said I*, and get you over <sup>p</sup>the <sup>q</sup>brook Zered. And we went over the brook Zered. **14** And the space in which we came <sup>r</sup>from Kadesh-barnea, until we were come over the brook Zered, *was* thirty and eight years; <sup>s</sup>until all the generation of the

<sup>k</sup> Gen. 11. 5.—<sup>l</sup> Num. 13. 32, 33; chap. 9. 2.—<sup>m</sup> Verse 22; Gen. 14. 6; 56. 29.—<sup>n</sup> Heb. *inherited them*.—<sup>o</sup> Or, *room*.—<sup>p</sup> Num. 21. 12.—<sup>q</sup> Or, *valley*, Num. 13. 23.

**Emim**—Hebrew, *the terrible ones*. See Gen. xiv. 5. **Which also were accounted giants**—Hebrew, *Rephaim*. For the Rephaim see Gen. xiv. 5. They seem to have been a people of large stature. They included the Emim, Anakim, and Zummim. **Horim**—Or Horites; dwellers in caves. See Gen. xiv. 6. **As Israel did unto the land of his possession**—Keil renders this passage, *As Israel has done to the land of his possession*, and makes it refer to the land east of the Jordan—Gilead and Bashan, which was already conquered and given to the tribes of Reuben, Gad, and the half tribe of Manasseh. Others view the passage from 10 to 12 as parenthetical, and an explanatory addition by a later hand. "They contain exactly such matter as a modern editor might have given in explanatory footnotes, but which a Jewish reviser, if duly authorized, would feel warranted in writing along with his text."—*Speaker's Commentary*. It is, on the whole, most probable that these verses are a parenthetical statement by Moses. There is every reason to believe that he was familiar with the history of the tribes here mentioned.

**13. Now rise up, said I**—The words *said I* are not found in the Hebrew, and should be omitted. The connexion is with the ninth verse. It is Jehovah who said, **Rise up, and get you over the brook Zered**. This

men of war were wasted out from among the host, <sup>a</sup>as the Lord swore unto them. **15** For indeed the <sup>b</sup>hand of the Lord was against them, to destroy them from among the host, until they were consumed.

**16** So it came to pass, when all the men of war were consumed and dead from among the people, **17** That the Lord spake unto me, saying, **18** Thou art to pass over through Ar, the coast of Moab, this day: **19** And *when* thou comest nigh over against the children of Ammon, distress them not, nor meddle with them: for I will not give thee of the land of <sup>c</sup>the children of Ammon *any* possession; because I have given it unto <sup>d</sup>the children of Lot *for* a possession.

<sup>e</sup> Numbers 13. 26.—<sup>f</sup> Numbers 14. 37; 26. 64.—<sup>g</sup> Numbers 14. 35; chap. 1. 34, 35; Ezekiel 20. 15.—<sup>h</sup> Psalm 78. 33; 106. 26.—<sup>i</sup> Genesis 14. 38.

river was the southern boundary of Moab, and separated it from Mount Seir, or the territory of Edom. See Num. xxi. 12. Robinson (*Biblical Researches*) thinks that Zered is probably the Wady el-Ahsy, which forms a natural division between the country on the north and on the south. Others think Zered is the Wady Kerek.

**14. Zered**—According to Num. xxi. 12, the Israelites had encamped in the valley of Zered, (or, as there spelled, Zared). **Thirty and eight years**—These were years of wandering since they first left Kadesh, on the south of the Promised Land. All the men of war who left Egypt, except Caleb and Joshua, have passed away. The sentence pronounced upon them on account of their rebellion has been executed.

**15. The hand of the Lord was against them, to destroy them**—Here is a manifest allusion to the judgments of Jehovah against Korah and his company, (Num. xvi. 35;) against those who perished by the plague, (Num. xvi. 49;) against those who were bitten by serpents, (Num. xxi. 6;) and against those who indulged in the impure worship of Baal-peor, (Num. xxv. 9.)

**16-19. Men of war were consumed**—The generation that rebelled had died in their wandering. The people are now to cross over the boundary of Moab and advance into the neigh-

**20** (That also was accounted a land of giants: giants dwelt therein in old time; and the Ammonites call them *Zamzummin*; **21** <sup>a</sup> A people great, and many, and tall, as the Anakim; but the Lord destroyed them before them; and they succeeded them, and dwelt in their stead: **22** As he did to the children of Esau, <sup>v</sup> which dwelt in Seir, when he destroyed <sup>w</sup> the Horim from before them; and they succeeded them, and dwelt in their stead even unto this day: **23** And <sup>x</sup> the Avim which dwelt in Hazerim, *even* unto <sup>y</sup> Azzah, <sup>z</sup> the Caphtorim, which came forth out of Caphtor, destroyed them, and dwelt in their stead.)

**24** Rise ye up, take your journey, and <sup>a</sup> pass over the river Arnon: behold, I have given into thine hand Sihon the Amorite, king of Heshbon, and his land: <sup>b</sup> begin to possess *it*, and contend with him in battle. **25** <sup>b</sup> This day will I begin to put the dread of thee and the fear of thee upon the nations *that are* under the whole heaven, who shall hear report of thee, and shall tremble, and be in anguish because of thee.

**26** And I sent messengers out of the wilderness of Kedemoth unto Sihon king

of Heshbon <sup>c</sup> with words of peace, saying, **27** <sup>d</sup> Let me pass through thy land: I will go along by the high way, I will neither turn unto the right hand nor to the left. **28** Thou shalt sell me meat for money, that I may eat; and give me water for money, that I may drink: <sup>e</sup> only I will pass through on my feet: **29** (<sup>f</sup> As the children of Esau which dwell in Seir, and the Moabites which dwell in Ar, did unto me:) until I shall pass over Jordan into the land which the Lord our God giveth us. **30** <sup>g</sup> But Sihon king of Heshbon would not let us pass by him: for <sup>h</sup> the Lord thy God <sup>i</sup> hardened his spirit, and made <sup>j</sup> his heart obstinate, that he might deliver him into thy hand, as *appeareth* this day. **31** And the Lord said unto me, Behold, I have begun to <sup>k</sup> give Sihon and his land before thee: begin to possess, that thou mayest inherit his land. **32** <sup>l</sup> Then Sihon came out against us, he and all his people, to fight at Jahaz. **33** And <sup>m</sup> the Lord our God delivered him before us; and <sup>n</sup> we smote him, and his sons, and all his people. **34** And we took all his cities at that time, and <sup>o</sup> utterly destroyed <sup>p</sup> the men, and the women, and the little ones,

<sup>d</sup> Gen. 14. 5. *Zuzim*. — <sup>a</sup> See verse 10. — <sup>v</sup> Gen. 26. 8. — <sup>w</sup> Gen. 14. 6; 36. 20-30; verse 12. — <sup>x</sup> Josh. 13. 3. — <sup>y</sup> Jer. 25. 20. — <sup>z</sup> Gen. 10. 14; Amos 9. 7. — <sup>a</sup> Num. 21. 13, 14; Judg. 11. 18, 21. — <sup>b</sup> Heb. *begin, possess*. — <sup>c</sup> Exod. 15. 14, 15; chap. 11. 25; Josh. 2. 9, 10. — <sup>c</sup> Chap. 20. 10. — <sup>d</sup> Num. 21. 21, 22; Judg. 11. 19.

<sup>e</sup> Num. 20. 10. — <sup>f</sup> See Num. 20. 18; chap. 23. 3, 4; Judg. 11. 17, 18. — <sup>g</sup> Num. 21. 21. — <sup>h</sup> Josh. 11. 20. — <sup>i</sup> Exod. 4. 21. — <sup>j</sup> Chap. 1. 8. — <sup>k</sup> Num. 21. 23. — <sup>l</sup> Chap. 7. 2; 20. 16. — <sup>m</sup> Num. 21. 21; chap. 20. 7. — <sup>n</sup> Lev. 27. 28; chap. 7. 2, 26. — <sup>o</sup> Heb. *every city of men, and women, and little ones*.

bourhood of the Ammonites. In verses 20-23 some particulars concerning the ancient inhabitants of these regions are introduced.

**20. Zamzummin**—The name is supposed to be derived from a root meaning to *hum*: *the noisy people*; probably the same as the *Zuzim* of Gen. xiv, 5.

**23. The Avim** are identified with the Avites of Josh. xiii, 3. **Azzah** is the Hebrew form of Gaza, one of the chief cities of the Philistines. **Caphtorim**—Caphtor (Gen. x, 14) has been identified with the Egyptian name of the northern delta, from which the Phœnicians emigrated into Asia. These four verses may have been introduced by a later editor.

#### CONQUEST OF THE AMORITES, 24-37.

The Israelites were not to make war upon the Edomites, nor Moabites, nor Ammonites, but they are told that Jehovah has given **Sihon the Amorite** and his land to them.

**26. Kedemoth**—After the conquest of the country this city was given to the tribe of Reuben. Josh. xiii, 18. It became a Levitical place of residence. See Josh. xxi, 37; 1 Chron. vi, 64.

**27. I will go along by the high way**—Hebrew, *by the way*. The meaning is, that the Israelites would pass directly through the land, not seeking to dispossess the inhabitants nor to despoil them. They would pay for the food that was furnished them, and pay for the privilege of digging wells for water.

**30. As appeareth this day**—That is, as the result has shown.

**32. Jahaz**—In Josh. xiii, 18, Jahaza is in the allotment of Reuben. In 1 Chron. vi, 78, it is called Jahzah.

**34. Utterly destroyed the men, . . . women, . . . little ones**—Every inhabited city and its inhabitants. In these wars cities were often thus devoted. When captured the walls were



of every city, we left none to remain: **35** Only the cattle we took for a prey unto ourselves, and the spoil of the cities which we took. **36** <sup>p</sup>From Aroer, which *is* by the brink of the river of Arnon, and *from* the city that *is* by the river, even unto Gilead, there was not one city too strong for us: <sup>q</sup>the Lord our God delivered all unto us: **37** Only unto the land of the children of Ammon thou camest not, *nor* unto any place of the river <sup>r</sup>Jabbok, nor unto the cities in the mountains, nor unto <sup>s</sup>whatsoever the Lord our God forbade us.

## CHAPTER III.

**T**HEN we turned, and went up the way to Bashan: and <sup>a</sup>Og the king of Bashan came out against us, he and all his people, to battle <sup>b</sup>at Edrei. **2** And the Lord said unto me, Fear him not:

<sup>p</sup> Chap. 3. 12; 4. 48; Josh. 13. 9. — <sup>q</sup> Psa. 44. 3. — <sup>r</sup> Gen. 32. 22; Num. 21. 24; chap. 3. 16. — <sup>s</sup> Verses 5. 9. 19. — <sup>a</sup> Num. 21. 13, etc.; chap.

for I will deliver him, and all his people, and his land, into thy hand; and thou shalt do unto him as thou didst unto <sup>c</sup>Sihon king of the Amorites, which dwelt at Heshbon. **3** So the Lord our God delivered into our hands Og also, the king of Bashan, and all his people: <sup>d</sup>and we smote him until none was left to him remaining. **4** And we took all his cities at that time, there was not a city which we took not from them, three-score cities, <sup>e</sup>all the region of Argob, the kingdom of Og in Bashan. **5** All these cities <sup>f</sup>were fenced with high walls, gates, and bars; beside unwalled towns a great many. **6** And we utterly destroyed them, as we did unto Sihon king <sup>g</sup>of Heshbon, utterly destroying the men, women, and children, of every city. **7** But all the cattle, and the spoil of the cities, we took for a prey to ourselves.

29. 7. — <sup>b</sup> Chap. 1. 4. — <sup>c</sup> Num. 21. 34. — <sup>d</sup> Num. 21. 35. — <sup>e</sup> 1 Kings 4. 13. — <sup>f</sup> Chap. 2. 24; Psa. 135. 10-13; 133. 10-21.

razed to the foundation and the inhabitants put to death.

**36. From Aroer**—This city was on the north bank of the Arnon, and was given to the tribe of Reuben. Josh. xiii. On the Moabite Stone Mesha states: "I built Aroer and I made the road across the Arnon." Burekhardt found ruins with the name Ara'ar on the edge of the north bank of the Arnon. **The city that is by the river**—Rather, *the city which is in the valley*. This refers to Ar or Areopolis. See Num. xxi. 15.

## CHAPTER III.

THE CONQUEST OF THE KINGDOM OF OG  
—A VIEW OF THE LAND, 1-11.

After the defeat of Sihon the Israelites were able to move on in their march toward Jordan. As Og held Bashan and the northern part of Gilead, they took the road to Bashan, and met and defeated this powerful Amorite king at Edrei.

**1. Bashan**—A region celebrated for its oak groves and rich pastures and fine cattle. We find many references to it in the poetical books. Psa. xxii. 12; lxviii. 15; Isa. ii. 13; Zech. xi. 2.

**4. Threescore cities, all the region of Argob**—In every instance in which Argob is mentioned there is accompanying it the descriptive word

**רֶפֶא**, *rope*. Our translators have rendered it "region" in one place and "country" in another. It evidently means a sharply defined border, as if measured by a line or rope. Porter's *Giant Cities of Bashan* says: "It thus describes with singular accuracy and minuteness the rocky rampart which encircles the Lejah," the modern name of **Argob**. The Argob is a vast field of basalt placed in the midst of a fertile plain. Its surface has an elevation of about thirty feet, and its border is clearly defined by a bank of broken cliffs. In this region were the sixty cities mentioned in the text.

**5. These cities were fenced**—The ruins of these cities are seen to-day. Porter thus describes the region of the captured cities: "The hills of Bashan were close in front, their summits clothed with oak forests and their sides studded with old towns. As we ascended them the rock fields of the Lejah were spread out on the right, and there too the ancient cities were thickly planted. Not less than thirty of the threescore cities of Argob were in view at one time on that day, their black houses and ruins half concealed by the black rocks amid which they are built, and their massive towers rising up here and there like the 'keeps' of old Norman fortresses."

8 And we took at that time out of the hand of the two kings of the Amorites the land that was on this side Jordan, from the river of Arnon unto mount Hermon; 9 (*Which* <sup>a</sup> Hermon the Sidonians call Sirion; and the Amorites call it <sup>b</sup> Shenir;) 10 All the cities of the plain, and all Gilead, and <sup>a</sup> all Bashan, unto Salchah and Edrei, cities of the kingdom of Og in Bashan. 11 For only Og king of Bashan remained of the remnant of <sup>m</sup> giants; behold, his bedstead was a bedstead of iron; is it not in <sup>n</sup> Rabbath of the children of Ammon? nine cubits was the length thereof, and

four cubits the breadth of it, after the cubit of a man. 12 And this land, *which* we possessed at that time, <sup>a</sup> from Aroer, which is by the river Arnon, and half mount Gilead, and <sup>a</sup> the cities thereof, gave I unto the Reubenites and to the Gadites. 13 <sup>a</sup> And the rest of Gilead, and all Bashan, *being* the kingdom of Og, gave I unto the half tribe of Manasseh; all the region of Argob, with all Bashan, which was called the land of giants. 14 <sup>a</sup> Jair the son of Manasseh took all the country of Argob <sup>a</sup> unto the coasts of Geshuri and Maachathi; and <sup>a</sup> called them after his own name, Bashan-

<sup>o</sup> Chap. 4. 48; Psa. 29. 6.—<sup>h</sup> 1 Chron. 5. 23.  
—<sup>i</sup> Chap. 4. 49.—<sup>k</sup> Josh. 12. 5; 13. 11.—  
<sup>l</sup> Amos 2. 9.—<sup>m</sup> Gen. 14. 5.—<sup>n</sup> 2 Sam. 12. 26;  
Jer. 49. 2; Ezek. 21. 20.

<sup>o</sup> Chap. 2. 36; Josh. 12. 2.—<sup>p</sup> Num. 32. 33;  
Josh. 12. 6; 13. 8, etc.—<sup>q</sup> Josh. 13. 29.—  
<sup>r</sup> 1 Chron. 2. 22.—<sup>s</sup> Josh. 13. 13; 2 Sam. 3. 3;  
10. 6.—<sup>t</sup> Num. 32. 41.

8, 9. From . . . Arnon unto Mount Hermon—The river Arnon formed the boundary between the Moabites and the Amorites. Hermon is the southern spur of Antilibanus. This mountain was one of the great landmarks of the Israelites, being marked as their northern boundary as the "sea" was with their western. It bore different names, each significant. Hermon is the lofty peak. Sirion, as the Sidonians called it, and Shenir, its Amorite name, imply a *glittering breastplate*. It is now called Jebel es-Sheikh, or Jebel et-Tilj. It is also called Sion. See chap. iv, 48.

10. Salchah—In 1 Chron. v, 11, this place is mentioned in connexion with the tribe of Gad. This, it is thought, is identical with the modern town of Sulkhad, which is located at the southern extremity of the Argob of Scripture. Edrei—Comp. Num. xxi, 33.

11. Only Og . . . remained of the . . . giants—In Abraham's time the Rephaim were living in Bashan. Gen. xiv, 5. His bedstead was . . . of iron—It has been suggested that this was a sarcophagus of basalt. The black basalt of that region contains a large proportion of iron. Is it not in Rabbath . . . Ammon—Afterward called Philadelphia, now identified with Amman—about twenty-two miles from the Jordan. After the cubit of a man—That is, the ordinary cubit, usually reckoned as eighteen inches. That there was more than one cubit is clear. It has been supposed that Og, in preparing his sarcophagus, intentionally ex-

ceeded the necessary size, so as to convey an exaggerated impression of his extraordinary stature. In like manner Diodorus Siculus (xvii, 95) says that Alexander, in his march to India, caused two couches to be prepared for every footsoldier, each five cubits long.

#### DIVISION OF THE LAND THAT WAS CONQUERED, 12-20.

The territory taken on the east of the Jordan was given to the tribes of Reuben and Gad and to the half tribe of Manasseh. The southern part, from Aroer in the valley of Arnon, and Gilead as far as the Jabbok, to the Reubenites and Gadites; the northern part of Gilead, with Bashan—that is, the Argob—to the half tribe of Manasseh.

14. Jair the son of Manasseh—Meaning, *descendant* of Manasseh. He was of the tribe of Manasseh on his mother's side. Coasts of Geshuri and Maachathi—That is, the Geshurites and Maachathites. The Geshurites are often named in connexion with Bashan. David married the daughter of Talmai, king of the Geshurites. Absalom was born of this marriage. After the murder of his brother Amnon by his command, Absalom fled to Geshur, and lived three years in exile among his mother's kindred. 2 Sam. xiii, 37. The precise location of Geshur is not decided. It was somewhere near Hermon, on the eastern side of the upper Jordan. The exact location of Maachathi is not settled. It was probably in the neighbourhood of

havoth-jair, unto this day. **15** \* And I gave Gilead unto Machir. **16** And unto the Reubenites \* and unto the Gadites I gave from Gilead even unto the river Arnon half the valley, and the border even unto the river Jabbok, \* *which is the border of the children of Ammon*; **17** The plain also, and Jordan, and the coast *thereof*, from \* Chinnereth \* even unto the sea of the plain, \* *even the salt sea*, \* under Ashdoth-pisgah eastward.

**18** And I commanded you at that time, saying, The LORD your God hath given you this land to possess it: \* ye shall pass over armed before your brethren the children of Israel, all *that are* \* meet for the war. **19** But your wives, and your little ones, and your cattle, (*for I know that ye have much cattle*;) shall abide in your cities which I have given you; **20** Until the LORD have given rest unto your brethren, as well as unto you, and *until* they also possess the land which the LORD your God hath given them beyond Jordan: and *then* shall ye \* return every man unto his possession, which I have given you.

**21** And \* I commanded Joshua at that

time, saying, Thine eyes have seen all that the LORD your God hath done unto these two kings: so shall the LORD do unto all the kingdoms whither thou passest. **22** Ye shall not fear them: for \* the LORD your God he shall fight for you. **23** And \* I besought the LORD at that time, saying, **24** O Lord God, thou hast begun to show thy servant \* thy greatness, and thy mighty hand: for \* what God *is there* in heaven or in earth, that can do according to thy works, and according to thy might? **25** I pray thee, let me go over, and see \* the good land that *is* beyond Jordan, that goodly mountain, and Lebanon. **26** But the LORD \* was wroth with me for your sakes, and would not hear me: and the LORD said unto me, Let it suffice thee; speak no more unto me of this matter. **27** \* Get thee up into the top of \* Pisgah, and lift up thine eyes westward, and northward, and southward, and eastward, and behold *it* with thine eyes: for thou shalt not go over this Jordan. **28** But \* charge Joshua, and encourage him, and strengthen him: for he shall go over before this people, and he shall

*v* Num. 32. 39.—*r* 2 Sam. 24. 5.—*u* Num. 21. 24; Josh. 12. 2.—*x* Num. 24. 11.—*y* Num. 34. 12; chap. 4. 49; Josh. 12. 3.—*z* Gen. 14. 3.—*1* Or, *under the springs of Pisgah, or, the hill*.—*a* Num. 32. 20, etc.—*2* Heb. *sons of power*.—*b* Josh. 22. 4.—*c* Num. 27. 18.—*d* Exod. 14. 14; chap. 1. 30; 20. 4.

*e* See 2 Corinthians 12. 8, 9.—*f* Chap. 11. 2.—*g* Exodus 15. 11; 2 Samuel 7. 22; Psalm 71. 19; 86. 8; 89. 6, 8.—*h* Exodus 3. 8; chap. 4. 22.—*i* Numbers 20. 12; 27. 14; chap. 1. 37; 31. 2; 32. 21, 32; 34. 4; Psalm 106. 32.—*k* Numbers 27. 12.—*3* Or, *The hill*.—*l* Numbers 27. 18, 23; chap. 1. 38; 31. 3, 7.

Hermon, not far from Geshur. **Havoth-jair**—The *dwellings* or *abodes* of Jair. **Havoth** is from the Hebrew word which means *life*, as the Germans use *Leben* in such forms as *Eisleben*.

**15. Machir**—He was the eldest son of Manasseh. His name is put for the tribe.

**16, 17. Reubenites . . . Gadites**—The territory allotted to the tribes of Reuben and Gad is more fully described. They were to have Gilead to the south of the Jabbok as far as the Arnon—to the middle of the valley. (The gorge or valley of the Arnon is eighty miles long and about two miles wide.) On the western side they were to have the Arabah or plain, and the bank of the Jordan from the Sea of Galilee to the Dead Sea. **Ashdoth-pisgah** probably means the slopes of Pisgah.

**18–20.** Moses herein reminds the people of the conditions under which the territory spoken of had been given to the tribes of Reuben and Gad and the

half tribe of Manasseh. Comp. Num. xxxii, 20–32.

THE APPOINTMENT OF JOSHUA AS THE SUCCESSOR OF MOSES, 21–29.

In Num. xxvii, 12–23, the death of Moses is foretold, and the appointment and consecration of Joshua related. Moses here reminds the people of this, and tells them that, notwithstanding his prayer that he might go over and see the goodly land, his request is not granted. This prayer of Moses is not mentioned in Numbers. It undoubtedly preceded the request for the appointment of a leader for the congregation.

**25. That goodly mountain**—Not one particular portion of the Promised Land is referred to, but the whole as a hilly region. As Moses stood on the plains of Moab the land across the Jordan would be to his vision mountainous throughout.

**26. The Lord was wroth with me**—See notes on i, 37.

cause them to inherit the land which thou shalt see. **29** So we abode in <sup>m</sup> the valley over against Beth-peor.

#### CHAPTER IV.

**N**OW therefore hearken, O Israel, unto <sup>a</sup> the statutes and unto the judgments, which I teach you, for to do <sup>them</sup>, that ye may live, and go in and possess the land which the Lord God of your fathers giveth you. **2** <sup>b</sup> Ye shall not add unto the word which I command you, neither shall ye diminish <sup>ought</sup> from it, that ye may keep the commandments of the Lord your God which I command you. **3** Your eyes have seen what the Lord did because of <sup>c</sup> Baal-peor: for all the men that followed Baal-peor, the Lord thy God hath destroyed them from among you. **4** But ye that did cleave unto the Lord your God are alive every one of you this day. **5** Behold, I have taught you statutes and judgments, even

as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it. **6** Keep therefore and do <sup>them</sup>; for this <sup>is</sup> <sup>a</sup> your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation <sup>is</sup> a wise and understanding people. **7** For <sup>a</sup> what nation <sup>is</sup> there so great, who hath <sup>a</sup> God so nigh unto them, as the Lord our God <sup>is</sup> in all <sup>things</sup> that we call upon him for? **8** And what nation <sup>is</sup> there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day? **9** Only take heed to thyself, and <sup>a</sup> keep thy soul diligently, <sup>a</sup> lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but <sup>a</sup> teach them thy sons, and thy sons' sons; **10** *Specially* <sup>a</sup> the day that thou stoodest before the Lord thy God in Horeb, when the Lord said

<sup>m</sup> Chap. 4. 46; 34. 6.—<sup>a</sup> Lev. 19. 37; 20. 8; 22. 31; chap. 5. 1; 8. 1; Ezek. 20. 11; Rom. 10. 5.—<sup>b</sup> Chap. 12. 32; Josh. 1. 7; Prov. 30. 6; Eccl. 12. 13; Rev. 22. 18, 19.—<sup>c</sup> Num. 25. 4, etc.; Josh. 22. 17; 1'sa. 106. 28, 29.

<sup>d</sup> Job 28. 28; Psa. 19. 7; 111. 10; Prov. 1. 7.—<sup>e</sup> 2 Sam. 7. 23.—<sup>f</sup> Psa. 46. 1; 145. 18; 148. 14; Isa. 55. 6.—<sup>g</sup> Prov. 4. 23.—<sup>h</sup> Prov. 3. 1, 3; 4. 21.—<sup>i</sup> Gen. 18. 19; chap. 6. 7; 11. 19; Psa. 77. 5, 6; Eph. 6. 4.—<sup>k</sup> Exod. 19. 9, 16; 20. 18; Heb. 12. 18, 19.

**29. So we abode in the valley**—Here the people were encamped a long time. The transactions related in Num. xxviii–xxxiv took place here. Here these discourses of Moses were spoken. Near this spot he was buried. **Beth-peor**—See on Num. xxiii, 28.

#### CHAPTER IV.

THE PEOPLE EXHORTED TO FAITHFULLY OBSERVE THE LAW, 1–40.

After the preceding historical review Moses passes to a forcible exhortation to keep the law of Jehovah. He commences by urging the people to keep the requirements of Jehovah without adding to them or taking from them. He warns them of the perils of disobedience by recalling to their minds the fate of those who joined in the idolatrous and licentious rites of Baal-peor. He reminds them that they who kept Jehovah's commandments are alive. He tells them that their greatness as a nation and their position in the estimation of other nations would depend upon their observance of these statutes and requirements. He warns them not to forget what they have seen in their past experience. By the sublime scenes of Horeb, when Jehovah spake unto them

out of the midst of the fire, they are warned against idolatry. The discourse passes to a threatening of their dispersion among the nations as the punishment for their turning away from God, but with a promise of their restoration if they shall again seek Jehovah. Again, Moses appeals to the wonders of their past history. He tells them God loved their fathers. He brought them out of Egypt with a mighty hand. He is to drive out great and mighty nations so as to give them an inheritance. This first discourse closes with promises of prosperity if they will keep the commandments and statutes of Jehovah.

**1. The statutes and . . . judgments**—That is, the whole law. Compare the same expression in Lev. xix, 37, and in this book, chap. xxvi, 16.

**2. Ye shall not add unto the word**—The Pharisees received condemnation from Christ for adding to the law. Matt. xv, 3.

**3. Of Baal-peor**—Moses refers to that recent judgment of God upon the sins of the people when twenty-four thousand were slain. Num. xxv, 1–9.

**10–12. The day that thou stoodest before the Lord**—Here should commence a new sentence. Our trans-



unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and that they may teach their children.

**11** And ye came near and stood under the mountain; and the <sup>1</sup>mountain burned with fire unto the <sup>1</sup>midst of heaven, with darkness, clouds, and thick darkness.

**12** <sup>m</sup> And the Lord spake unto you out of the midst of the fire: <sup>a</sup>ye heard the voice of the words, but saw no similitude; <sup>a</sup>only ye heard a voice. **13** <sup>p</sup> And he declared unto you his covenant, which he commanded you to perform, *even* <sup>a</sup>ten commandments; and <sup>r</sup>he wrote them upon two tables of stone.

**14** And <sup>a</sup>the Lord commanded me at that time to teach you statutes and judgments, that ye might do them in the land whither ye go over to possess it.

**15** <sup>1</sup>Take ye therefore good heed unto yourselves; for ye saw no manner of <sup>a</sup>similitude on the day that the Lord spake unto you in Horeb out of the midst of the fire; **16** Lest ye <sup>a</sup>corrupt yourselves, and <sup>a</sup>make you a graven image, the similitude of any figure, <sup>a</sup>the likeness of male or female, **17** The likeness of any beast that is on the earth, the likeness of any winged fowl that

flieth in the air, **18** The likeness of any thing that creepeth on the ground, the likeness of any fish that is in the waters beneath the earth: **19** And lest thou <sup>r</sup>lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, *even* <sup>a</sup>all the host of heaven, shouldst be driven to <sup>a</sup>worship them, and serve them, which the Lord thy God hath <sup>a</sup>divided unto all nations under the whole heaven. **20** But the Lord hath taken you, and <sup>b</sup>brought you forth out of the iron furnace, *even* out of Egypt, <sup>a</sup>to be unto him a people of inheritance, *as ye are this day*. **21** Furthermore <sup>a</sup>the Lord was angry with me for your sakes, and sware that I should not go over Jordan, and that I should not go in unto that good land, which the Lord thy God giveth thee for an inheritance: **22** But <sup>a</sup>I must die in this land, <sup>r</sup>I must not go over Jordan: but ye shall go over, and possess <sup>a</sup>that good land. **23** Take heed unto yourselves, <sup>a</sup>lest ye forget the covenant of the Lord your God, which he made with you, <sup>r</sup>and make you a graven image, or the likeness of any thing, which the Lord thy God hath forbidden thee. **24** For <sup>a</sup>the Lord thy God is a consuming fire, *even* <sup>a</sup>a jealous God.

<sup>l</sup> Exod. 19. 18; chap. 5. 21. — <sup>1</sup> Heb. heart. — <sup>m</sup> Chap. 5. 4. 22. — <sup>n</sup> Verses 33, 36. — <sup>o</sup> Exod. 20. 22; 1 Kings 19. 12. — <sup>2</sup> Heb. *save a voice*. — <sup>p</sup> Chap. 9. 9, 11. — <sup>q</sup> Exod. 31. 28. — <sup>r</sup> Exod. 21. 12; 31. 18. — <sup>s</sup> Exod. 21. 1; chaps. 22 and 23. — <sup>t</sup> Josh. 23. 11. — <sup>u</sup> Isa. 40. 18. — <sup>v</sup> Exod. 32. 7. — <sup>w</sup> Exod. 20. 4, 5; verse 23; chap. 5. 8. — <sup>x</sup> Rom. 1. 23. — <sup>y</sup> Chap. 17. 3; Job 31. 26, 27.

lators have incorrectly brought into the text the word **specially**. In the day when you stood in the presence of Jehovah your God in Horeb, etc., then you drew near. Moses in these verses reminds the people of the chief events connected with the giving of the law. **The mountain burned . . . unto the midst of heaven—To the heart of heaven.** “A rhetorical description of the awful majesty of the pillar of fire in which the glory of Jehovah appeared upon Sinai, intended to impress deeply upon the minds of the people the remembrance of this manifestation of God.”—*Keil*.

**13. Ten commandments**—Literally, *ten words*. Comp. Exod. xx, 1–17. **Upon two tables of stone**—Comp. Exod. xxxi, 18, and xxxiv, 1.

**IDOLATRY SPECIALLY FORBIDDEN, 15–24.**

Idolatry in various and in most gross forms prevailed throughout the East

<sup>z</sup> Gen. 2. 1; 2 Kings 17. 16; 21. 3. — <sup>a</sup> Rom. 1. 23. — <sup>3</sup> Or, *imparted*. — <sup>b</sup> 1 Kings 8. 51; Jer. 11. 14. — <sup>c</sup> Exod. 19. 5; chap. 9. 29; 32. 9. — <sup>d</sup> Num. 20. 12; chap. 1. 37; 3. 26. — <sup>e</sup> See 2 Pet. 1. 13–15. — <sup>f</sup> Chap. 3. 27. — <sup>g</sup> Chap. 3. 25. — <sup>h</sup> Verse 9. — <sup>i</sup> Verse 16; Exod. 20. 4, 5. — <sup>k</sup> Exod. 21. 17; chap. 9. 3; Isa. 33. 14; Heb. 12. 19. — <sup>l</sup> Exod. 20. 5; chap. 6. 15; Isa. 42. 8.

among the nations with whom Israel would be brought in contact. Moses in these few passages comprehends the various form of idolatry prevalent.

**19. The Lord . . . hath divided**—The view held by many of this passage is that God permitted the nations to choose the heavenly bodies as objects of worship—as Justin Martyr, Clement of Alexandria, and some modern critics, as Keil and Knöbel. The meaning is, rather, that God has given the nations the heavenly bodies for service, and to lead them to the knowledge of himself. Comp. Rom. i, 20.

**20. Out of the iron furnace**—A furnace for smelting iron is the figure descriptive of the terrible sufferings Israel endured in Egypt.

**21. Angry with me**—Comp. i, 37.

**24. God is a consuming fire**—This term is applied to Jehovah with special reference to his manifestation

**25** When thou shalt beget children, and children's children, and ye shall have remained long in the land, and <sup>m</sup>shall corrupt *yourselves*, and make a graven image, or the likeness of any *thing*, and <sup>n</sup>shall do evil in the sight of the LORD thy God, to provoke him to anger; **26** <sup>o</sup>I call heaven and earth to witness against you this day, that ye shall soon utterly perish from off the land whereunto ye go over Jordan to possess it; ye shall not prolong *your* days upon it, but shall utterly be destroyed. **27** And the LORD <sup>p</sup>shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the LORD shall lead you. **28** And <sup>q</sup>there ye shall serve gods, the work of men's hands, wood and stone, <sup>r</sup>which neither see, nor hear, nor eat, nor smell. **29** <sup>s</sup>But if from thence thou shalt seek the LORD thy God, thou shalt find *him*, if thou seek him with all thy heart and with all thy soul. **30** When thou art in tribulation, and all these things <sup>t</sup>are come upon thee, <sup>u</sup>even in the latter days, if thou <sup>v</sup>turn to the LORD thy God, and shalt be obedient unto his voice; **31** (For the LORD thy God <sup>w</sup>is a merciful God;) he will not forsake

thee, neither destroy thee, nor forget the covenant of thy fathers, which he swore unto them. **32** For <sup>x</sup>ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and <sup>y</sup>ask <sup>z</sup>from the one side of heaven unto the other, whether there hath been *any such thing* as this great thing *is*, or hath been heard like it! **33** <sup>a</sup>Did *ever* people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live? **34** Or hath God assayed to go *and* take him a nation from the midst of *another* nation, <sup>b</sup>by temptations, <sup>c</sup>by signs, and by wonders, and by war, and <sup>d</sup>by a mighty hand, and <sup>e</sup>by a stretched out arm, <sup>f</sup>and by great terrors, according to all that the LORD your God did for you in Egypt before your eyes? **35** Unto thee it was showed, that thou mightest know that the LORD *he is* God; <sup>g</sup>*there is none else beside him*. **36** <sup>h</sup>Out of heaven he made thee to hear his voice, that he might instruct thee: and upon earth he showed thee his great fire; and thou heardest his words out of the midst of the fire. **37** And because <sup>i</sup>he loved thy fathers, therefore he chose their seed after them, and <sup>j</sup>brought thee out in his sight

*m* Verse 16.—*n* 2 Kings 17 17, etc.—*o* Chap. 30. 18, 19; Isa. 1. 2; Mic. 6. 2.—*p* Lev. 26. 33; chap. 28. 62, 64; Neh. 1. 8.—*q* Chap. 28. 61; 1 Sam. 26. 19; Jer. 16. 13.—*r* Psa. 115. 4, 5; 135. 15, 16; Isa. 44. 9; 46. 7.—*s* Lev. 26. 39, 40; chap. 30. 1-3; 2 Chron. 15. 4; Neh. 1. 9; Isa. 55. 6, 7; Jer. 29. 12-14.—*t* Heb. *have found thee*, Exod. 18. 8; chap. 31. 17.—*u* Gen. 49. 1; chap. 31. 29; Jer. 23. 30; Hos. 3. 5.

*u* Joel 2. 12.—*v* 2 Chron. 30. 9; Neh. 9. 31; Psa. 116. 5; Jon. 4. 2.—*w* Job 8. 8.—*x* Matt. 24. 31.—*y* Exod. 24. 11; 33. 20; chap. 5. 24. 26.—*z* Chap. 7. 19; 29. 3.—*a* Exod. 7. 3.—*b* Exod. 13. 3.—*c* Exod. 6. 6.—*d* Chap. 26. 8; 34. 12.—*e* Chap. 32. 39; 1 Sam. 2. 2; Isa. 45. 5, 18, 22; Mark 13. 29, 32.—*f* Exod. 19. 9, 19; 20. 18, 22; 24. 16; Heb. 12. 18.—*g* Chap. 10. 15.—*h* Exod. 13. 3, 9, 14.

of himself in Sinai. Comp. Exod. xxiv, 17, where it is said the glory of Jehovah was like devouring, or consuming, fire. The writer of the Epistle to the Hebrews, in chap. xii, 29, quotes from these passages, "Our God is a consuming fire."

#### DISPERSION AMONG THE HEATHEN THREATENED, 25-28.

**26. I call heaven and earth to witness**—Heaven and earth are personified in this solemn form of adjuration, as in Isa. i, 2, "Hear, O heavens, and give ear, O earth." Comp. also xxxiii, 1, of this book.

**27. The Lord shall scatter you**—How clearly this was fulfilled in the nation's history! Assyrians, Babylonians, the Seleucid and Ptolemaic dynasties, and finally the Romans, scattered the rebellious people.

**29-40.** Terrible as will be their punishment if they forget Jehovah their God, there is hope of his mercy and love if they shall ever repent. Moses does not close his discourse without again reminding them of the glorious works wrought in connexion with their deliverance. Verses 37-39 inclusive would better be read: "Because he loved thy fathers, and chose his [Abraham's] seed after him, and brought thee out of Egypt in his sight with great power, to drive out nations mightier and stronger than thou art from before thy face, and to bring thee in, and to give thee their land for an inheritance that thou mightest know and consider in thy heart that Jehovah he is the God in heaven above and upon the earth beneath." **In his sight**—Literally, *by his face*—by his personal presence. In Exod. xxxiii, 14, Jehovah is

with his mighty power out of Egypt; **38** 'To drive out nations from before thee greater and mightier than thou art, to bring thee in, to give thee their land *for* an inheritance, as *it is* this day. **39** Know therefore this day, and consider *it* in thine heart, that <sup>a</sup>the Lord he *is* God in heaven above, and upon the earth beneath: *there is* none else. **40** 'Thou shalt keep therefore his statutes, and his commandments, which I command thee this day, <sup>m</sup>that it may go well with thee, and with thy children after thee, and that thou mayest prolong *thy* days upon the earth, which the Lord thy God giveth thee, for ever.

**41** Then Moses <sup>a</sup>severed three cities on this side Jordan toward the sunrising; **42** <sup>a</sup>That the slayer might flee thither, which should kill his neighbour unawares, and hated him not in times past; and that fleeing unto one of these cities he might live: **43** *Namely*, <sup>a</sup>Bezer in the wilderness, in the plain country, of the Reubenites; and Ramoth in Gilead, of the Gadites; and Golan in Bashan, of the Manassites.

<sup>i</sup> Chap. 7. 1; 9. 1, 4, 5.—<sup>k</sup> Verse 35; Josh. 2. 11.—<sup>l</sup> Lev. 22. 31.—<sup>m</sup> Chap. 5. 16; 6. 3, 18; 12. 35, 28; 22. 7; Eph. 6. 3.—<sup>n</sup> Num. 35. 6, 14.—<sup>o</sup> Chap. 19. 4.

represented as saying to Moses, "My presence [literally, *my face*] shall go with thee." **As it is this day**—By the conquest of Og and Sihon the Israelites had a pledge that the nations of Canaan would be dispossessed.

#### CHOICE OF THREE CITIES OF REFUGE ON THE EAST OF JORDAN, 41–43.

According to Num. xxxv, 14, Moses had been commanded to select three cities on the east of Jordan and three in Canaan. The first three are here selected by Moses. The other three were not selected until the land was apportioned to the tribes in Canaan. See Josh. xx, 7.

**43. Bezer**—This city is mentioned in Josh. xx, 8, xxi, 36, and 1 Chron. vi, 63. By some it is thought to be the same as Bosor. 1 Macc. v, 36. It may possibly be the modern Berza of Robinson. **Ramoth in Gilead**—By some writers considered the same as Ramath-mizpeh. Comp. Josh. xx, 8, with xiii, 26. It was situated fifteen Roman miles west of Rabbath-Ammon. **Golan in Bashan**—According to Eusebius it was a large village in Batanea even in his

**44** And this *is* the law which Moses set before the children of Israel: **45** These *are* the testimonies, and the statutes, and the judgments, which Moses spake unto the children of Israel, after they came forth out of Egypt, **46** On this side Jordan, <sup>a</sup>in the valley over against Beth-peor, in the land of Sihon king of the Amorites, who dwelt at Heshbon, whom Moses and the children of Israel <sup>s</sup>smote, after they were come forth out of Egypt: **47** And they possessed his land, and the land <sup>a</sup>of Og king of Bashan, two kings of the Amorites, which *were* on this side Jordan toward the sunrising; **48** 'From Aroer, which *is* by the bank of the river Arnon, even unto mount Sion, which *is* <sup>a</sup>Hermion, **49** And all the plain on this side Jordan eastward, even unto the sea of the plain, under the <sup>r</sup>springs of Pishgah.

#### CHAPTER V.

**A**ND Moses called all Israel, and said unto them, Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn

<sup>p</sup> Josh. 20. 8.—<sup>q</sup> Chap. 3. 29.—<sup>r</sup> Num. 21. 24; chap. 1. 4.—<sup>s</sup> Num. 21. 35; chap. 3. 4, 4.—<sup>t</sup> Chap. 2. 36; 3. 12.—<sup>u</sup> Chap. 3. 9; Psa. 133. 3.—<sup>v</sup> Chap. 3. 17.

day. The district received its name Gaulonitis from Golan.

Second Discourse, chapters iv, 44–xxvi, 19.

#### INTRODUCTION.

**44. This is the law**—Thorah (law) is the word that brought to the mind of Israel the ten words spoken by Jehovah on Sinai, together with the legislation and comments of Moses.

**48. Mount Sion, which is Hermon**—See note on chap. iii, 9.

**49. Springs of Pishgah**—The same Hebrew expression is found here as in iii, 17, where our version treats it as a proper name. It should be rendered *slopes of Pishgah*.

#### CHAPTER V.

REPETITION AND EXPOSITION OF THE LAW.

**1. Moses called all Israel**—The nation is addressed as present, it being represented by its tribal chieftains. **Hear, O Israel**—An impressive commencement, more emphatic than the usual way of beginning a discourse.

them, and <sup>1</sup> keep and do them. **2** \* The LORD our God made a covenant with us in Horeb. **3** The LORD <sup>b</sup> made not this covenant with our fathers, but with us, *even us*, who are all of us here alive this day. **4** \* The LORD talked with you face to face in the mount out of the midst of the fire, **5** (<sup>a</sup> I stood between the LORD and you at that time, to show you the word of the LORD: for <sup>c</sup> ye were afraid by reason of the fire, and went not up into the mount,) saying,

**6** <sup>d</sup> I am the LORD thy God, which brought thee out of the land of Egypt, from the house of <sup>e</sup> bondage. **7** \* Thou shalt have none other gods before me. **8** \* Thou shalt not make thee *any* graven image, or any likeness of *any thing* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the waters beneath the earth: ■ Thou shalt not bow down thyself unto them, nor serve them: for I the LORD thy God *am* a jealous God, <sup>f</sup> visiting the iniquity of the fathers

<sup>1</sup> Heb. *keep to do them*. — <sup>a</sup> Exod. 19. 5; chap. 4. 23. — <sup>b</sup> See Matt. 13. 17; Heb. 8. 9. — <sup>c</sup> Exod. 19. 9, 19; 20. 22; chap. 4. 33, 36; 34. 10. — <sup>d</sup> Exod. 20. 21; Gal. 3. 19. — <sup>e</sup> Exod. 19. 16; 20. 18; 24. 2. — <sup>f</sup> Exod. 20. 2, etc.; Lev. 26. 1; chap. 6. 4; Psa. 81. 10. — <sup>2</sup> Heb. *servants*.

**2. The Lord... made a covenant with us**—It was to be impressed upon the Israelites that Jehovah their God had made a covenant with them. And here, just on the boundary line of the land promised to the seed of Abraham, they are to go back in thought to Sinai, with its awful splendour.

**3. Not... with our fathers**—Not with Abraham, Isaac, and Jacob was the covenant of which Moses speaks made, but with their descendants who came up out of the land of bondage. A covenant had been made with their fathers, but this covenant was made at Sinai, and, though nearly forty years had passed, there were those among the hearers who could recall the scenes connected with its announcement.

**4. The Lord talked**—Jehovah, in person, addressed the “ten words,” or commandments, to the people. Other precepts were given through Moses.

**5. I stood between the Lord and you**—This verse is parenthetical, and properly so marked in our version. It seems to have been introduced to remind the hearers of those startling divine manifestations at Sinai which had alarmed them.

upon the children unto the third and fourth *generation* of them that hate me, **10** \* And showing mercy unto thousands of them that love me and keep my commandments. **11** \* Thou shalt not take the name of the LORD thy God in vain: for the LORD will not hold *him* guiltless that taketh his name in vain. **12** \* Keep the sabbath day to sanctify it, as the LORD thy God hath commanded thee. **13** \* Six days thou shalt labour, and do all thy work: **14** But the seventh day *is* the <sup>o</sup> sabbath of the LORD thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that *is* within thy gates; that thy manservant and thy maidservant may rest as well as thou. **15** \* And remember that thou wast a servant in the land of Egypt, and *that* the LORD thy God brought thee out thence <sup>a</sup> through a mighty hand and by

<sup>g</sup> Exod. 20. 3. — <sup>h</sup> Exod. 20. 4. — <sup>i</sup> Exod. 34. 7. — <sup>k</sup> Jer. 52. 18; Dan. 9. 4. — <sup>l</sup> Exod. 20. 7; Lev. 19. 12; Matt. 5. 33. — <sup>m</sup> Exod. 20. 8. — <sup>n</sup> Exod. 23. 12; 35. 2; Ezek. 20. 12. — <sup>o</sup> Gen. 2. 2; Exod. 16. 29, 30; Heb. 4. 4. — <sup>p</sup> Chap. 15. 15; 16. 12; 24. 18, 22. — <sup>q</sup> Chap. 4. 34, 37.

#### REPETITION OF THE TEN COMMANDMENTS, 6-21.

Here, on the plains of Moab, in sight of the Land of Promise, thirty-eight years after the first announcement of the law on Sinai, Moses repeats the code which Jehovah had given for the moral guidance of his people. There are variations in language, but not such as to change the meaning of a single commandment. We may suppose that in Exodus we have an exact copy of the law as written on the tables of stone. Here the substance is given in an address, so that we are not to expect exact verbal agreement. Comp. notes on Exod. xx.

12-15. In Exod. xx, 11, there is reference to creation in connexion with the requirement for the observance of the Sabbath. In this passage the deliverance from bondage in Egypt seems to be mentioned as the occasion for the grateful remembrance of Jehovah in keeping the Sabbath. When Moses, in Exod. xx, 11, says God blessed the Sabbath, because he rested on that day, he does not conflict with the statement here, that he commanded Israel to keep it for a special reason.



a stretched out arm : therefore the Lord thy God commanded thee to keep the sabbath day.

**16** <sup>r</sup> Honour thy father and thy mother, as the Lord thy God hath commanded thee ; <sup>s</sup> that thy days may be prolonged, and that it may go well with thee, in the land which the Lord thy God giveth thee. **17** <sup>t</sup> Thou shalt not kill. **18** <sup>u</sup> Neither shalt thou commit adultery. **19** <sup>v</sup> Neither shalt thou steal. **20** <sup>w</sup> Neither shalt thou bear false witness against thy neighbour. **21** <sup>x</sup> Neither shalt thou desire thy neighbour's wife, neither shalt thou covet thy neighbour's house, his field, or his manservant, or his maidservant, his ox, or his ass, or any thing that is thy neighbour's.

**22** These words the Lord spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice ; and he added no more. And <sup>y</sup> he wrote them in two tables of stone, and delivered them unto me. **23** <sup>z</sup> And it came to pass, when ye heard the voice out of the midst of the darkness, (for the mountain did burn with fire,) that ye came near unto me, *even* all the heads of your tribes, and your elders ; **24** And ye said, Behold, the Lord our God hath showed us his glory and his greatness, and <sup>a</sup> we have heard his voice out of the midst of the fire : we have seen this day that God doth talk with man, and he <sup>b</sup> liveth. **25** Now therefore why should

we die ? for this great fire will consume us : <sup>c</sup> if we <sup>d</sup> hear the voice of the Lord our God any more, then we shall die.

**26** <sup>e</sup> For who *is there* of all flesh, that hath heard the voice of the living God speaking out of the midst of the fire, as we *have*, and lived ? **27** Go thou near, and hear all that the Lord our God shall say ; and <sup>f</sup> speak thou unto us all that the Lord our God shall speak unto thee ; and we will hear *it*, and do *it*. **28** And the Lord heard the voice of your words, when ye spake unto me ; and the Lord said unto me, I have heard the voice of the words of this people, which they have spoken unto thee : <sup>g</sup> they have well said all that they have spoken. **29** <sup>h</sup> Oh that there were such a heart in them, that they would fear me, and <sup>i</sup> keep all my commandments always, <sup>j</sup> that it might be well with them, and with their children for ever ! **30** Go say to them, Get you into your tents again. **31** But as for thee, stand thou here by me, <sup>k</sup> and I will speak unto thee all the commandments, and the statutes, and the judgments, which thou shalt teach them, that they may do *them* in the land which I give them to possess it. **32** Ye shall observe to do therefore as the Lord your God hath commanded you : <sup>l</sup> ye shall not turn aside to the right hand or to the left. **33** Ye shall walk in <sup>m</sup> all the ways which the Lord your God hath commanded you, that ye may live, <sup>n</sup> and *that it may be well with you, and that ye may*

<sup>r</sup> Exod. 20. 12 ; Lev. 19. 3 ; chap. 27. 16 ; Eph. 6. 2. 3 ; Col. 3. 20. — <sup>s</sup> Chap. 4. 40. — <sup>t</sup> Exod. 20. 1 ; Matt. 5. 21. — <sup>u</sup> Exod. 20. 14 ; Luke 14. 20 ; Jas. 2. 11. — <sup>v</sup> Exod. 20. 15 ; Rom. 13. 9. — <sup>w</sup> Exod. 20. 16. — <sup>x</sup> Exod. 20. 17 ; Mic. 2. 2 ; Hab. 2. 9 ; Luke 12. 15 ; Rom. 7. 7 ; 13. 9. — <sup>y</sup> Exod. 24. 12 ; 31. 18 ; chap. 4. 13. — <sup>z</sup> Exod. 20. 18, 19. — <sup>a</sup> Exod. 19. 19. — <sup>b</sup> Chap. 4. 33 ; Judg. 13. 22.

**16. Honour thy father and thy mother**—In the parallel passage in Exodus long life is promised for obedience to the commandment. The addition in this place of the words **that it may go well with thee** can only be considered an amplification of the promise.

**18. Neither**—The Hebrew *and not*. All the commandments that follow, as well as this, commence with the conjunction and the negative.

**22. He added no more**—No more to the people ; but he said more to Moses, which he was to repeat to the people.

**23–33. The Lord . . . hath showed us his glory**—The entire passage gives a more detailed account of the events related in Exod. xx, 18–21. Jehovah's

<sup>c</sup> Chap. 18. 16. — <sup>d</sup> Heb. *add to hear*. — <sup>e</sup> Chap. 4. 33. — <sup>f</sup> Exod. 20. 19 ; Heb. 12. 19. — <sup>g</sup> Chap. 18. 17. — <sup>h</sup> Chap. 32. 29 ; Psal. 81. 13 ; Isa. 43. 19 ; Matt. 23. 37 ; Luke 19. 42. — <sup>i</sup> Chap. 11. 1. — <sup>j</sup> Chap. 4. 40. — <sup>k</sup> Gal. 3. 19. — <sup>l</sup> Chap. 17. 20 ; 28. 14 ; Josh. 1. 7 ; 23. 6 ; Prov. 4. 27. — <sup>m</sup> Chap. 10. 12 ; Psal. 119. 6 ; Jer. 7. 23 ; Luke 1. 6. — <sup>n</sup> Chap. 4. 40.

answer to the prayer of the people, which is omitted in Exodus, is here given, that Moses may remind them that it was at their request he became for them spokesman with God.

**29. Oh that there were such a heart**—In the Hebrew the words are very emphatic—*Who will give that their heart may be this to them*. “Here the Christian fathers recognised a prophetic declaration of the doctrine of justification through faith working by love produced by God's grace writing the law on the fleshly tables of the heart. 2 Cor. iii. 3.”—*Wordsworth*.

**31. The statutes, and the judgments**—These are the commands recorded in Exod. xxi and xxii.

prolong *your* days in the land which ye shall possess.

# CHAPTER VI.

**N**OW these *are* <sup>a</sup> the commandments, the statutes, and the judgments,

<sup>a</sup> Chap. 4. 1; 5. 31; 12. 1. — 1 Heb. *pass over*.

which the LORD your God commanded to teach you, that ye might do *them* in the land whither ye <sup>1</sup>go to possess it: **2** <sup>b</sup> That thou mightest fear the LORD thy God, to keep all his statutes and his commandments, which I command thee,

<sup>b</sup> Exod. 20. 20; chap. 10. 12, 13; Psa. 111. 10; 128. 1; Eccl. 12. 13.

Note on verses 6–21. The variations between the commandments as given in this passage and in Exod. xx, 1–17, are in the fourth, fifth, and tenth. For the sake of comparison we place these commandments side by side:

Exod. xx, 8–11.

Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day *is* the sabbath of the LORD thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that *is* within thy gates: For *in* six days the LORD made heaven and earth, the sea, and all that in them *is*, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.

Exod. xx, 12.

Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.

Exod. xx, 17.

Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that *is* thy neighbour's.

Ewald's view is that the ten words were originally each in the same terse form in which the first, sixth, seventh, eighth, and ninth appear both in Exodus and Deuteronomy.

See *Speaker's Commentary* on Exodus xx.

# CHAPTER VI.

Moses, after repeating the decalogue, and recalling the solemn and sublime circumstances under which it was given, continues his discourse, emphasizing its great truths and doctrines.

Deut. v, 12–15.

Keep the sabbath day to sanctify it, as the LORD thy God hath commanded thee. Six days thou shalt labour, and do all thy work: but the seventh day *is* the sabbath of the LORD thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that *is* within thy gates; that thy manservant and thy maidservant may rest as well as thou. And remember that thou wast a servant in the land of Egypt, and *that* the LORD thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the LORD thy God commanded thee to keep the sabbath day.

Deut. v, 16.

Honour thy father and thy mother, as the LORD thy God hath commanded thee; that thy days may be prolonged, and that it may go well with thee, in the land which the LORD thy God giveth thee.

Deut. v, 21.

Neither shalt thou desire thy neighbour's wife, neither shalt thou covet thy neighbour's house, his field, or his manservant, or his maidservant, his ox, or his ass, or any *thing* that *is* thy neighbour's.

1, 2. **The commandments**—That which is commanded. The word in its signification is equivalent to the *thorah*, the law. **Statutes, and the judgments**—Explanatory of the preceding word—**statutes** referring more to moral and

thou, and thy son, and thy son's son, all the days of thy life; and that thy days may be prolonged.

**3** Hear therefore, O Israel, and observe to do it; that it may be well with thee, and that ye may increase mightily, as the Lord God of thy fathers hath promised thee, in the land that floweth with milk and honey. **4** Hear, O Israel: The Lord our God is one Lord: **5** And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. **6** And

these words, which I command thee this day, shall be in thine heart: **7** And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. **8** And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates. **10** And it shall be, when the Lord thy God shall

*c* Chap. 4. 40; Prov. 3. 1, 2. — *d* Gen. 15. 5; 22. 17. — *e* Exod. 3. 8. — *f* Isa. 42. 8; Mark 12. 29, 32; John 17. 3; 1 Cor. 8. 4, 6. — *g* Chap. 10. 12; Matt. 22. 37; Mark 12. 30; Luke 10. 27. — *h* 2 Kings 23. 25. — *i* Chap. 11. 18; 32. 46; Psa.

37. 31; 40. 8; 119. 11, 98; Prov. 3. 3; Isa. 51. 7. — *k* Chap. 4. 9; 11. 19; Psa. 78. 4-6; Eph. 6. 4. — *l* Heb. *whet, or, sharpen.* — *m* Exod. 13. 9, 16; chap. 13. 18; Prov. 3. 3; 6. 21; 7. 3. — *n* Chap. 11. 20; Isa. 57. 8.

religious precepts, judgments to laws regulating civil rights. **That thy days may be prolonged**—Comp. what Moses says in chap. viii, 1; xxx, 16.

**3. Promised thee, in the land**—As there is no preposition before the word translated *land* the passage is better read: "For Jehovah, God of thy fathers, promised thee a land flowing with milk and honey."

**4. The Lord our God is one Lord**—The force of the Hebrew is with difficulty expressed: "*Jehovah our God is one Jehovah.*" The unity of the Godhead is thus brought out with strong emphasis to a people who had seen, and many of them been seduced by, the impure rites of polytheism.

**5. Love the Lord thy God**—This comprehensive requirement Christ calls the first and great commandment. And by its side he places the requirement to love our neighbours as ourselves. Lev. xix, 9. On these two hang all the law and the prophets. Comp. Matt. xxii. 37-40; Mark xii, 29-31; Luke x, 27. The whole significance of the Scriptures as a rule of life is embodied in these requirements. **With all thine heart**—The commandment excludes all division of affection. Love to God must be engrossing. The word we translate *heart* is used to denote the centre of all moral activity, not merely the seat of the affections. **With all thy soul**—The word for *soul* is used to denote the entire personality: love to God must pervade the entire man. **With all thy might**—With all the power God has given man. What higher demand could be made?

**6. These words, . . . shall be in thine heart**—The passage might be rendered, "*Let these words be in thine heart.*" Comp. Jer. xxxi, 33: "I will put my law in their inward parts, and write it in their hearts."

**7. Teach them, etc.**—These precepts were to be constantly impressed upon their households at all times.

**8. Thou shalt bind them . . . upon thine hand, and . . . between thine eyes**—The Jews applied this literally. The so-called phylacteries, in Hebrew *tephillin*, are leather boxes with four compartments, in which are put four portions of the law written on parchment. The passage is Exod. xiii, 9. On this box is the letter *ו*, (*shin*.) written in the usual form, for the right hand side of the wearer, and the same letter with four strokes for the left hand side. There was another box with only one compartment, but with the same passages for the arm of the worshipper. The phylacteries were bound to the forehead and arm by long leather straps. The straps around the head were to be tied in the shape of a *7*, (*daleth*.) The straps on the arm must go around it seven times, and three times around the middle finger, with enough over to form the letter *י*, (*yodh*.) Thus, by the *shin* on the leather box, the *daleth* on the forehead, and the *yodh* on the hand, would be formed the word *Shaddai*—the Almighty.

**9. Write them upon the posts of thy house**—The Egyptians placed inscriptions on the lintels and doorposts of their dwellings for favourable omens.

have brought thee into the land which he sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give thee great and goodly cities, "which thou buildedst not, **11** And houses full of all good things, which thou filledst not, and wells digged, which thou diggedst not, vineyards and olive trees, which thou plant-edst not; "when thou shalt have eaten and be full; **12** Then beware lest thou forget the LORD, which brought thee forth out of the land of Egypt, from the house of bondage. **13** Thou shalt fear the LORD thy God, and serve him,

*n* Josh. 24. 13; Psa. 105. 44.—*o* Chap. 8. 10. etc.—*3* Heb. *bondmen*, or, *servants*.—*p* Chap. 10. 12, 23; 13. 4; Matt. 4. 10; Luke 4. 5.—*q* Psa. 63. 11; Isa. 45. 23; 65. 16; Jer. 4. 2; 5. 7; 12. 16.—*r* Chap. 8. 19; 11. 23; Jer. 25. 6.

In Moslem countries, on gates and fountains and bridges, as well as houses, the traveller sees inscribed passages of the Koran or choice sentences from the poets. The *mezuza* was a cylindrical tube of tin or lead, on which were written two passages of Scripture—Deut. vi, 4–9; xi, 13–21. The word Shaddai (Almighty) was written on the outside of the parchment, and a section cut out of the tube, so that this word could be clearly seen. The *mezuza* was nailed to the doorpost on the right hand side. All who entered were thus to be reminded that the eyes of the Almighty were upon them. The Talmudists say that "Whoever has the phylacteries bound to his head and arm and the fringes thrown over his garments, and the *mezuza* fixed on his doorpost, is safe from sin, for these are excellent memorials, and the angels secure him from sin, as it is written, 'The angel of the Lord encampeth round about them that fear him, and delivereth them.' Psa. xxiv, 7."—BARCLAY'S *Talmud*, p. 363. To the positive precepts which he has enjoined upon the people Moses now adds solemn admonitions. In their subsequent prosperity he sees their danger of forgetting Jehovah. Their possession of the Land of Promise will give them homes of abundance—vineyards and olive groves that they have not planted. Their prosperity will be their peril. How appropriate that these words of warning be impressed upon them! They are not to forget that Jehovah, their fathers' God and

and "shalt swear by his name. **14** Ye shall not go after other gods, "of the gods of the people which are round about you; **15** (For 'the LORD thy God is a jealous God among you;) "lest the anger of the LORD thy God be kindled against thee, and destroy thee from off the face of the earth.

**16** "Ye shall not tempt the LORD your God, "as ye tempted him in Massah. **17** Ye shall "diligently keep the commandments of the LORD your God, and his testimonies, and his statutes, which he hath commanded thee. **18** And thou

*s* Chap. 13. 7.—*t* Exodus 20. 5; chap. 4. 24.—*u* Chap. 7. 4; 11. 17.—*x* Matthew 4. 7; Luke 4. 12.—*v* Exodus 17. 2, 7; Numbers 20. 3, 4; 21. 4, 5; 1 Corinthians 10. 9.—*w* Chap. 11. 13, 22; Psalm 119. 4.

their God, brought them out "from the house of bondage."

**13. Swear by his name**—Not servile fear, but reverential awe, is enjoined. This was the essential basis of Hebrew worship. The oath in the name of Jehovah was equivalent to a solemn acknowledgment of belief in him. This command is not to be considered inconsistent with what the Saviour enjoins in Matt. v, 34.

**16. Ye shall not tempt the Lord**—This is one of the passages quoted by our Lord in the temptation in the wilderness. Matt. iv, 7. "And as he quoted Deuteronomy as a part of the sacred Scriptures, and as it was then held—that is, as the work of Moses—so we have here again his endorsement of the Mosaic authorship of this book."—LANGE'S *Deuteronomy*, p. 96. **As ye tempted him in Massah**—They had there tempted God by their murmuring and unbelief. The reference is to Exod. xvii, 1–7. The place was Rephidim, but Moses called it Massah and Meribah, "because of the chiding of the children of Israel, and because they tempted the Lord." "Massah" is derived from a verb which means *to tempt*; "Meribah," from one that means *to strive*. Rephidim was the place of tempting and striving.

In the concluding verses the teaching of the commandments to their children, already enjoined in the seventh verse, is more fully enforced. The people were to instruct their children as to the significance of the requirements of Jehovah.



thou shalt do *that which is* right and good in the sight of the LORD; that it may be well with thee, and that thou mayest go in and possess the good land which the LORD sware unto thy fathers, **19** To cast out all thine enemies from before thee, as the LORD hath spoken. **20** And when thy son asketh thee in time to come, saying, What mean the testimonies, and the statutes, and the judgments, which the LORD our God hath commanded you? **21** Then thou shalt say unto thy son, We were Pharaoh's bondmen in Egypt; and the LORD brought us out of Egypt with a mighty hand: **22** And the LORD showed signs and wonders, great and sore, upon Egypt, upon Pharaoh, and upon all his household, before our eyes: **23** And he brought us out from thence, that he might bring us in, to give us the land which he sware unto our fathers. **24** And

the LORD commanded us to do all these statutes, to fear the LORD our God, for our good always, that he might preserve us alive, as it is at this day. **25** And it shall be our righteousness, if we observe to do all these commandments before the LORD our God, as he hath commanded us.

## CHAPTER VII.

WHEN the LORD thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than thou; **2** And when the LORD thy God shall deliver them before thee; thou shalt smite them, and utterly destroy them; thou shalt make no covenant with them, nor

*a* Exod. 15. 26; chap. 12. 28; 13. 18.—*b* Num. 33. 52, 53.—*c* Exod. 13. 14.—*d* Heb. *to morrow*.—*e* Exod. 3. 19; 13. 8.—*f* Exod. chaps. 7-12; Psa. 135. 9.—*g* Heb. *evil*.—*d* Verse 2.—*e* Chap. 10. 13; Job 35. 7, 8; Jer. 32. 39.—*f* Chap. 4. 1; 8. 1; Psa. 41. 2; Luke 10. 28.—*g* Lev. 18. 5; chap. 24. 13; Rom. 10. 3, 5.

*a* Chap. 31. 3; Psa. 44. 2, 3.—*b* Gen. 15. 19, etc.; Exod. 13. 2.—*c* Chap. 4. 38; 9. 1.—*d* Verse 23; chap. 23. 14.—*e* Lev. 27. 28, 29; Num. 33. 52; chap. 20. 16, 17; Josh. 6. 17; 8. 24; 9. 24; 10. 28, 40; 11. 11, 12.—*f* Exod. 23. 32; 34. 12, 15, 16; Judg. 2. 2; see chap. 2. 10, etc.; Josh. 2. 14; 9. 15; Judg. 1. 24.

**22. Signs and wonders**—The plagues sent upon the Egyptians before they would consent to the liberation of the Israelites from their bondage.

**25. It shall be our righteousness**—"Righteousness will be to us" is the literal rendering. If we keep the commands of God we shall be deemed righteous, is undoubtedly the meaning of the expression. "This righteousness before Jehovah is not indeed the gospel righteousness of faith; but there is no opposition between the two, as that which is here spoken of is not founded on the outward righteousness of works, but upon an earnest striving after the fulfilment of the law to love God with all the heart; and this love is impossible without living faith."—*Keil*.

## CHAPTER VII.

THE COMMAND TO UTTERLY DESTROY THE SEVEN NATIONS THAT WERE THEN IN POSSESSION OF THE LAND OF PROMISE, AND WARNING AGAINST ANY INTERCOURSE WITH THEM.

**1. The Hittites**—These are sometimes mentioned as though they were especially the Canaanites. They were

a powerful nation, according to the testimony of monuments and inscriptions. **The Girgashites** inhabited a portion of the land west of the Jordan. Nothing very definite is known of them. **The Amorites**—See chap. i, 4. **The Canaanites**—The term is sometimes applied as a general name for all the nations of the Promised Land who were not Israelites. Here it is the name of that tribe that dwelt on the lowlands or plains. "The Canaanite dwells by the sea and by the side of Jordan." Num. xiii, 29. **The Perizzites** were the husbandmen and the herdsmen who occupied the elevated plains. The word means *the villagers*. **Hivites**—According to Gen. xxxiv, 2, this tribe possessed Shechem. At the time of the conquest they held Gibeon, but the main body were in the northern part of western Palestine. **The Jebusites**—The first notice of this people is in the report of the spies. Num. xiii, 29. They were a mountain tribe, and Jebus was evidently their chief town. **Seven nations**—See Josh. iii, 10; xxiv, 11.

**2. Smite them, and utterly destroy them**—*Thou shalt treat them as accursed—as devoted to utter destruction.* These nations had filled up the measure

show mercy unto them: **3** <sup>a</sup>Neither shalt thou inake marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son. **4** For they will turn away thy son from following me, that they may serve other gods: <sup>b</sup>so will the anger of the LORD be kindled against you, and destroy thee suddenly. **5** But thus shall ye deal with them; ye shall <sup>c</sup>destroy their altars, and break down their <sup>d</sup>images, and cut down their groves, and burn their graven images with fire. **6** <sup>e</sup>For thou *art* a holy people unto the LORD thy God: <sup>f</sup>the LORD thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. **7** The LORD did not set his love upon you, nor choose you, because ye were more in number than any people; for ye *were* <sup>g</sup>the fewest of all people: <sup>h</sup>But <sup>i</sup>because the LORD loved you, and because he would keep <sup>j</sup>the oath which he had sworn unto your fathers, <sup>k</sup>hath the LORD brought you out with a mighty hand, and re-

<sup>g</sup> Josh. 23. 12; 1 Kings 11. 2; Ezra 9. 2.—<sup>h</sup> Chap. 6. 15.—<sup>i</sup> Exod. 23. 24; 34. 13; chap. 12. 2. 3.—<sup>j</sup> Heb. *statues*, or, *pillars*.—<sup>k</sup> Exod. 19. 6; chap. 14. 2; 26. 19; Psa. 50. 5; Jer. 2. 3.—<sup>l</sup> Exod. 19. 5; Amos 3. 2; 1 Pet. 3. 9.—<sup>m</sup> Chap. 10. 22.—<sup>n</sup> Chap. 10. 15.—<sup>o</sup> Exod. 32. 13; Psa. 105. 8-10; Luke 1. 55, 72, 73.—<sup>p</sup> Exod. 13. 3, 14.

of their iniquity before Jehovah. They and all the forms of their debasing idolatry were to be obliterated from the land.

**3. Neither shalt thou make marriages with them**—There was always peril to the Israelites in their having close relations with the heathen nations. Their history thus far since they left Egypt has shown how prone they were to idolatry.

**5. Cut down their groves**—So most of the versions render this. It should be translated *cut down their images of Asherah*. Asherah was the name of a Phœnician goddess, by some thought to be the same as Astarte. The images of Asherah were upright wooden columns or trunks of trees stripped of their branches. Comp. 2 Kings xxiii, 6: "And he brought out the grove from the house of the Lord." Here the word translated **groves** should be rendered Asherah. The worship consisted in part of libidinous orgies.

**7. Ye were the fewest of all people**—Jehovah did not choose you for

deemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt. **9** Know therefore that the LORD thy God, he *is* God, <sup>a</sup>the faithful God, <sup>b</sup>which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations; **10** And <sup>c</sup>repayeth them that hate him to their face, to destroy them: <sup>d</sup>he will not be slack to him that hateth him, he will repay him to his face. **11** Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them.

**12** <sup>e</sup>Wherefore it shall come to pass, <sup>f</sup>if ye hearken to these judgments, and keep and do them, that the LORD thy God shall keep unto thee <sup>g</sup>the covenant and the mercy which he swore unto thy fathers: **13** And he will <sup>h</sup>love thee, and bless thee, and multiply thee: <sup>i</sup>he will also bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine, and thine oil, the increase of thy kine, and the flocks of thy sheep, in

<sup>g</sup> Isa. 49. 7; 1 Cor. 1. 9; 10. 13; 2 Cor. 1. 18; 1 Thess. 5. 24; 2 Thess. 3. 3; 2 Tim. 2. 13; Heb. 11. 11; 1 John 1. 9.—<sup>h</sup> Exod. 24. 6; chap. 5. 10; Neh. 1. 5; Dan. 9. 4.—<sup>i</sup> Isa. 59. 18; Nah. 1. 2.—<sup>j</sup> Chap. 32. 35.—<sup>k</sup> Lev. 26. 3; chap. 28. 1.—<sup>l</sup> Heb. *because*.—<sup>m</sup> Psa. 105. 8, 9; Luke 1. 55, 72, 73.—<sup>n</sup> John 14. 21.—<sup>o</sup> Chap. 28. 4.

his people because you were a mighty nation like the Egyptian. Moses looks back to the call of Abraham, and the going down to Egypt of Jacob and his family.

**8. He would keep the oath**—Not for any merit on their part did Jehovah deliver them from the oppressions of Egypt. Moses seeks to impress upon them that it was God's good pleasure to select them for a peculiar people.

**9. The Lord thy God**—Mark the emphasis which is constantly placed upon the expression *Jehovah thy God—the God*.

**10. Repayeth them that hate him**—This passage is variously interpreted. It probably means he punishes each one that hates him, so that each may feel he is smitten of God; and Moses adds, to make it more impressive, "He delays not in respect to his hater; he will repay him to his face."

12-15. Here is the promise of great blessings if the people will keep the commandments of Jehovah. **The flocks of thy sheep**—The Hebrew expression

the land which he swore unto thy fathers to give thee. **14** Thou shalt be blessed above all people: <sup>y</sup>there shall not be male or female barren among you, or among your cattle. **15** And the Lord will take away from thee all sickness, and will put none of the <sup>z</sup>evil diseases of Egypt, which thou knowest, upon thee; but will lay them upon all *them* that hate thee. **16** And <sup>a</sup>thou shalt consume all the people which the Lord thy God shall deliver thee; <sup>b</sup>thine eye shall have no pity upon them: neither shalt thou serve their gods; for that *will be* <sup>c</sup>a snare unto thee. **17** If thou shalt say in thine heart, These nations are more than I; how can I <sup>d</sup>dispossess them? **18** <sup>e</sup>Thou shalt not be afraid of them: *but* shalt well <sup>f</sup>remember what the Lord thy God did unto Pharaoh, and unto all Egypt: **19** <sup>g</sup>The great temptations which thine eyes saw, and the signs, and the wonders, and the mighty hand, and the stretched out arm, whereby the Lord thy God brought thee out: so shall the Lord thy God do unto all the people of whom thou art afraid. **20** <sup>h</sup>Moreover the Lord thy God will send the hornet among them, until they

that are left, and hide themselves from thee, be destroyed. **21** Thou shalt not be affrighted at them: for the Lord thy God <sup>i</sup>is among you, <sup>k</sup>a mighty God and terrible. **22** <sup>l</sup>And the Lord thy God will <sup>m</sup>put out those nations before thee by little and little: thou mayest not consume them at once, lest the beasts of the field increase upon thee. **23** But the Lord thy God shall deliver them <sup>n</sup>unto thee, and shall destroy them with a mighty destruction, until they be destroyed. **24** And <sup>o</sup>he shall deliver their kings into thine hand, and thou shalt destroy their name <sup>p</sup>from under heaven: <sup>q</sup>there shall no man be able to stand before thee, until thou have destroyed them. **25** The graven images of their gods <sup>r</sup>shall ye burn with fire: thou <sup>s</sup>shalt not desire the silver or gold *that is* on them, nor take it unto thee, lest thou be <sup>t</sup>snared therein: for it *is* <sup>u</sup>an abomination to the Lord thy God. **26** Neither shalt thou bring an abomination into thine house, lest thou be a cursed thing like it: *but* thou shalt utterly detest it, and thou shalt utterly abhor it; <sup>v</sup>for it *is* a cursed thing.

<sup>y</sup> Exod. 23, 26, etc.—<sup>z</sup> Exod. 9, 14; 15, 26; chap. 28, 27, 60.—<sup>a</sup> Verse 2.—<sup>b</sup> Chap. 13, 8; 19, 13, 21; 25, 12.—<sup>c</sup> Exod. 23, 33; chap. 12, 30; Judg. 8, 27; Psal. 106, 36.—<sup>d</sup> Num. 33, 53.—<sup>e</sup> Chap. 31, 6.—<sup>f</sup> Psal. 105, 5.—<sup>g</sup> Chap. 4, 34; 29, 3.—<sup>h</sup> Exod. 23, 28; Josh. 24, 12.—<sup>i</sup> Num. 11, 21; 14, 9, 14, 42; 16, 3; Josh. 3, 10.—<sup>k</sup> Chap. 19, 17; Neh. 1, 5; 4, 11; 9, 32.

<sup>l</sup> Exod. 23, 29, 30.—<sup>m</sup> Heb. *pluck off*.—<sup>n</sup> Josh. 10, 24, 25, 42; 12, 1, etc.—<sup>o</sup> Exod. 17, 14; chap. 9, 14; 25, 19; 29, 20.—<sup>p</sup> Chap. 11, 25; Josh. 1, 5; 10, 8; 23, 9.—<sup>q</sup> Verse 5; Exod. 32, 20; chap. 12, 3; 1 Chron. 14, 12.—<sup>r</sup> Josh. 7, 1, 21.—<sup>s</sup> Judg. 8, 27; Zeph. 1, 8.—<sup>t</sup> Chap. 17, 1.—<sup>u</sup> Lev. 27, 28; chap. 13, 17; Josh. 6, 17, 18; 7, 1.

only occurs again in Deut. xxviii, 4, 18, 51. It probably means the *eyes of thy flock*. **Evil diseases of Egypt**—Comp. Exod. xv, 26, and Deut. xxviii, 27. Pliny, in his Natural History, calls Egypt the mother of contagious pestilences. Wagner calls it “a great focus of the diseases of all history.”—*Natural History of Man*, vol. ii, p. 270.

**17. How can I dispossess them**—The people might again become faint-hearted as they had been years before on the return of the spies. They might ask, How is it possible for us to overcome the seven nations of the land? To encourage them they are once more reminded of what Jehovah did for them in their deliverance from Egypt. The same mighty power would aid them in dispossessing and destroying the nations with whom they are soon to wage war.

**20. Thy God will send the hornet**—The different views taken of the meaning of the Hebrew word which our

version renders **hornet** are mainly the following: (1.) That the word is used literally. (2.) That the Amorites are meant. (3.) That it is used in the sense of dread. “A figurative expression for uncontrolled terror.” Comp. Exod. xxiii, 28, and Josh. xxiv, 12, where the same Hebrew word is employed. This last view seems correct. The dread of them would so affect the nations that the conquest of them would not be difficult.

**25. Lest thou be snared**—The Israelites were to utterly destroy the idols of the conquered nations, to obliterate all trace of heathen worship. In the subsequent history we see how easily the people were **snared**—how readily they went after other gods. See Judg. viii, 27: “And Gideon made an ephod thereof, and put it in his city, even in Ophrah; and all Israel went thither a whoring after it: which thing became a snare unto Gideon, and to his house.”

**26. A cursed thing**—All objects

## CHAPTER VIII.

**A**LL the commandments which I command thee this day <sup>a</sup>shall ye observe to do, that ye may live, and multiply, and go in and possess the land which the Lord sware unto your fathers. **2** And thou shalt remember all the way which the Lord thy God <sup>b</sup>led thee these forty years in the wilderness, to humble thee, and <sup>c</sup>to prove thee, <sup>d</sup>to know what

<sup>a</sup> Chap. 4. 1; 5. 32, 33; 6. 1-3. — <sup>b</sup> Chap. 1. 3; 2. 7; 21. 5; Psa. 136. 16; Amos 2. 10. — <sup>c</sup> Exod. 16. 4; chap. 13. 3.

connected with idolatrous worship were to be destroyed. Comp. Josh. vii, 1-21, where the case of Achan is narrated. It was held by the strict observers of the law in later times that if a man broke an idolatrous image, and melted the fragments and sold the gold or silver, he violated the commandment.

## CHAPTER VIII.

REVIEW OF JEHOVAH'S MERCIFUL DEALINGS WITH THE PEOPLE — WARNING AGAINST FORGETFULNESS OF HIM.

After their long wandering in the wilderness, when they should enter into possession of a land of abundance, with houses that others had builded and vineyards that others had planted, with the prospect of unbounded prosperity, the people might be inclined to forget Jehovah their God. There would be the peril not only of adopting the idolatrous practices of the nations with whom they would be brought in contact, but also of trusting in themselves, and ascribing their success to their own efforts. Moses, in narrating the past and in portraying the future, aims to guard the people against the perils of prosperity.

**1. All . . . which I command—**A renewed admonition to obedience, that they may obtain the land which Jehovah had promised.

**2. Remember all the way—**That forty years' wandering through the great and terrible wilderness was to be the dark background against which the divine leadings could be seen: in deliverance from the pursuing Egyptians; in miraculous provision for their bodily wants, as when bread came down from

was in thine heart, whether thou wouldst keep his commandments, or no. **3** And he humbled thee, and <sup>e</sup>suffered thee to hunger, and <sup>f</sup>fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth <sup>g</sup>not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live. **4** <sup>h</sup>Thy raiment waxed not old upon thee, neither did thy foot swell,

<sup>d</sup> 2 Chron. 32. 31; John 2. 25. — <sup>e</sup> Exod. 16. 2, 3. — <sup>f</sup> Exod. 16. 13, 14, 35. — <sup>g</sup> Psa. 104. 29; Matt. 4. 4; Luke 4. 4. — <sup>h</sup> Chap. 29. 5; Neh. 9. 21.

heaven; also when the smitten rock sent forth refreshing draughts.

**3. He humbled thee, . . . and fed thee with manna—**Comp. Exod. xvi, 16. Jehovah had shown them their dependence on him, and then in their extremity he provides an abundant supply for their bodily wants. **By every word that proceedeth out of the mouth of The Lord—**More literally rendered, *on every utterance of the mouth of Jehovah*. In this verse the word **bread** is employed to include all the ordinary provision for sustaining human life. When Jesus quotes this passage in reply to the tempter (Matt. iv, 4; Luke iv, 4) he means to say that life can be sustained by extraordinary means. God can employ other means and methods. Life can be sustained by other provision. The Saviour, as he sat by Jacob's well, said to his disciples, "I have meat to eat that ye know not of." John iv, 32.

**4. Thy raiment waxed not old upon thee—**Literally, *did not fall from thee*. Some of the Jewish interpreters, and some Christian commentators, have held that by supernatural means provision was made for the durability of the clothing of the Israelites during the forty years' wandering. But there seems to be no necessity for resorting to miraculous provision in this matter. Abundant resources were at their command. They had flocks and herds. There must have been many skilful workmen among them, as is seen in the description of the building and adorning of the tabernacle. **Neither did thy foot swell—**The Septuagint has *οὐκ ἐπιδόθησαν, did not become hard or callous*. The Hebrew might be rendered either "to swell up"



these forty years. **5** 'Thou shalt also consider in thine heart, that, as a man chasteneth his son, so the Lord thy God chasteneth thee. **6** Therefore thou shalt keep the commandments of the Lord thy God, <sup>a</sup>to walk in his ways, and to fear him. **7** For the Lord thy God bringeth thee into a good land, <sup>a</sup>a land of brooks of water, of fountains and depths that spring out of valleys and hills; **8** A land of wheat, and barley, and vines, and fig trees, and pomegranates; a land <sup>a</sup>of oil olive, and honey; **9** A land wherein thou shalt eat bread without scarceness, thou shalt not lack any *thing* in it; a land <sup>m</sup>whose stones are iron, and out of whose hills thou mayest dig brass. **10** <sup>a</sup>When thou hast eaten and art full, then thou shalt bless

<sup>i</sup> 2 Sam. 7. 14; <sup>h</sup> Psal. 59. 32; <sup>j</sup> Prov. 3. 13; <sup>k</sup> Heb. 12. 5, 6; <sup>l</sup> Rev. 3. 19.—<sup>k</sup> Chap. 5. 31.—<sup>l</sup> Chap. 11. 10-12.—<sup>1</sup> Heb. *of olive tree of oil*.—<sup>m</sup> Chap. 33. 25.

or "toblisten." The meaning of the verse is, there was no lack of clothing for the body nor of covering for the feet, all through the long and toilsome journey.

**5. As a man chasteneth his son**—The word which in our version is rendered **chasteneth** is also used in the sense of instruct, educate. In iv, 36, it is translated *instruct*. This discipline of the wilderness was designed to educate the people. It was to teach them obedience and trust in Him who was guiding them and providing for them. It was training them to become a holy and peculiar people whose God is Jehovah.

**7, 8. A good land**—In these verses Moses contrasts the sterility of the almost waterless desert with the fertility of the land they are soon to possess. They are to have a land of brooks and fountains. At Banias, the Cæsarea Philippi of the New Testament, are rivulets so deep and so abundant in supply of water that they form one of the chief sources of the Jordan. This river, extending from the northern boundary to the Dead Sea, with the lakes through which it flows—Merom and Gennesaret—forms one of the most marked features of the land. "Beautiful springs, characteristic of the whole valley of the Jordan, are unusually numerous and copious along the western shore of the lake," (Gennesaret.)—STANLEY, *Sinai and Palestine*, p. 374. **Vines**—Pales-

the Lord thy God for the good land which he hath given thee. **11** Beware that thou forget not the Lord thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day: **12** <sup>a</sup>Lest *when* thou hast eaten and art full, and hast built goodly houses, and dwelt *therein*; **13** And *when* thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied; **14** <sup>a</sup>Then thine heart be lifted up, and thou <sup>a</sup>forget the Lord thy God, which brought thee forth out of the land of Egypt, from the house of bondage; **15** Who <sup>a</sup>led thee through that great and terrible wilderness, <sup>a</sup>*wherein* were fiery serpents, and scorpions, and drought, where *there was* no water;

<sup>n</sup> Chap. 6. 11, 12.—<sup>o</sup> Chap. 28. 47; 32. 15; <sup>p</sup> Prov. 3. 9; <sup>q</sup> Hos. 13. 6.—<sup>r</sup> 1 Cor. 4. 7.—<sup>s</sup> Psal. 106. 21.—<sup>t</sup> Isa. 63. 12-14; Jer. 2. 6.—<sup>u</sup> Num. 21. 6; Hos. 13. 5.

tine was noted for the products of the vineyard. Comparatively little wine is now made, as the Mohammedans are forbidden to use it. But the vine is still extensively cultivated in the southern part of Palestine. The traveler sees many fruitful vineyards in the neighbourhood of Hebron.

**9. Out of whose hills thou mayest dig brass**—Instead of **brass** the translation should read *copper*. In Lebanon on the north, and in the mountains of Edom on the southeast, there were mines of copper. On the east of the Jordan are ancient worked-out iron mines. Comp. Delitzsch on Job, vol. ii, p. 91. The Jews apparently did not engage in mining to any extent.

**11. Beware that thou forget not the Lord**—How earnestly and persistently the aged lawgiver and leader admonishes his people of the perils of prosperity! They had been tested and trained by years of toil and self-denial. The coming years of prosperous enjoyment will still more strongly test their loyalty to Jehovah.

**15. Who led thee**—This passage is better rendered, "Who led thee through that great and terrible wilderness, poisonous serpents, and scorpions, and parched land, where were no waters." Even in such a land they were the objects of a providential care. Bread from heaven, water from the rock, had supplied their wants.

\* who brought thee forth water out of the rock of flint; **16** Who fed thee in the wilderness with "manna, which thy fathers knew not, that he might humble thee, and that he might prove thee, \* to do thee good at thy latter end; **17** \* And thou say in thine heart, My power and the might of *mine* hand hath gotten me this wealth. **18** But thou shalt remember the Lord thy God: \* for *it is* he that giveth thee power to get wealth, \* that he may establish his covenant which he sware unto thy fathers, as *it is* this day. **19** And it shall be, if thou do at all forget the Lord thy God, and walk after other gods, and serve them, and worship them, \* I testify against you this day that ye shall surely perish. **20** As the nations which the Lord destroyeth before your face, \* so shall ye perish; because ye would not be obedient unto the voice of the Lord your God.

*t* Num. 20. 11; Psa. 78. 15; 114. 8.—*u* Verse 3; Exod. 16. 15.—*v* Jer. 24. 5, 6; Heb. 12. 11.—*x* Chap. 9. 4; 1 Cor. 4. 7.—*y* Prov. 10. 22; Hos. 2. 8.—*z* Chap. 7. 8, 12.—*a* Chap. 4. 26; 30. 18.—*b* Dan. 9. 11, 12.

**16. At thy latter end**—The Hebrew word which our translators have rendered **latter end** is the same that is used in Gen. xlix, 1, and Isa. ii, 2. In both cases it is rendered last days. "In this instance Moses refers to the period of their life in Canaan, in contrast with which the period of their sojourn in Egypt and their wandering in the desert is regarded as the beginning; consequently the expression does not relate to death as the end of life, as in Num. xxxiii, 10."—*Keil*.

**19, 20. Surely perish**—Again Moses seeks to deepen the impression which his admonitions may make by warning the people of the fate that will overtake them if they are disobedient.

## CHAPTER IX.

Moses, in giving the people assurance that they are to overcome the nations of Canaan and dispossess them, seeks to guard them against ascribing success to their own righteousness. "The Lord giveth thee not this good land to possess it for thy righteousness." How impressive his words as he sweeps in thought through their whole history! "Ye have been rebellious against the Lord from the day that I knew you."

## CHAPTER IX.

**H**EAR, O Israel: Thou art to \* pass over Jordan this day, to go in to possess nations \* greater and mightier than thyself, cities great and \* fenced up to heaven, **2** A people great and tall, \* the children of the Anakim, whom thou knowest, and of whom thou hast heard say, Who can stand before the children of Anak! **3** Understand therefore this day, that the Lord thy God *is* he which \* goeth over before thee; as a \* consuming fire \* he shall destroy them, and he shall bring them down before thy face: \* so shalt thou drive them out, and destroy them quickly, as the Lord hath said unto thee. **4** \* Speak not thou in thine heart, after that the Lord thy God hath cast them out from before thee, saying, For my righteousness the Lord hath brought me in to possess this land: but

*a* Chap. 11. 31; Josh. 3. 16; 4. 19.—*b* Chap. 4. 38; 7. 1; 11. 23.—*c* Chap. 1. 28.—*d* Num. 13. 22, 23, 33, 35.—*e* Chap. 31. 3; Josh. 3. 11.—*f* Chap. 4. 24; Heb. 12. 29.—*g* Chap. 7. 23.—*h* Exod. 23. 1; chap. 7. 24.—*i* Chap. 8. 17; 1 Cor. 4. 1, 7.

**1. Nations greater... cities great and fenced**—This description of the nations and cities is similar to what we have in chap. i, 38. **Whom thou knowest**—The majority of the spies who had been sent to search the land brought back reports which the people credited, and which disheartened them. See i, 28, also Num. xii, 28.

**3. Understand therefore**—It is better not to render the verb as an imperative. It should be read in connexion with the first verse. *Thou art to pass over Jordan at this time, and thou shalt know this day that Jehovah thy God, he that goeth before thee, a consuming fire, he will destroy them. So shalt thou drive them out.* Some critics, as Knöbel and Colenso, write as if the speaker, in the ardour of his discourse, had forgotten that he had earlier said, Thou mayest not consume them at once, lest the beasts of the field increase upon thee, (vii, 22.) There the thought expressed is that the whole land is not at one fell blow to be depopulated. Here the speaker has in mind those whom they are to meet in battle. Over them they are to have overwhelming victory.

**4, 5. Speak not... For my righteousness**—Moses sees as one of the

"for the wickedness of these nations the Lord doth drive them out from before thee. **5** <sup>1</sup>Not for thy righteousness, or for the uprightness of thine heart, dost thou go to possess their land: but for the wickedness of these nations the Lord thy God doth drive them out from before thee, and that he may perform <sup>m</sup>the word which the Lord sware unto thy fathers, Abraham, Isaac, and Jacob. **6** Understand therefore, that the Lord thy God giveth thee not this good land to possess it for thy righteousness; for thou art <sup>a</sup>a stiffnecked people.

**7** Remember, and forget not, how thou provokedst the Lord thy God to wrath in the wilderness: <sup>o</sup>from the day that thou didst depart out of the land of Egypt, until ye came unto this place, ye have been rebellious against the Lord. **8** Also <sup>p</sup>in Horeb ye provoked the Lord to wrath, so that the Lord was angry with you to have destroyed you. **9** <sup>q</sup>When I was gone up into the mount to receive the tables of stone, *even* the tables of the covenant which the Lord made with you; then <sup>r</sup>I abode in the mount forty days and forty nights; I neither did eat bread nor drink water: **10** <sup>s</sup>And the Lord delivered unto me

<sup>L</sup> Gen. 15. 16; Lev. 18. 24, 25; chap. 18. 12.—<sup>Z</sup> Tit. 3. 5.—<sup>m</sup> Gen. 12. 7; 13. 15; 15. 7; 17. 8; 26. 4; 28. 13.—<sup>n</sup> Verse 13; Exod. 32. 9; 33. 3; 34. 9.—<sup>o</sup> Exod. 14. 11; 16. 2; 17. 2; Num. 11. 4; 21. 2; 25. 2; chap. 31. 27.—<sup>p</sup> Exod. 32. 4; Psa. 106. 19.—<sup>q</sup> Exod. 24. 12, 18.—<sup>r</sup> Exod. 24. 18; 31. 23.—<sup>s</sup> Exod. 31. 18.

perils to which the people will be exposed the disposition to ascribe their success to themselves, or as bestowed upon them on account of their own righteousness; so he repeats, to make it more impressive, **Not for thy righteousness, . . . but for the wickedness of these nations.**

In verses 7-24 Moses reminds the people of the long record of their rebellious acts against Jehovah. From Egypt to the borders of the land promised to them for an inheritance they have murmured and rebelled.

**8. Also in Horeb ye provoked the Lord**—How startling the indictment against them! How emphatic the condemnation! Their sins are brought out in bold relief, with the background of Horeb, the mountain of God, to deepen the effect. The mountain was radiant with the august splendour of the divine presence, the words of the law were echoing from the crag-

two tables of stone written with the finger of God; and on them *was written* according to all the words which the Lord spake with you in the mount, out of the midst of the fire, <sup>1</sup>in the day of the assembly. **11** And it came to pass at the end of forty days and forty nights, *that* the Lord gave me the two tables of stone, *even* the tables of the covenant. **12** And the Lord said unto me, <sup>a</sup>Arise, get thee down quickly from hence; for thy people which thou hast brought forth out of Egypt have corrupted *themselves*; they are <sup>v</sup>quickly turned aside out of the way which I commanded them; they have made them a molten image. **13** Furthermore, <sup>w</sup>the Lord spake unto me, saying, I have seen this people, and, behold, <sup>x</sup>*it is* a stiffnecked people: **14** <sup>y</sup>Let me alone, that I may destroy them, and <sup>z</sup>blot out their name from under heaven: <sup>a</sup>and I will make of thee a nation mightier and greater than they. **15** <sup>b</sup>So I turned and came down from the mount, and <sup>c</sup>the mount burned with fire: and the two tables of the covenant *were* in my two hands. **16** And <sup>d</sup>I looked, and, behold, ye had sinned against the Lord your God, *and* had made you a molten calf: ye had turned

<sup>t</sup> Exod. 19. 17; 20. 1; chap. 4. 10; 10. 4; 18. 16.—<sup>u</sup> Exod. 32. 7.—<sup>v</sup> Chap. 31. 29; Judg. 2. 17.—<sup>w</sup> Exod. 32. 9.—<sup>x</sup> Verse 6; chap. 10. 16; 31. 27; 2 Kings 17. 11.—<sup>y</sup> Exod. 32. 10.—<sup>z</sup> Chap. 29. 21; Psa. 9. 6; 1. 9. 13.—<sup>a</sup> Num. 14. 12.—<sup>b</sup> Exod. 32. 15.—<sup>c</sup> Exod. 19. 18; chap. 4. 11; 5. 22.—<sup>d</sup> Exod. 32. 19.

gy granite peaks; the people are turning back in their hearts to the land of their taskmasters. At the very time Moses is in communion with Jehovah, while for forty days and forty nights he neither eats bread nor drinks water, the people, instead of fasting and praying and worshipping, turn to idolatrous rites.

**9. When I was gone . . . to receive the tables of stone**—How incisive these words of rebuke! At the time when Moses was occupied with the holiest of duties—waiting to receive the tables of the law from Jehovah's own hand, forgetful of himself, with <sup>1</sup>no thought for his bodily wants—even then the people are preparing for the worship of a golden calf! Their apostasy at such a time seems almost unaccountable.

**12-14. Get thee down quickly**—The words of Jehovah are taken almost literally from Exod. xxxiii, 7-10.

aside quickly out of the way when the LORD had commanded you. **17** And I took the two tables, and cast them out of my two hands, and brake them before your eyes. **18** And I fell down before the LORD, as at the first, forty days and forty nights: I did neither eat bread nor drink water, because of all your sins which ye sinned, in doing wickedly in the sight of the LORD, to provoke him to anger. **19** For I was afraid of the anger and hot displeasure, wherewith the LORD was wroth against you to destroy you. But the LORD hearkened unto me at that time also. **20** And the LORD was very angry with Aaron to have destroyed him: and I prayed for Aaron also the same time. **21** And I took your sin, the calf which ye had made, and burnt it with fire, and stamped it, and ground it very small, even until it was as small as dust: and I cast the dust thereof into the brook that descended out of the mount. **22** And at Taberah, and at Massah, and at Kibroth-hattaavah, ye provoked the LORD to wrath. **23** Likewise when the LORD sent you from Kadesh-barnea, saying,

Go up and possess the land which I have given you; then ye rebelled against the commandment of the LORD your God, and ye believed him not, nor hearkened to his voice. **24** Ye have been rebellious against the LORD from the day that I knew you. **25** Thus I fell down before the LORD forty days and forty nights, as I fell down at the first; because the LORD had said he would destroy you. **26** I prayed therefore unto the LORD, and said, O Lord God, destroy not thy people and thine inheritance, which thou hast redeemed through thy greatness, which thou hast brought forth out of Egypt with a mighty hand. **27** Remember thy servants, Abraham, Isaac, and Jacob; look not unto the stubbornness of this people, nor to their wickedness, nor to their sin: **28** Lest the land whence thou broughtest us out say, Because the LORD was not able to bring them into the land which he promised them, and because he hated them, he hath brought them out to slay them in the wilderness. **29** Yet they are thy people and thine inheritance, which thou broughtest out by thy mighty power and by thy stretched out arm.

*e* Exod. 34. 28; *Psa.* 106. 23. — *f* Exod. 32. 10, 11. — *g* Exod. 32. 14; 33. 17; chap. 1. 17; *Psa.* 106. 23. — *h* Exod. 34. 20; *Isa.* 31. 7. — *i* Num. 11. 1; 3. 5. — *k* Exod. 17. 7. — *l* Num. 11. 4, 34. — *m* Num. 13. 3; 14. 1.

*n* Psalm 106. 24, 25. — *o* Chap. 31. 27. — *p* Verse 18. — *q* Exodus 32. 11, etc. — *r* Genesis 41. 57; 1 Samuel 14. 25. — *s* Exodus 32. 12 Numbers 14. 16. — *t* Chap. 4. 20; 1 Kings 8. 51; Nehemiah 1. 10; Psalm 95. 7.

**17. I took the two tables, . . . and brake them before your eyes**—This was equivalent to declaring that the covenant which Jehovah had made with them was now broken by their apostasy. Comp. Exod. xxxii, 1-17.

**18. As at the first, forty days**—Moses spends a second period in fasting. Comp. Exod. xxxiv, 28.

**20. I prayed for Aaron also**—Not only upon the people, but also upon Aaron, rested the indignation of Jehovah. Moses acts as a mediator for his brother. In the accounts in Exod. xxxii there is no special mention of this intercession. Here Moses makes it prominent, not only that he might make the people thoroughly aware that at that time Israel could not even boast of the righteousness of its eminent men, but also to bring out the fact that Aaron's investiture with the high priesthood and the maintenance of that institution was purely a work of divine grace. —*Keil*.

**21. I took your sin, the calf**—The word which is here translated

*sin* is used sometimes for that which is the occasion of sin. Comp. Hos. x, 8.

**22, 23.** Not only at Horeb was Jehovah angry with the people, but at Taberah, where they were discontented with the divine guidance, (Num. xi, 1.) and at Massah, where they murmured on account of water, (Exod. xvii, 1.) and at Kibroth-hattaavah, the graves of lust, (Num. xi, 4,) where they showed their loathing for the food Jehovah furnished, and longed for the abundant provisions of Egypt, and at Kadesh-barnea, where they were unbelieving, disobedient, and rebellious. **Taberah, burning**, is not named in the list of the encampments. It was probably near the place called Kibroth-hattaavah.

**25-29. Remember thy servants**—After the above enumeration of the principal occasions when the people awakened the anger of Jehovah, Moses returns to the apostasy at Horeb. He repeats the substance of his intercession with Jehovah, as given in Exod. xxxii, 11-13.



## CHAPTER X.

**AT** that time the LORD said unto me, <sup>a</sup> Hew thee two tables of stone like unto the first, and come up unto me into the mount, and <sup>b</sup> make thee an ark of wood. **2** And I will write on the tables the words that were in the first tables which thou brakest, and <sup>c</sup> thou shalt put them in the ark. **3** And I made an ark of <sup>d</sup> shittim wood, and <sup>e</sup> hewed two tables of stone like unto the first, and went up into the mount, having the two tables in

<sup>a</sup> Exod. 34. 1, 2.—<sup>b</sup> Exod. 25. 10.—<sup>c</sup> Exod. 25. 16, 21.—<sup>d</sup> Exod. 25. 5, 10; 37. 1.—<sup>e</sup> Exod. 34. 4.—<sup>f</sup> Exod. 34. 28.—<sup>1</sup> Heb. *words*.

## CHAPTER X.

Verses 1-5 are closely connected with the preceding chapter. They relate the effect of Moses's earnest entreaty for the people.

**1, 2. At that time**—After he interceded for the people Moses was directed to prepare two tables of stone like unto the first. Exod. xxxiv. 1. **Make thee an ark of wood**—The order to make the ark is given in Exod. xxv. 10. It is evident that Moses does not observe a strict chronological order, for it appears that this direction was given before the apostasy of the people in the making and worship of the golden calf, and before the breaking of the first tables. But the ark was not made till after the tabernacle was built, and the tables were not placed in the ark till the tabernacle was consecrated. Exod. xi, 20.

**3. I made an ark of shittim wood**—Better, *acacia*. It is not improbable that Moses gave directions to Bezaleel, the artist, who with others wrought on the work of the sanctuary, before he went up to the mount. In Exod. xxv, and also xxxv, we find a full description of the ark.

**4. He wrote on the tables, according to the first writing**—In ix, 10, it reads, "written with the finger of God."

It is held by some of the critics that verses 6 and 7 are out of place, that they interrupt the order of the narrative, and that no satisfactory reason for their being introduced can be given.

mine hand. **4** And <sup>1</sup> he wrote on the tables, according to the first writing, the ten <sup>2</sup> commandments, <sup>3</sup> which the LORD spake unto you in the mount, out of the midst of the fire, <sup>4</sup> in the day of the assembly: and the LORD gave them unto me. **5** And I turned myself and <sup>5</sup> came down from the mount, and <sup>6</sup> put the tables in the ark which I had made; <sup>7</sup> and there they be, as the LORD commanded me.

**6** And the children of Israel took their journey from Beeroth <sup>m</sup> of the children

<sup>g</sup> Exod. 20. 1.—<sup>h</sup> Exod. 19. 17; chap. 9. 10; 18. 15.—<sup>i</sup> Exod. 34. 29.—<sup>k</sup> Exod. 40. 20.—<sup>l</sup> 1 Kings 8. 9.—<sup>m</sup> Num. 33. 31.

They would indeed be difficult to account for on the theory of some critics, that the work is of a later origin. Moses recalls the death of Aaron. But though Aaron dies the high priesthood is continued. "His aim throughout is to prove the patient mercy of the Lord to his people in spite of their aggravated sins. The calf worship had brought on them a double token of the divine displeasure. First, the tables of the covenant were broken, and the covenant itself dissolved almost as soon as made; but in answer to the intercession of Moses new tables were provided, written upon by the finger of God, and placed in the ark. Next, the Lord had been angry with Aaron to have destroyed him; and with such a judgment on the high priest the covenant of grace to Israel would have come doubly to an end. But Moses prayed for Aaron at that time, and he was forgiven. Not only so, but when the time of death arrived there was a new token of God's restored and enduring favour, when 'Eleazar his son ministered in the priest's office in his [Aaron's] stead.' Thus doubly, at the close of their wanderings, by the presence of the new tables in the ark, and by the high priesthood of Eleazar in the place of Aaron, mercy had rejoined against judgment. These verses, then, are natural in a retrospect by Moses himself at the close of his life, and on this hypothesis alone."—BIRKS, *The Pentateuch and its Anatomists*, pp. 261, 262.

**6. Beeroth**—That is, *Wells*. These wells were a camping-place of one of the

of Jaakan to <sup>a</sup>Mosera: <sup>a</sup>there Aaron died, and there he was buried; and Eleazar his son ministered in the priest's office in his stead. <sup>7</sup> <sup>p</sup>From thence they journeyed unto Gudgodah; and from Gudgodah to Jotbath, a land of rivers of waters.

<sup>8</sup> At that time <sup>a</sup>the Lord separated the tribe of Levi, <sup>r</sup>to bear the ark of the covenant of the Lord, <sup>a</sup>to stand before the Lord to minister unto him, and <sup>t</sup>to bless in his name, unto this day. <sup>9</sup> <sup>a</sup>Wherefore Levi hath no part nor inheritance with his brethren; the Lord *is* his inheritance, according as the Lord thy God promised him. <sup>10</sup> And <sup>v</sup>I stayed in the mount, according to the <sup>a</sup>first time, forty days and forty nights; and <sup>w</sup>the Lord hearkened unto me at

that time also, and the Lord would not destroy thee. <sup>11</sup> <sup>a</sup>And the Lord said unto me, Arise, <sup>a</sup>take *thy* journey before the people, that they may go in and possess the land, which I swear unto their fathers to give unto them.

<sup>12</sup> And now, Israel, <sup>r</sup>what doth the Lord thy God require of thee, but <sup>a</sup>to fear the Lord thy God, <sup>a</sup>to walk in all his ways, and <sup>b</sup>to love him, and to serve the Lord thy God with all thy heart and with all thy soul, <sup>13</sup> To keep the commandments of the Lord, and his statutes, which I command thee this day <sup>a</sup>for thy good? <sup>14</sup> Behold, <sup>a</sup>the heaven and the heaven of heavens *is* the Lord's thy God, <sup>a</sup>the earth *also*, with all that therein *is*. <sup>15</sup> <sup>r</sup>Only the Lord had a delight in thy fathers to love them, and he chose

<sup>n</sup> Num. 33. 30. — <sup>o</sup> Num. 20. 28; 33. 38. — <sup>p</sup> Num. 38. 33, 33. — <sup>q</sup> Num. 3. 6; 4. 4; 8. 14; 16. 9. — <sup>r</sup> Num. 4. 15. — <sup>s</sup> Chap. 18. 5. — <sup>t</sup> Lev. 9. 22; Num. 6. 23; chap. 21. 5. — <sup>u</sup> Num. 14. 20, 24; chap. 18. 1, 2; Ezek. 44. 28. — <sup>v</sup> Exod. 34. 28; chap. 9. 18, 25. — <sup>w</sup> Or, *former days*. — <sup>x</sup> Exod.

32. 14, 33, 34; 33. 17; chap. 9. 19. — <sup>a</sup> Exod. 32. 34; 33. 1. — <sup>b</sup> Heb. *go in journey*. — <sup>c</sup> Mic. 6. 8. — <sup>d</sup> Chap. 6. 13. — <sup>e</sup> Chap. 5. 33. — <sup>f</sup> Chap. 6. 5; 11. 13; 30. 16, 20; Matt. 22. 37. — <sup>g</sup> Chap. 6. 24. — <sup>h</sup> 1 Kings 8. 27; Psal. 115. 16; 148. 4. — <sup>i</sup> Gen. 14. 19; Exod. 19. 5; Psal. 24. 1. — <sup>j</sup> Chap. 4. 37.

Horite tribes. Comp. Num. xxxiii, 31, and Gen. xxxvi, 24. In the passage in Genesis the word rendered *mules* should be rendered *warm spring*. **Mosera** is the Moseroth of Num. xxxiii, 30, a station of the Israelites near Mount Hor, where Aaron died. See xxxii, 50. Also Num. xx, 23, and xxxiii, 38. **Eleazar . . . ministered . . . in his stead**—Though Aaron the high priest died God makes provision for the perpetuation of the priesthood. He shows by this that he had not cast away his people.

<sup>7</sup> **Unto Gudgodah**—In Num. xxxiii, 32, this station is called Hor Hagidgad. **Jotbath**—In Num. xxxiii, 33, Jotbathah. A broad plain southwest of the Ælanitic Gulf, containing many palm trees, and well supplied with water, is thought to be ancient Jotbath.

<sup>8</sup> **At that time**—This expression is to be understood, not as referring to the time subsequent to the death of Aaron, but as in the first verse of this chapter and in ix, 20, to the time when the covenant was renewed on Sinai. The apostasy of the people when the golden calf was made and worshipped is present to the mind of the speaker. The tribe of Levi, the great lawgiver's own tribe, showed their fidelity to him. "Then Moses stood in the gate of the

camp and said, Who is on the Lord's side? Let him come unto me. And all the sons of Levi gathered themselves together unto him." Exod. xxxii, 26. The tribe of Levi was set apart for special service connected with worship and sacrifice. It is evident from Num. iv, 4, and following verses, that the office of carrying the ark on the march devolved on the non-priestly Levites, namely, the Kohathites, but on some special occasions it was borne by the priests. See Josh. iii, 3, 6, 8; also vi, 6, and 1 Kings viii, 3. Comp. xxxi, 9, of this book.

<sup>10</sup>, <sup>11</sup>. **The Lord hearkened**—The supplication of Moses in behalf of the people is heard—Jehovah will not destroy them. Moses is commissioned anew to lead the people on their march to the land promised them.

<sup>12</sup>. **What doth the Lord thy God require of thee**—In few words Moses sums up the requirements of the law: Obedience, reverence, love. In these consists the fulfilling of the law.

<sup>14</sup>. **The heaven of heavens**—This expression, in connexion with **the earth also, with all that therein is**, comprehends the universe. All belong to Jehovah thy God. He is the one who has chosen Israel for his own peculiar people.

their seed after them, *even* you above all people, as *it is* this day. **16** Circumcise therefore <sup>a</sup>the foreskin of your heart, and be no more <sup>b</sup>stiffnecked. **17** For the Lord your God *is* <sup>1</sup>God of gods, and <sup>2</sup>Lord of lords, a great God, <sup>3</sup>a mighty, and a terrible, which <sup>m</sup>regardeth not persons, nor taketh reward: **18** <sup>a</sup>He doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment. **19** <sup>a</sup>Love ye therefore the stranger: for ye were strangers in the land of Egypt. **20** <sup>a</sup>Thou shalt fear the Lord thy God; him shalt thou serve, and to him shalt thou <sup>a</sup>cleave, <sup>r</sup>and swear by his name. **21** <sup>a</sup>He *is* thy praise, and he *is* thy God, <sup>r</sup>that hath done for thee these great and terrible things, which thine eyes have seen. **22** Thy fathers went down into Egypt <sup>a</sup>with threescore and ten persons; and now the Lord thy God hath made thee <sup>v</sup>as the stars of heaven for multitude.

<sup>a</sup> See Lev. 26. 41; chap. 30. 6; Jer. 4. 4; Rom. 2. 28, 29; Col. 2. 11. — <sup>b</sup> Chap. 9. 6, 17. — <sup>i</sup> Josh. 23. 22; Psa. 136. 2; Dan. 2. 47; 11. 36. — <sup>k</sup> Rev. 17. 11; 19. 16. — <sup>l</sup> Chap. 7. 21. — <sup>m</sup> 2 Chron. 19. 7; Job 34. 19; Acts 10. 34; Rom. 2. 11; Gal. 2. 6; Eph. 6. 9; Col. 3. 25; 1 Pet. 1. 17. — <sup>n</sup> Psa. 68. 5; 146. 9. — <sup>o</sup> Lev. 19. 33, 34. — <sup>p</sup> Chap. 3. 13; Matt. 4. 10; Luke 4. 8. — <sup>q</sup> Chap. 11. 22; 13. 4.

**16. Circumcise . . . your heart.**—This verse suggests the spiritual significance of the rite of circumcision. Comp. Rom. ii, 29: "Circumcision is that of the heart, in the spirit, and not in the letter."

**17, 18. A mighty, and a terrible**—Here Moses describes the infinite greatness and wonderful tenderness of Jehovah. He is God of gods, Lord of lords, yet he cares for the fatherless, the widow, and the stranger.

**22. Threescore and ten**—A brief statement of the nation's history. Jehovah their God has multiplied them. Their fathers went down to Egypt from the land to which they are now journeying a little company, and they are become **as the stars of heaven for multitude.**

## CHAPTER XI.

In verses 1–12 the requirement of love to Jehovah is more fully enforced. Their love is to be shown by their obedience.

**1. Keep his charge**—That is, observe what Jehovah requires of you.

## CHAPTER XI.

**T**HEREFORE thou shalt <sup>a</sup>love the Lord thy God, and <sup>b</sup>keep his charge, and his statutes, and his judgments, and his commandments, alway. **2** And know ye this day: for *I speak* not with your children which have not known, and which have not seen <sup>c</sup>the chastisement of the Lord your God, <sup>d</sup>his greatness, <sup>e</sup>his mighty hand, and his stretched out arm, **3** <sup>f</sup>And his miracles, and his acts, which he did in the midst of Egypt unto Pharaoh the king of Egypt, and unto all his land; **4** And what he did unto the army of Egypt, unto their horses, and to their chariots; <sup>g</sup>how he made the water of the Red sea to overflow them as they pursued after you, and <sup>h</sup>how the Lord hath destroyed them unto this day; **5** And what he did unto you in the wilderness, until ye came into this place; **6** And <sup>h</sup>what he did unto Dathan and Abiram, the sons

<sup>r</sup> Psa. 63. 11. — <sup>s</sup> Exod. 15. 2; Psa. 22. 3; Jer. 17. 14. — <sup>t</sup> 1 Sam. 12. 24; 2 Sam. 7. 23; Psa. 106. 21, 22. — <sup>u</sup> Gen. 46. 27; Exod. 1. 5; Acts 7. 14. — <sup>v</sup> Gen. 15. 5; chap. 1. 10; 28. 62. — <sup>w</sup> Chap. 10. 12; 31. 16, 20. — <sup>x</sup> Zech. 3. 7. — <sup>y</sup> Chap. 8. 5. — <sup>d</sup> Chap. 5. 24. — <sup>e</sup> Chap. 7. 19. — <sup>f</sup> Psa. 78. 12; 135. 9. — <sup>g</sup> Exod. 14. 27, 28; 15. 9, 10; Psa. 1. 6, 11. — <sup>h</sup> Num. 16. 1, 31; 27. 3; Psa. 106. 17.

What follows more fully explains the passage.

**2. I speak not with your children**—Better, *And know ye this day: not with your children have I to do.* The meaning is this: Not with your children born in the wilderness, who neither knew nor saw what you have seen, am I dealing. I am dealing with you who left Egypt when you were children. You saw the miracles in the time of the people's deliverance; you saw what was done to your fathers; you saw the signal punishments that were inflicted on the rebellious.

**6. What he did unto Dathan and Abiram**—Korah is not here mentioned, though in Num. xvi the destruction of Korah and his company is recorded as well as that of Dathan and Abiram. Keil suggests that Korah is omitted out of regard to the feelings of his kindred who were then living. Another suggestion to account for the omission is that the rebellion was sufficiently characterized by the two names Dathan and Abiram. There is the same omission of Korah in Psa. cvi, 17: "The earth

of Eliab, the son of Reuben: how the earth opened her mouth, and swallowed them up, and their households, and their tents; and all the <sup>1</sup>substance that <sup>2</sup>was in their possession, in the midst of all Israel: **7** But <sup>1</sup>your eyes have seen all the great acts of the Lord which he did. **8** Therefore shall ye keep all the commandments which I command you this day, that ye may <sup>k</sup>be strong, and go in and possess the land, whither ye go to possess it; **9** And <sup>1</sup>that ye may prolong *your* days in the land, <sup>m</sup>which the Lord swore unto your fathers to give unto them and to their seed, <sup>n</sup>a land that floweth with milk and honey.

**10** For the land, whither thou goest in to possess it, *is* not as the land of Egypt, from whence ye came out, <sup>o</sup>where

<sup>1</sup> Or, *living substance which followed them.*  
<sup>2</sup> Heb. *was at their feet.*—<sup>i</sup> Chap. 5. 3; 7. 19.—<sup>k</sup> Josh. 1. 6, 7.—<sup>l</sup> Chap. 4. 40; 5. 16; Prov. 10. 27.—<sup>m</sup> Chap. 9. 5.

opened and swallowed up Dathan, and covered the company of Abiram." Moses is not giving a full history of the misdeeds of the people. Nor does he mention all the rebellions. He is not writing as an annalist, he is talking as a prophet, and he introduces the historical incidents to add force to his admonitions. **The substance . . . in their possession**—Literally, *the living thing which was at their feet*. Undoubtedly it means all their servants. In Num. xvi, 32, *all the men that belonged to Korah* is the correct rendering of the Hebrew expression, and is analogous to this.

**10-12. The land . . . is not as . . . Egypt**—Moses contrasts the land they have left with the land they are to possess. Egypt depended, as it still does, for its fertility upon the annual overflow of its great river, whose waters were made available for the whole year by artificial water-courses. Human labour and human foresight were constantly required. Man must especially care for the land in Egypt. The country they are seeking is one that Jehovah cared for. Not a land of extended plains reclaimed from the desert by the waters of its single river, but a land of **hills and valleys**, which **drinketh the rain of heaven. Wateredst it with thy foot**—This expression suggests their servile toil in Egypt. It may refer to the use of some kind of machinery

thou sowedst thy seed, and wateredst *it* with thy foot, as a garden of herbs: **11** <sup>p</sup>But the land, whither ye go to possess it, *is* a land of hills and valleys, and drinketh water of the rain of heaven: **12** A land which the Lord thy God <sup>q</sup>careth for: <sup>r</sup>the eyes of the Lord thy God *are* always upon it, from the beginning of the year even unto the end of the year.

**13** And it shall come to pass, if ye shall hearken <sup>s</sup>diligently unto my commandments which I command you this day, <sup>t</sup>to love the Lord your God, and to serve him with all your heart and with all your soul, **14** That <sup>u</sup>I will give you the rain of your land in his due season, <sup>v</sup>the first rain and the latter rain, that thou mayest gather in thy corn, and thy

<sup>n</sup> Exod. 3. 8.—<sup>o</sup> Zech. 14. 18.—<sup>p</sup> Chap. 8. 7.  
<sup>q</sup>—<sup>3</sup> Heb. *seeketh.*—<sup>r</sup> 1 Kings 9. 3.—<sup>s</sup> Verse 22; chap. 6. 17.—<sup>t</sup> Chap. 10. 12.—<sup>u</sup> Lev. 26. 4; chap. 28. 12.—<sup>v</sup> Joel 2. 23; Jas. 5. 7.

for irrigation worked by the foot, but "it is more probable that this alludes to the mode of stopping small water-courses with mud by the foot, and turning off the water into another channel."—WILKINSON'S *Ancient Egyptians*, vol. i, p. 581. Comp. THOMSON'S *Land and the Book*, vol. ii, p. 279. **A land which the Lord thy God careth for**—As if he watered it with his own hands. All that servile toil required in Egypt for irrigation will be unnecessary in the land to which they are bound.

**13. Hearken**—Jehovah is now speaking. The passage, 13-21, is one of the four that the Jews placed in their phylacteries.

**14. The first rain and the latter rain**—In "the present time rain in an ordinarily good year falls first at the autumnal equinox. During November frequent thunderstorms occur, and about Christmas the weather is generally stormy. In January the heaviest rains fall, and in February sometimes none at all; but the weather is never settled till after the vernal equinox and the early April showers are past."—*Survey of Western Palestine, Special Papers*, p. 196. In the Mishnah we find, "From what time shall they begin the form of praise that the Almighty power is manifested in giving rain? Rabbi Eliezer said from the first day of the feast of tabernacles. Others place



wine, and thine oil. **15** \*And I will send grass in thy fields for thy cattle, that thou mayest \*eat and be full. **16** Take heed to yourselves, \*that your heart be not deceived, and ye turn aside, and \*serve other gods, and worship them; **17** And *then* \*the Lord's wrath be kindled against you, and he \*shut up the heaven, that there be no rain, and that the land yield not her fruit; and *lest* \*ye perish quickly from off the good land which the Lord giveth you.

**18** Therefore \*shall ye lay up these my words in your heart and in your soul, and \*bind them for a sign upon your hand, that they may be as frontlets between your eyes. **19** \*And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up. **20** \*And thou shalt write them upon the door posts of thine house, and upon thy gates: **21** That \*your days may be multiplied, and the days of your children, in the land which the Lord sware unto your fathers to give them, \*as the days of heaven upon the earth.

**22** For if \*ye shall diligently keep all these commandments which I command you, to do them, to love the Lord your

God, to walk in all his ways, and \*to cleave unto him; **23** Then will the Lord \*drive out all these nations from before you, and ye shall \*possess greater nations and mightier than yourselves. **24** \*Every place whereon the soles of your feet shall tread shall be yours: \*from the wilderness and Lebanon, from the river, the river Euphrates, even unto the uttermost sea shall your coast be. **25** \*There shall no man be able to stand before you: *for* the Lord your God shall \*lay the fear of you and the dread of you upon all the land that ye shall tread upon, \*as he hath said unto you.

**26** \*Behold, I set before you this day a blessing and a curse; **27** \*A blessing, if ye obey the commandments-of the Lord your God, which I command you this day: **28** And a \*curse, if ye will not obey the commandments of the Lord your God, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known. **29** And it shall come to pass, when the Lord thy God hath brought thee in unto the land whither thou goest to possess it, that thou shalt put \*the blessing upon mount Gerizim, and the curse upon mount Ebal.

*r* Psa. 104. 14.—*s* Heb. *gire*.—*w* Chap. 6. 11; Joel 2. 19.—*x* Chap. 29. 18; Job 31. 27.—*y* Chap. 8. 19; 30. 17.—*z* Chap. 6. 15.—*a* 1 Kings 9. 35; 2 Chron. 6. 26; 7. 13.—*b* Chap. 4. 26; 8. 19, 20; 30. 18; Josh. 24. 13, 15, 16.—*c* Chap. 6. 6; 32. 46.—*d* Chap. 6. 8.—*e* Chap. 4. 9, 10; 6. 7.—*f* Chap. 6. 9.—*g* Chap. 4. 40; 6. 2; Prov. 3. 2;

4. 10; 9. 11.—*h* Psa. 72. 5; 89. 29.—*i* Verse 1; chap. 6. 17.—*k* Chap. 10. 20; 30. 20.—*l* Chap. 4. 38; 9. 5.—*m* Chap. 9. 1.—*n* Josh. 1. 3; 14. 9.—*o* Gen. 15. 18; Exod. 23. 31; Num. 34. 3, etc.—*p* Chap. 7. 24.—*q* Chap. 2. 25.—*r* Exod. 23. 27.—*s* Chap. 30. 1, 15, 19.—*t* Chap. 28. 2.—*u* Chap. 28. 15.—*v* Chap. 27. 12, 13; Josh. 8. 33.

it a few days later. Until what time shall rain be sought? Until the pass-over is finished. Comp. BARCLAY'S *Talmud*, p. 158.

**21. As the days of heaven upon the earth**—If obedient to these precepts, faithful to Jehovah your God, the goodly land will be yours and your children's as long as heaven is above the earth. Verses 18–21 is, in part, a repetition of chap. vi, 6–9.

**24. Every place . . . shall be yours**—The boundaries of the land are here briefly stated: from Arabia on the south to Lebanon on the north; from the Euphrates on the east to the Mediterranean on the west. For other statements of the boundaries comp. Gen. xv, 18–21; Exod. xxiii, 31; Num. xxxiv, 6.

**26. Behold, I set before you this day a blessing and a curse**—A blessing, if they obey and have Jeho-

vah for their God; a curse, if they are disobedient and go after other gods.

**29. Thou shalt put the blessing upon Mount Gerizim, and the curse upon Mount Ebal**—There were special reasons for selecting these mountains. They are almost at the geographical centre of the land. They lie opposite each other, with a beautiful, well-watered valley between—Ebal on the north and Gerizim on the south, each rising more than twenty-five hundred feet in height above the level of the sea. In the valley was Shechem—modern Nablus. The modern town is beautifully surrounded with well-watered and productive gardens. Shechem was so prominent in the history of the patriarchs that the gathering of the tribes there would be especially impressive and significant. This was the first spot where Abraham pitched his tent in Canaan, and where he built an altar.

**30** *Are they not on the other side Jordan, by the way where the sun goeth down, in the land of the Canaanites, which dwell in the champaign over against Gilgal, \*beside the plains of Moreh?* **31** \*For ye shall pass over

*20 Gen. 12. 6; Judg. 7. 1.—x Chap. 9.*

To this place Jacob came on his return from Mesopotamia, and pitched his tent east of the city near to Shechem. Here he bought the parcel of a field from Hamor, Shechem's father. Gen. xxxiii, 19. Here, too, he built an altar for worship. Here the tribes were soon to bury the bones of Joseph. See Josh. xxiv, 32.

**30. By the way where the sun goeth down**—Referring to the great highway for travel from Syria to Egypt, which runs through the land on the west side of the Jordan. There was another main road on the east side of the river. **Which dwell in the champaign**—In the Arabah. This term was applied to the whole valley, extending from the sources of the Jordan to the gulf of Akabah. As the Israelites are now encamped on the east side of the Jordan, the Arabah would be right before them as they looked toward the west. Knobel thinks the region in which Nablus is situated to be meant. **Over against Gilgal**—

Not Gilgal on the west side of the Jordan near Jericho, but probably the Gilgal mentioned in 2 Kings ii, 1. In the narrative it is said that Elijah and Elisha came down from Gilgal to Beth-el, and from Beth-el, going by Jericho, they pass on to the Jordan. This Gilgal was higher than Beth-el, and evidently more remote from Jordan. A place bearing the name Jiljilieh is thought to be the site of this Gilgal. The critics have made this one of the points of attack on the authenticity of the book. "It must seem strange that Moses, who had never been in the land of Canaan, should know all these places and be able to describe them so accurately. But it is still more strange that he should know the name Gilgal; which, according to the book of Joshua, was not given to the place till after the people had entered the land of Canaan. It is plain the text was written at a later age, when these places and names were

Jordan to go in to possess the land which the Lord your God giveth you, and ye shall possess it, and dwell therein.

**32** And ye shall observe \*to do all the statutes and judgments which I set before you this day.

*1; Josh. 1. 11.—y Chap. 5. 32; 12. 32.*

familiarly known."—*Pentateuch Examined*, ii, p. 200. Now it would be strange indeed if Moses were not familiar with the geography of the land. The monuments of Egypt show acquaintance with Syria. The great roads for commerce and war led through Canaan. Forty years spent in Egypt, forty years in Midian, and forty years on the very borders of the land would certainly give opportunity for familiar knowledge of the physical features of the land. As there were several places that bore the name Gilgal, one at least may have had that name before the conquest. **The plains of Moreh**—Rather, the *terebinth*s of Moreh, hallowed in the minds of the Israelites as the place of the divine manifestation to Abraham. Gen. xii, 6, 7.

**31, 32. Ye shall pass over Jordan**—Moses gives a reason for these specific directions in the confident assurance he has that the people are to cross the Jordan and take possession of the land.

## CHAPTER XII.

This portion of the discourse, from the twelfth chapter to the twenty-sixth, inclusive, is devoted to an exposition of the rules by which the people were to be directed in their religious, civil, and social interests. In this section are many particulars introduced that are only found in Deuteronomy. We should look for modifications of the earlier legislation. Nearly forty years have passed since the enactment of that code. A new generation, who are soon to have a settled abode, is before the great law-giver. If we find additions and modifications it is no more than we should expect. The first verse of this chapter gives us to understand that the laws to be given are for their observance, not in the wilderness, but in "the land which Jehovah, God of thy fathers, giveth thee."

## CHAPTER XII.

**THESE**<sup>a</sup> are the statutes and judgments, which ye shall observe to do in the land, which the Lord God of thy fathers giveth thee to possess it, <sup>b</sup>all the days that ye live upon the earth. **2** <sup>c</sup>Ye shall utterly destroy all the places, wherein the nations which ye shall <sup>d</sup>possess served their gods, <sup>e</sup>upon the high mountains, and upon the hills, and un-

<sup>a</sup> Chap. 6. 1. — <sup>b</sup> Chap. 4. 10; 1 Kings 8. 49. — <sup>c</sup> Exod. 34. 13; chap. 7. 5. — <sup>d</sup> Or, *inherit*. — <sup>e</sup> 2 Kings 16. 4; 17. 10, 11; Jer. 3. 6.

**2. Ye shall utterly destroy all the places, etc.**—The Hebrew word translated **places** (*makom*) is almost the exact equivalent of the modern *mukam* or *makam*. In speaking of the tenacity with which old religious customs have been kept up, C. Clermont Gannevan (*Survey of Western Palestine*, p. 324) says: "Not only have the fellabeen, as Robinson conjectured, preserved by the erection of their Mussulman kubbahs and their fetichism for certain large, isolated trees the site and the souvenirs of the hill sanctuaries and shady groves which were marked out for the execration of the Israelites on their entry into the Promised Land, but they pay them almost the same veneration as did the Canaanites whose descendants they are. These makoms, as Deuteronomy calls them, which Manasseh rebuilt and against which the prophets in vain exhausted their invectives, are word for word, thing for thing, the Arabic makams, whose little white-topped cupolas are dotted so picturesquely over the mountainous horizon of central Judea." **Which ye shall possess**—Better rendered, *whom you are dispossessing*.

**3. Their groves**—More properly, *their images of Asherah*. Comp. vii, 5, and xvi, 21; also Exod. xxxiv, 13. **And destroy the names of them**—This close connexion of names and places is found in Phœnician and Canaanite mythology, which is remarkable for the number of its local divinities; and it helps to explain why Moses, not content with ordering the destruction of the pagan sanctuaries, insisted upon the abolition of the names. The Israelites were to destroy all that might

der every green tree: **3** And <sup>e</sup>ye shall <sup>2</sup>overthrow their altars, and break their pillars, and burn their groves with fire; and ye shall hew down the graven images of their gods, and destroy the names of them out of that place. **4** <sup>f</sup>Ye shall not do so unto the Lord your God. **5** But unto the place which the Lord your God shall <sup>g</sup>choose out of all your tribes to put his name there, *even* unto his habitation shall ye seek, and thither

<sup>e</sup> Num. 33. 52; Judg. 2. 2. — <sup>2</sup> Heb. *break down*. — <sup>f</sup> Verse 31. — <sup>g</sup> Verse 11; chap. 26. 2; Josh. 9. 27; 1 Kings 8. 29; 2 Chron. 7. 12; Psal. 78. 68.

suggest idol-worship. The Puritans claimed to be carrying out the spirit of this command when, in their iconoclastic zeal, they almost despoiled the churches and cathedrals of works of art in the form of statues and paintings.

**4. Ye shall not do so unto the Lord your God**—You are not to follow the example of these nations and select places for worship. You must conform to Jehovah's requirements, and worship in the place he appoints.

**5. The place which the Lord . . . shall choose**—It was a wise provision to have for the nation a common religious centre. During the wilderness wandering the divine Presence had been manifested in the pillar of cloud by day and in the pillar of fire by night. After the construction of the tabernacle, that was the place for the divine manifestation. On the conquest of the land the sanctuary was at Shiloh, (Josh. xviii, 1; comp. Jer. vii, 12,) where it remained during the whole time of the Judges. David set up the ark of the covenant on Zion in Jerusalem, which he had selected as the capital of his kingdom, and there he built an altar for sacrifice. 2 Sam. vi, 17; 1 Chron. xvi, 1. It was announced to David that he should build an altar on the threshing-floor of Araunah, and this was to be the site of the temple. 2 Sam. xxiv, 18. "I have chosen this place to myself for a house of sacrifice." 2 Chron. vii, 12. **To put his name there**—That is, to make his presence known. **Even unto his habitation**—The place where the sanctuary of Jehovah was established was considered his dwelling-place.

thou shalt come: ■ And <sup>h</sup>thither ye shall bring your burnt offerings, and your sacrifices, and your <sup>i</sup>tithes, and heave offerings of your hand, and your vows, and your freewill offerings, and the firstlings of your herds and of your flocks: **7** And <sup>a</sup>there ye shall eat before the Lord your God, and <sup>l</sup>ye shall rejoice in all that ye put your hand unto, ye and your households, wherein the Lord thy God hath blessed thee. **8** Ye shall not do after all the things that we do here this day, <sup>m</sup>every man whatsoever *is* right in his own eyes. **9** For ye are not as yet come to the rest and to the inheritance, which the Lord your God giveth you. **10** But *when* <sup>a</sup>ye go over Jordan, and dwell in the land which the Lord your God giveth you to inherit, and *when* he giveth you rest from all your enemies round about, so that ye

<sup>h</sup> Lev. 17. 3, 4.—<sup>i</sup> Verse 17; chap. 14. 22, 23; 15. 19, 20.—<sup>k</sup> Chap. 14. 26.—<sup>l</sup> Verses 12, 18; Lev. 23, 40; chap. 16. 11, 14, 15; 26. 11; 27. 7.—<sup>m</sup> Judg. 17. 6; 21. 25.—<sup>n</sup> Chap. 11. 31.—<sup>o</sup> Verses 5, 14, 18, 21, 26; chap. 14. 23; 15. 21;

**6. Thither ye shall bring**—To the place appointed by Jehovah and consecrated by his presence they were to bring their gifts, and celebrate sacrificial festivals. To the objection that it would not be possible for the people from every part of the land to bring these offerings, it may be said that what is provided for in chap. xiv, 24, 25, was doubtless applicable in such cases. Then it must be borne in mind that no part of the land was at a very great distance from the central sanctuary. Dan, the northern limit, was not a hundred miles from Jerusalem. **Burnt offerings**—These were to be wholly consumed on the altar, except that the skin was the perquisite of the officiating priest. See Lev. vii, 8. **Sacrifices**—Animals that were slaughtered. With these two classes were also associated meat offerings and drink offerings. **And your tithes**—See notes on the seventeenth verse. **Heave offerings**—The word here and elsewhere rendered *heave* is obscurely translated. It refers evidently to some act by which the offering is dedicated to Jehovah.

**7. And there ye shall eat**—That is, at this appointed place. The Israelites were accustomed to make these feasts of great importance. They were festal entertainments, not only for their

dwell in safety; **11** Then there shall be <sup>a</sup>a place which the Lord your God shall choose to cause his name to dwell there; thither shall ye bring all that I command you; your burnt offerings, and your sacrifices, your tithes, and the heave offering of your hand, and all <sup>a</sup>your choice vows which ye vow unto the Lord: **12** And <sup>l</sup>ye shall rejoice before the Lord your God, ye, and your sons, and your daughters, and your men-servants, and your maidservants, and the Levite that *is* within your gates; forasmuch as <sup>a</sup>he hath no part nor inheritance with you. **13** Take heed to thyself that thou offer not thy burnt offerings in every place that thou seest: **14** But in the place which the Lord shall choose in one of thy tribes, there thou shalt offer thy burnt offerings, and there thou shalt do all that I command

16. 2, etc.; 17. 8; 18. 6; 28. 16; 26. 2; 31. 11; Joshua 18. 1; 1 Kings 8. 29; Psalm 78. 68.—<sup>3</sup> Heb. *the choice of your vows*.—<sup>p</sup> Verse 7.—<sup>q</sup> Chapter 10. 9; 14. 29.—<sup>r</sup> Leviticus 17. 4.—<sup>s</sup> Verse 11.

families and friends, but also for Levites, widows, orphans, and strangers.

**8. Ye shall not do... the things that we do**—During the sojourn in the desert there had not been a rigid adherence to the requirements of the law. Even in the matter of the important rite of circumcision there had been a nonobservance for years. See Josh. v, 5. But hereafter they are not to do **every man whatsoever is right in his own eyes**.

**10, 11. There shall be a place**—When they shall be in peaceful possession of the land these irregularities are to cease. The sacrifices are to be offered and the feast kept in the manner enjoined.

**12. The Levite that is within your gates**—That is, that lives in your towns and villages. This frequent reference to the Levite does not imply that they had no settled habitation, for there was an allotment of towns for them to dwell in. But it was necessary to remind the people that the Levite, having no part in the land that was cultivated, might be at times straitened in his circumstances. This does not imply that the Levites were to have no cities of their own. But as the Levites could temporarily sell their houses to Israelites (see Lev. xxv, 32, 33) it might be possible



thee. **15** Notwithstanding, 'thou mayest kill and eat flesh in all thy gates, whatsoever thy soul lusteth after, according to the blessing of the Lord thy God which he hath given thee: \* the unclean and the clean may eat thereof, ' as of the roebuck, and as of the hart. **16** \* Only ye shall not eat the blood; ye shall pour it upon the earth as water.

**17** Thou mayest not eat within thy gates the tithe of thy corn, or of thy wine, or of thy oil, or the firstlings of thy herds or of thy flock, nor any of thy vows which thou vowest, nor thy free-will offerings, or heave offering of thine hand: **18** \* But thou must eat them before the Lord thy God in the place which the Lord thy God shall choose, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that is within thy gates: and thou shalt rejoice before the Lord thy God in

† Verse 21.—u Verse 22.—v Chap. 14. 5; 15. 22.—w Gen. 9. 4; Lev. 7. 26; 17. 10; chap. 15. 23; verses 23, 24.—x Verses 11, 12; chap. 14. 23.—y Chap. 14. 27.

that some of them would be living in almost every community.

**15. Eat flesh in all thy gates.**—The people had been forbidden during their march through the desert to kill an ox or lamb or goat in the camp. In every case the animal to be killed was to be brought to the tabernacle. See Lev. xvii, 3, 4. Moses now modifies this requirement. The people are allowed to kill animals for food away from the sanctuary; but the requirement is to be observed in respect to animals killed for sacrifice. **Lusteth after**—Better rendered, *desireth*, as of the roebuck, and as of the hart. These animals could not be offered in sacrifice, but might be eaten. They were clean for food, but could not be offered to Jehovah.

**16. Ye shall not eat the blood.**—These directions are not to be deemed trivial or unimportant. "Even the inviolability of human life received support from the sanctity of blood. To taste the minutest portion of animal blood was something horrible; even the blood of such animals as were allowed for eating, but not for sacrifice, was to be poured like water upon the ground and covered over with earth."—EWALD, *Antiquities of Israel*, English translation, p. 38.

**17. Thou mayest not eat . . . the**

all that thou putteth thine hands unto. **19** † Take heed to thyself that thou forsake not the Levite † as long as thou livest upon the earth.

**20** When the Lord thy God shall enlarge thy border, \* as he hath promised thee, and thou shalt say, I will eat flesh, because thy soul longeth to eat flesh; thou mayest eat flesh, whatsoever thy soul lusteth after. **21** If the place which the Lord thy God hath chosen to put his name there be too far from thee, then thou shalt kill of thy herd and of thy flock, which the Lord hath given thee, as I have commanded thee, and thou shalt eat in thy gates whatsoever thy soul lusteth after. **22** \* Even as the roebuck and the hart is eaten, so thou shalt eat them: the unclean and the clean shall eat of them alike. **23** † Only † be sure that thou eat not the blood: † for the blood is the life; and thou mayest not

4 Heb. *all thy days*.—z Gen. 15. 18; 28. 14; Exod. 34. 24; chap. 11. 24; 19. 8.—a Verse 15.—b Verse 16.—c Heb. *be strong*.—d Gen. 9. 4; Lev. 17. 11, 14.

**tithe of thy corn**—The tithes mentioned differ from those in Lev. xxvii, 30–32. Those include all the products of the flock, the herd, and the field, and are spoken of as the Lord's. The Deuteronomic tithes seem to be limited to the corn, wine, and oil. "They are nowhere characterized as the Lord's, but are spoken of as belonging to the Israelites, to be eaten in sacrificial meals, or as a tithe to be set apart once in three years for the benefit of the poor."—CURTISS, *Levitical Priests*, p. 38. **Firstlings**—It is said that an unanswerable contradiction is found here to the regulations as to firstlings in Num. xviii, 15–18. "There the Lord is represented as intimating to Aaron, in respect to the firstlings, that 'the flesh of them shall be thine, as the wave breast and the heave shoulder, it shall be thine;' but it is not said that the priests are to have all the flesh of the firstlings, nor is it said here that the people are to have all."—CURTISS, *Levitical Priests*, p. 40.

**21. If the place . . . be too far**—Here is given the reason for the modification of the law, as in Lev. xvii, 3, etc., which required that all animals be slaughtered at the sanctuary.

**23. Be sure that thou eat not the blood**—Be firm in resisting any inclination to so doing.

eat the life with the flesh. **24** Thou shalt not eat it; thou shalt pour it upon the earth as water. **25** Thou shalt not eat it; <sup>a</sup>that it may go well with thee, and with thy children after thee, <sup>c</sup>when thou shalt do *that which is right* in the sight of the LORD. **26** Only thy <sup>d</sup>holy things which thou hast, and <sup>e</sup>thy vows, thou shalt take, and go unto the place which the LORD shall choose: **27** And <sup>f</sup>thou shalt offer thy burnt offerings, the flesh and the blood, upon the altar of the LORD thy God: and the blood of thy sacrifices shall be poured out upon the altar of the LORD thy God, and thou shalt eat the flesh. **28** Observe and hear all these words which I command thee, <sup>g</sup>that it may go well with thee, and with thy children after thee forever, when thou doest *that which is good and right* in the sight of the LORD thy God.

**29** When <sup>h</sup>the LORD thy God shall cut off the nations from before thee, whither thou goest to possess them, and

<sup>d</sup> Chap. 4. 40; Isa. 3. 10.—<sup>e</sup> Exod. 15. 26; chap. 12. 18; 1 Kings 11. 38.—<sup>f</sup> Num. 5. 9, 10; 13. 19.—<sup>g</sup> 1 Sam. 1. 21, 22, 24.—<sup>h</sup> Lev. 1. 5, 9, 13; 17. 11.—<sup>i</sup> Verse 25.—<sup>k</sup> Exod. 23. 23; chap. 19. 1; Josh. 23. 4.—<sup>l</sup> Heb. *inheriteth*, or, *possesseth them*.—<sup>m</sup> Chap. 7. 16.—<sup>n</sup> Heb. *after them*.

**29–32. Take heed to thyself**—A solemn warning against the idolatry of these Canaanite nations. "This caution is based upon the notion generally entertained in the ancient heathen world, that each country had its own tutelary deities, whom it would be perilous to neglect. Comp. 1 Kings xx, 23; 2 Kings xvii, 26. Hence even in conquered districts the worship of the local deities was wont to be scrupulously maintained. But Israel was to shun such superstition." — *Speaker's Commentary*.

### CHAPTER XIII.

#### THE PUNISHMENT OF THOSE WHO ENTICED THE PEOPLE TO IDOLATRY.

Moses, foreseeing the great peril that is before the Israelites of being led away from the worship of Jehovah, announces certain directions for the punishment of those who should lead the people into idolatry. Three cases are mentioned: 1. Where the enticer to idolatry is from **a prophet, or a dreamer of dreams**. The guilty seducer is to be put to death. 2. Where

thou <sup>a</sup>succeedest them, and dwellest in their land; **30** Take heed to thyself <sup>b</sup>that thou be not snared <sup>c</sup>by following them, after that they be destroyed from before thee; and that thou inquire not after their gods, saying, How did these nations serve their gods? even so will I do likewise. **31** <sup>d</sup>Thou shalt not do so unto the LORD thy God: for every <sup>e</sup>abomination to the LORD which he hateth have they done unto their gods; for <sup>f</sup>even their sons and their daughters they have burnt in the fire to their gods. **32** What thing soever I command you, observe to do it: <sup>g</sup>thou shalt not add thereto, nor diminish from it.

### CHAPTER XIII.

**I**F there arise among you a prophet, or a <sup>a</sup>dreamer of dreams, <sup>b</sup>and giveth thee a sign or a wonder, **2** And <sup>c</sup>the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not

<sup>m</sup> Verse 4: Lev. 18. 3, 26, 30; 2 Kings 17. 15.—<sup>n</sup> Heb. *abomination of the*.—<sup>o</sup> Lev. 18. 21; 24. 2; chap. 18. 10; Jer. 32. 35; Ezek. 23. 37.—<sup>p</sup> Chap. 4. 2; 13. 18; Josh. 1. 7; Prov. 30. 6; Rev. 22. 18.—<sup>q</sup> Zech. 10. 2.—<sup>r</sup> Matt. 24. 24; 2 Thess. 2. 9.—<sup>s</sup> See chap. 18. 22; Jer. 28. 9; Matt. 7. 22.

the enticement comes from a **brother, or son, or daughter, or dearest friend**. Here no affection is to shield the offender. He is to be put to death. **3.** Where designing men lead away a whole community. Here there is to be most careful investigation, and if, after official examination, the guilt is clear, the punishment was to be inflicted with terrible severity.

**1. A prophet, or a dreamer**—Two methods of divine revelation are here mentioned. Comp. Num. xii, 6: "If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream." It is taken for granted that what this **prophet** announced comes to pass, or that prodigies have been performed, but they are like the signs and lying wonders of 2 Thess. ii, 6. If such a **prophet** taught the people to depart from Jehovah he was not to be heard. This is in agreement with what Paul, in Gal. i, 8, says: "Though we, or an angel from heaven, preach any other gospel unto you than that we have preached unto you, let him be accursed."

known, and let us serve them; **3** Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the Lord your God <sup>a</sup>proveth you, to know whether ye love the Lord your God with all your heart and with all your soul. **4** Ye shall <sup>c</sup>walk after the Lord your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and <sup>d</sup>cleave unto him. **5** And <sup>e</sup>that prophet, or that dreamer of dreams, shall be put to death; because he hath <sup>f</sup>spoken to turn you away from the Lord your God, which brought you out of the land of Egypt, and redeemed you out of the house of bondage, to thrust thee out of the way which the Lord thy God commanded thee to walk in. <sup>h</sup>So shalt thou put the evil away from the midst of thee.

**6** <sup>i</sup>If thy brother, the son of thy mother, or thy son, or thy daughter, or <sup>k</sup>the wife of thy bosom, or thy friend, <sup>l</sup>which <sup>m</sup>is as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou, nor thy fathers; **7** *Namely*, of the gods of the people which are round about you, nigh unto thee, or far off from thee, from the *one* end of the earth even unto the *other* end of the earth; **8** Thou shalt <sup>n</sup>not consent unto him, nor hearken unto him; neither shall thine eye pity him, neither shalt thou

spare, neither shalt thou conceal him: **9** But <sup>o</sup>"thou shalt surely kill him; <sup>p</sup>thine hand shall be first upon him to put him to death, and afterwards the hand of all the people. **10** And thou shalt stone him with stones, that he die; because he hath sought to thrust thee away from the Lord thy God, which brought thee out of the land of Egypt, from the house of <sup>q</sup>bondage. **11** And <sup>r</sup>all Israel shall hear, and fear, and shall do no more any such wickedness as this is among you.

**12** <sup>s</sup>If thou shalt hear say in one of thy cities, which the Lord thy God hath given thee to dwell there, saying, **13** *Certain* men, <sup>t</sup>the children of Belial, <sup>u</sup>are gone out from among you, and have <sup>v</sup>withdrawn the inhabitants of their city, saying, 'Let us go and serve other gods, which ye have not known; **14** Then shalt thou inquire, and make search, and ask diligently; and, behold, <sup>w</sup>if it be truth, and the thing certain, <sup>x</sup>that such abomination is wrought among you; **15** Thou shalt surely smite the inhabitants of that city with the edge of the sword, <sup>y</sup>destroying it utterly, and all that <sup>z</sup>is therein, and the cattle thereof, with the edge of the sword. **16** And thou shalt gather all the spoil of it into the midst of the street thereof, and shalt <sup>aa</sup>burn with fire the city, and all the spoil thereof every whit, for the Lord thy God: and it shall be <sup>ab</sup>a heap for

<sup>a</sup> Chap. 8. 2: see Matt. 24. 24; 1 Cor. 11. 19; 2 Thess. 2. 1; Rev. 13. 14. — <sup>c</sup> 2 Kings 23. 3; 2 Chron. 34. 31. — <sup>f</sup> Chap. 10. 20; 30. 21. — <sup>g</sup> Chap. 18. 20; Jer. 14. 15; Zech. 13. 3. — <sup>i</sup> Heb. *spoken revolt against the Lord*. — <sup>k</sup> Chap. 17. 7; 22. 21, 22, 24; 1 Cor. 5. 13. — <sup>l</sup> Chap. 17. 2. — <sup>m</sup> See Gen. 16. 5; chap. 2. 54; Prov. 5. 20; Mic. 7. 5. — <sup>n</sup> 1 Sam. 18. 1, 3; 20. 17. — <sup>o</sup> Prov. 1. 10.

<sup>p</sup> Chap. 17. 5. — <sup>q</sup> Chap. 17. 7; Acts 7. 58. — <sup>r</sup> Heb. *bondmen*. — <sup>s</sup> Chap. 17. 13; 19. 20. — <sup>t</sup> Josh. 22. 11, etc.; Judg. 20. 1, 2. — <sup>u</sup> Or, *naughtiness men*; see Judg. 19. 22; 1 Sam. 2. 12; 25. 17, 25; 1 Kings 21. 10, 13; 2 Cor. 6. 15. — <sup>v</sup> 1 John 2. 19; Jude 19. — <sup>w</sup> 2 Kings 17. 21. — <sup>x</sup> Verses 2, 6. — <sup>y</sup> Exod. 22. 20; Lev. 27. 28; Josh. 6. 17, 21. — <sup>z</sup> Josh. 6. 24. — <sup>aa</sup> Josh. 8. 28; Isa. 17. 1; 25. 2; Jer. 49. 2.

**3. The Lord your God proveth you**—These false prophets with their lying wonders would test the sincerity of the obedience of the people. Comp. viii, 2.

**5. That prophet, or that dreamer ... shall be put to death**—The endeavour to turn the people from the worship of Jehovah, in the condition the nation then was, constituted one of the greatest of crimes. The very existence of the nation depended upon their fidelity to the God who had led them out of Egypt and through the wilderness. Idolatry was treason.

**6. If thy brother, etc.**—Should the enticement to idolatry come from the bosom of the family, the head of the household was to see that the law was

administered. The seeming severity of the code is tempered when we consider the debasing influences of the heathenism of the nations that were in possession of the land. The great lawgiver guarded zealously the true interests of his people.

**13. Children of Belial**—Literally, *Sons of worthlessness or wickedness*, equivalent to wicked men. As in Psa. xviii, 4, where our version renders "floods of ungodly men," the same word **Belial** is used. Also in Psa. ci, 3, "I will set no wicked thing before mine eyes."

**16. Every whit, for the Lord thy God**—בְּכָל, here in our version rendered **every whit**, is in other places translated a holocaust, or "whole burnt

ever; it shall not be built again. **17** And <sup>1</sup>there shall cleave naught of the <sup>2</sup>cursed thing to thine hand: that the Lord may <sup>3</sup>turn from the fierceness of his anger, and show thee mercy, and have compassion upon thee, and multiply thee, <sup>4</sup>as he hath sworn unto thy fathers; **18** When thou shalt hearken to the voice of the Lord thy God, <sup>5</sup>to keep all his commandments which I command thee this day, to do *that which is right in the eyes of the Lord thy God.*

### CHAPTER XIV.

**Y**<sup>E</sup> <sup>1</sup>are <sup>2</sup>the children of the Lord your God: <sup>3</sup>ye shall not cut yourselves, nor make any baldness between your eyes for the dead. **2** <sup>4</sup>For thou art a holy people unto the Lord thy God, and the Lord hath chosen thee to be a peculiar people unto himself, above all the nations that *are* upon the earth.

**3** <sup>5</sup>Thou shalt not eat any abominable thing. **4** <sup>6</sup>These *are* the beasts which

<sup>10</sup> Chap. 7. 26; Josh. 6. 18.—<sup>4</sup> Cr. *devoted*.  
—<sup>a</sup> Josh. 6. 26.—<sup>y</sup> Gen. 22. 17; 26. 4, 21; 28. 14.—<sup>z</sup> Chap. 12. 25, 28, 32.—<sup>d</sup> Rom. 8. 16; 9. 8, 26; Gal. 3. 26.—<sup>b</sup> Lev. 19. 28; 21. 5; Jer. 16. 6;

offering." Better rendered, *a whole burnt offering to Jehovah thy God*; that is, the city and the spoil were to be as utterly consumed as a whole burnt offering.

**17. There shall cleave naught . . . to thine hand**—How the violation of this command brought the anger of Jehovah upon the whole people is seen in the case of Achan. Josh. vii.

### CHAPTER XIV.

The following commands are made emphatic, so that the people might be kept from practices that the idolatrous nations observed. They were not to disfigure themselves when mourning for the dead, as other nations did.

**1. Ye shall not cut yourselves**—Comp. Lev. xix, 28. It was the practice of some nations to make incisions on their faces or other parts of their bodies at funerals. There is reference to this custom in Jer. xvi, 6, and xli, 5. Also in connexion with idolatrous religious services the heathen cut themselves with knives as though their gods were to be propitiated by human suffering.

ye shall eat: the ox, the sheep, and the goat, **5** The hart, and the roebuck, and the fallow deer, and the wild goat, and the <sup>12</sup>pygarg, and the wild ox, and the chamois. **6** And every beast that parteth the hoof, and cleaveth the cleft into two claws, *and* cheweth the cud among the beasts, that ye shall eat. **7** Nevertheless these ye shall not eat, of them that chew the cud, or of them that divide the cloven hoof; *as* the camel, and the hare, and the coney: for they chew the cud, but divide not the hoof; *therefore* they *are* unclean unto you. **8** And the swine, because it divideth the hoof, yet cheweth not the cud, it *is* unclean unto you: ye shall not eat of their flesh, <sup>9</sup>nor touch their dead carcass.

**9** <sup>10</sup>These ye shall eat, of all that *are* in the waters: all that have fins and scales shall ye eat: **10** And whatsoever hath not fins and scales ye may not eat; it *is* unclean unto you.

**11** *Of* all clean birds ye shall eat.

41. 5; 47. 5; 1 Thess. 4. 13.—<sup>c</sup> Lev. 20. 26; chap. 7. 6; 24. 18, 19.—<sup>d</sup> Ezek. 4. 14; Acts 10. 13, 14.  
—<sup>e</sup> Lev. 11. 2, etc.—<sup>1</sup> Or. *bison*.—<sup>2</sup> Heb. *dishon*.—<sup>f</sup> Lev. 11. 26, 27.—<sup>g</sup> Lev. 11. 9.

THE ANIMALS THAT WERE TO BE EATEN AND THOSE THAT WERE PROHIBITED, 3-21.

**3. Thou shalt not eat any abominable thing**—That is, any thing forbidden as unclean. Comp. Lev. xi.

**4. Ox, . . . sheep, . . . goat**—These seem to be named first as the ordinary domestic animals that were considered clean. Then comes the enumeration of the wild animals that could be eaten.

**5. The hart**—The ordinary deer. **The roebuck** should be translated the gazelle. **The pygarg**—A species of antelope. A kind of deer called *yakmar* is found on Carmel. Lieutenant Conder says it resembles the English roebuck.—*Tent Work in Palestine*, vol. i, p. 173. **The wild ox**—Probably a kind of antelope or gazelle. **Chamois**—Very likely another species of antelope is referred to.

**7. The hare, and the coney**—The **coney** is thought to be the *Hyrax Syriacus*. It is about the size of a well-grown rabbit. It is said to be more common in the peninsula of Sinai than in Palestine. On all these prohibitions see notes on Lev. xi.

**9. Nearly the same as in Lev. xi, 9.**



**12** <sup>a</sup> But these *are they* of which ye shall not eat: the eagle, and the ossifrage, and the ospray, **13** And the glede, and the kite, and the vulture after his kind, **14** And every raven after his kind, **15** And the owl, and the nighthawk, and the cuckoo, and the hawk after his kind, **16** The little owl, and the great owl, and the swan, **17** And the pelican, and the gier eagle, and the cormorant, **18** And the stork, and the heron after her kind, and the lapwing, and the bat. **19** And <sup>i</sup> every creeping thing that *fieth is unclean* unto you: <sup>k</sup> they shall not be eaten. **20** But of all clean fowls ye may eat.

**21** <sup>l</sup> Ye shall not eat of any thing that dieth of itself: thou shalt give it unto the stranger that *is* in thy gates, that he may eat it; or thou mayest sell it unto an alien: <sup>m</sup> for thou *art* a holy people unto the Lord thy God. <sup>n</sup> Thou shalt not see the a kid in his mother's milk. **22** <sup>o</sup> Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year. **23** <sup>p</sup> And thou shalt eat before the Lord thy God, in the place which he shall choose to place his name there, the tithe of thy corn, of thy wine, and of thyne oil, and <sup>q</sup> the firstlings of thy herds and of thy flocks; that thou mayest learn to fear the Lord thy God always. **24** And if the way be too long for thee, so that thou art not able

to carry it; or <sup>r</sup> if the place be too far from thee, which the Lord thy God shall choose to set his name there, when the Lord thy God hath blessed thee: **25** Then shalt thou turn *it* into money, and bind up the money in thine hand, and shalt go unto the place which the Lord thy God shall choose: **26** And thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul <sup>s</sup> desireth: <sup>t</sup> and thou shalt eat there before the Lord thy God, and thou shalt rejoice, thou, and thine household, **27** And <sup>u</sup> the Levite that *is* within thy gates; thou shalt not forsake him: for <sup>v</sup> he hath no part nor inheritance with thee.

**28** <sup>w</sup> At the end of three years thou shalt bring forth all the tithe of thine increase the same year, and shalt lay *it* up within thy gates: **29** <sup>x</sup> And the Levite, (because <sup>y</sup> he hath no part nor inheritance with thee,) and the stranger, and the fatherless, and the widow, which <sup>z</sup> *are* within thy gates, shall come, and shall eat and be satisfied; that <sup>aa</sup> the Lord thy God may bless thee in all the work of thine hand which thou doest.

## CHAPTER XV.

**A**T the end of <sup>a</sup> every seven years thou shalt make a release. **2** And this

<sup>h</sup> Lev. 11. 13.—<sup>i</sup> Lev. 11. 20.—<sup>k</sup> See Lev. 11. 21.—<sup>l</sup> Lev. 17. 15; 22. 8; Ezek. 4. 14.—<sup>m</sup> Verse 3.—<sup>n</sup> Exod. 22. 19; 34. 26.—<sup>o</sup> Lev. 27. 30; chap. 12. 6, 17; Neh. 10. 37.—<sup>p</sup> Chap. 12. 5-7, 17, 18.—<sup>q</sup> Chap. 15. 19, 20.—<sup>r</sup> Chap. 12. 21.—<sup>s</sup> Heb. *asketh of thee*.

<sup>a</sup> Chap. 12. 7, 18; 26. 11.—<sup>t</sup> Chap. 12. 19, 18, 19.—<sup>u</sup> Num. 18. 20; chap. 18. 1, 2.—<sup>v</sup> Chap. 26. 12; Amos 4. 4.—<sup>w</sup> Chap. 26. 12.—<sup>x</sup> Verse 27; chap. 12. 12.—<sup>y</sup> Chap. 15. 10; Prov. 3. 9, 10; see Mal. 3. 10.—<sup>z</sup> Exod. 21. 2; 23. 10, 11; Lev. 25. 2, 4; chap. 31. 10; Jer. 34. 14.

**12. These . . . ye shall not eat**—The birds prohibited here are as in Lev. xi, 13-23, except that the glede is added.

**21. Not eat. . . that dieth of itself**—See Exod. xxii, 31, and Lev. xxii, 8. **Thou shalt not see the a kid in his mother's milk**—See Exod. xxiii, 19.

**22. Tithe all the increase of thy seed**—It seems taken for granted that the people are familiar with the earlier legislation concerning tithes. Lev. xxvii, 30; Num. xviii, 26. Moses adds new requirements. It is generally conceded that this refers to what the Jewish tradition calls the second tithe, which was intended to furnish supplies for the sacred festivals. See CURTISS'S *Levitical Priests*, p. 39.

**24. If the way be too long for thee**—If they lived at so great a dis-

tance from the appointed place that it would be difficult to carry the prescribed tithes they were allowed to sell them and buy provision at the sanctuary.

**28. At the end of three years**—The tithe of the third year, which was to be bestowed upon the poor, was not paid in addition to the tithe which was on other years devoted to the sacred festival, but took the place of it.

## CHAPTER XV.

THE YEAR OF RELEASE, THE EMANCIPATION OF HEBREW SLAVES, AND THE APPROPRIATION OF THE FIRSTBORN OF THEIR CATTLE TO SACRED AND CHARITABLE PURPOSES.

**1. Every seven years . . . a release**—This was the same as the sab-

is the manner of the release: Every <sup>1</sup>creditor that lendeth *ought* unto his neighbour shall release *it*; he shall not exact *it* of his neighbour, or of his brother; because *it* is called the LORD's release.

**3** <sup>2</sup>Of a foreigner thou mayest exact *it* again: but *that* which is thine with thy brother thine hand shall release;

**4** <sup>3</sup>Save when there shall be no poor among you; <sup>4</sup>for the LORD shall greatly bless thee in the land which the LORD thy God giveth thee *for* an inheritance to possess it: **5** Only <sup>5</sup>if thou carefully hearken unto the voice of the LORD thy God, to observe to do all these commandments which I command thee this day.

**6** For the LORD thy God blesseth thee, as he promised thee: and <sup>6</sup>thou shalt lend unto many nations, but thou shalt not borrow; and <sup>7</sup>thou shalt reign over many nations, but they shall not reign over thee.

**7** If there be among you a poor man of one of thy brethren within any of thy gates in thy land which the LORD thy God giveth thee, <sup>8</sup>thou shalt not harden thine heart, nor shut thine hand from

thy poor brother: **8** <sup>9</sup>But thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, *in that* which he wanteth. **9** Beware that there be not a <sup>10</sup>thought in thy <sup>11</sup>wicked heart, saying, The seventh year, the year of release, is at hand; and thine <sup>12</sup>eye be evil against thy poor brother, and thou givest him naught; and <sup>13</sup>he cry unto the LORD against thee, and <sup>14</sup>it be sin unto thee. **10** Thou shalt surely give him, and <sup>15</sup>thine heart shall not be grieved when thou givest unto him: because that <sup>16</sup>for this thing the LORD thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto. **11** For <sup>17</sup>the poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land.

**12** And <sup>18</sup>if thy brother, a Hebrew man, or a Hebrew woman, be sold unto thee, and serve thee six years; then in the seventh year thou shalt let him go free from thee. **13** And when thou sendest him out free from thee, thou

<sup>1</sup> Heb. *master of the lending of his hand.*  
<sup>2</sup> See chap. 23. 20. — <sup>3</sup> Or, *To the end that there be no poor among you.* — <sup>4</sup> Chap. 28. 8.  
<sup>5</sup> Chap. 28. 1. — <sup>6</sup> Chap. 28. 12, 14. — <sup>7</sup> Chap. 28. 13; Prov. 22. 7. — <sup>8</sup> 1 John 3. 17. — <sup>9</sup> Lev. 25. 35; Matt. 5. 42; Luke 6. 34, 35.

<sup>3</sup> Heb. *word.* — <sup>4</sup> Heb. *Belial.* — <sup>5</sup> Chap. 28. 54, 56; Prov. 23. 6; 28. 22; Matt. 20. 15. — <sup>6</sup> Chap. 24. 15. — <sup>7</sup> Matt. 25. 41, 42. — <sup>8</sup> 2 Cor. 9. 5, 7. — <sup>9</sup> Chap. 14. 29; 24. 19; Psa. 41. 1; Prov. 22. 9. — <sup>10</sup> Matt. 26. 11; Mark 14. 7; John 12. 8. — <sup>11</sup> Exod. 21. 2; Lev. 25. 39; Jer. 34. 14.

batistical year of the earlier books. See Exod. xxiii, 11; Lev. xxv, 4.

**2. Every creditor . . . shall release**—This must be understood as a release from compulsory payment for that year, not an entire remission of the debt.

**3. Of a foreigner thou mayest exact it**—There would be a reason for dealing in a different way with the foreigner. He did not observe the sabbatical year. He would have his ordinary income from his land, while the Hebrew would not.

**4. Save when there shall be no poor among you**—The literal rendering of the passage is, *Except that there shall not be with thee a poor man.* The meaning seems simply to be, "Thou must release the debt for the year except when there be no poor person concerned, a contingency which may happen, for the Lord shall greatly bless thee."—*Speaker's Commentary.*

**7. If there be . . . a poor man**—In view of the requirement not to exact the return of money loaned to the

poor man there might be reluctance to aid the poor in his need. Hence the charge, **thou shalt not harden thine heart, nor shut thine hand from thy poor brother.**

**8. Shalt surely lend him**—An anticipation of the gospel injunction to do as we would be done unto.

**9. Beware that there be not a thought in thy wicked heart**—The original is very forcible. *Lest there be a wicked thing in thy heart.*

**11. The poor shall never cease out of the land**—Our Lord says, "Ye have the poor with you always." Mark xiv, 7. Here Moses lays down rules which the people were to observe in the case of Hebrew slaves. The earlier legislation is recorded in Exod. xxi, 2–6.

**12. In the seventh year thou shalt let him go free**—The seventh year was not of necessity the sabbatical year, but the seventh year from the beginning of his servitude. The humane features of the Hebrew law in respect to slavery was very marked. The slave was not only manumitted, but

shalt not let him go away empty:

**14** Thou shalt furnish him liberally out of thy flock, and out of thy floor, and out of thy winepress: *of that* wherewith the Lord thy God hath <sup>a</sup>blessed thee thou shalt give unto him. **15** And <sup>r</sup>thou shalt remember that thou wast a bondman in the land of Egypt, and the Lord thy God redeemed thee: therefore I command thee this thing to-day. **16** And it shall be, <sup>s</sup>if he say unto thee, I will not go away from thee; because he loveth thee and thine house, because he is well with thee; **17** Then thou shalt take an awl, and thrust *it* through his ear unto the door, and he shall be thy servant for ever. And also unto thy maidservant thou shalt do likewise. **18** It shall not seem hard unto thee, when thou sendest him away free from thee; for he hath been worth <sup>t</sup>a double hired servant *to thee*, in serving thee six years; and the Lord thy God shall bless thee in all that thou doest.

<sup>g</sup> Proverbs 10. 22.—<sup>r</sup> Chap. 5. 15; 16. 12.—<sup>s</sup> Exodus 21. 5, 6.—<sup>t</sup> See Isaiah 16. 14; 21. 16.—<sup>u</sup> Exodus 13. 2; 34. 19; Leviticus 7. 26; Numbers 3. 13.

he was not allowed to go away in poverty.

**14. Thou shalt furnish him liberally**—The Hebrew verb that is used makes the expression very emphatic, *Thou shalt load him bountifully*.

**15. Thou shalt remember that thou wast a bondman**—How tenderly Moses reminds them of their own harsh slavery!

**16. I will not go**—If the manservant or the maidservant did not wish to leave for freedom—did not wish to leave the master—they were not obliged to go, but in that case were to be bound to a lifelong bondage.

**17. Take an awl, and thrust it through his ear**—The bored ears constituted a badge of slavery.

**19-23. The firstling males**—The firstborn of the herd and flock, if males, were to be set apart—not used for ordinary purposes—to be devoted to the service of Jehovah. **Sanctify unto the Lord thy God**—That is, these were to be used in the sacred feasts which were to be celebrated at the sanctuary, the place which the Lord shall choose.

**19** <sup>a</sup>All the firstling males that come of thy herd and of thy flock thou shalt sanctify unto the Lord thy God: thou shalt do no work with the firstling of thy bullock, nor shear the firstling of thy sheep. **20** <sup>v</sup>Thou shalt eat *it* before the Lord thy God year by year in the place which the Lord shall choose, thou and thy household. **21** <sup>w</sup>And if there be *any* blemish therein, *as if it be lame, or blind, or have any ill blemish*, thou shalt not sacrifice it unto the Lord thy God. **22** Thou shalt eat it within thy gates: <sup>x</sup>the unclean and the clean *person shall eat it alike*, as the roebuck, and as the hart. **23** <sup>y</sup>Only thou shalt not eat the blood thereof; thou shalt pour it upon the ground as water.

## CHAPTER XVI.

**O**BERVE the <sup>a</sup>month of Abib, and keep the passover unto the Lord thy God: for <sup>b</sup>in the month of Abib the Lord thy God brought thee forth

<sup>v</sup> Chap. 12. 5-7, 17; 14. 23; 16. 11, 14.—<sup>w</sup> Lev. 22. 20; chap. 17. 1.—<sup>x</sup> Chap. 12. 15, 22.—<sup>y</sup> Chap. 12. 16, 23.—<sup>a</sup> Exod. 12. 2, etc.—<sup>b</sup> Exod. 13. 4; 34. 18.

## CHAPTER XVI.

**THE THREE GREAT RELIGIOUS FESTIVALS: PASSOVER, FEAST OF WEEKS OR PENTECOST, AND FEAST OF TABERNACLES, 1-17.**

The directions for the observance of these feasts have already been given in the preceding books, Exod. xii, Lev. xxiii, Num. xxviii, xxix. What is here said is on the supposition that the hearers were familiar with the nature of these sacred festivals and with the general regulations for their observance. The assembling of the people at one central place of worship, to be appointed by Jehovah their God, is enjoined, and the requirement emphasized by the repetition of the expression "in the place which the Lord shall choose." Verses 2, 6, 7, 11, 15, 16. The feast of trumpets and the great day of atonement are as positively required as these festivals, (see Lev. xxiii, 23, *sqq.*) but need not be referred to here, as the assembling of the people at the central sanctuary is the thing Moses wished to impress upon the people.

**1. Observe... Abib**—The day for the commencement of the observance

out of Egypt <sup>c</sup> by night. **2** Thou shalt therefore sacrifice the passover unto the Lord thy God, of the flock and <sup>d</sup> the herd, in the <sup>e</sup> place which the Lord shall choose to place his name there. **3** <sup>f</sup> Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, <sup>g</sup> even the bread of affliction; for thou camest forth out of the land of Egypt in haste: that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life. **4** <sup>h</sup> And there shall be no leavened bread seen with thee in all thy coast seven days; <sup>i</sup> neither shall there <sup>j</sup> any thing of the flesh, which thou sacrificedst the first day at even, remain

<sup>c</sup> Exod. 12, 29, 42. — <sup>d</sup> Num. 28, 19. — <sup>e</sup> Chap. 12, 5, 26. — <sup>f</sup> Exod. 12, 15, 19, 39; 13, 3, 6, 7; 34, 18. — <sup>g</sup> Exod. 13, 7. — <sup>h</sup> Exod. 12, 10; 34, 25. — <sup>i</sup> Or, *kill*.

would be known from tradition as well as from Exod. xii, 2. Comp. also Num. ix, 1-14, and Lev. xxiii, 1-8.

**2. Thou shalt . . . sacrifice the passover**—The term **passover**, in its primary meaning, is applied to the lamb or kid; but the word was also used in an extended meaning for all the offerings of the feast. **In the place which the Lord shall choose**—The observance of these festivals was to become connected with their national life, and for that reason a central sanctuary would be desirable. Here all the tribes could meet to commemorate the great events connected with their providential history.

**3. The bread of affliction**—The people left Egypt in haste, and, no doubt, with anxiety and dread. The **unleavened bread** was a symbol to them of their flight and of the burdens and servile life that preceded it.

**4. No leavened bread . . . in all thy coasts seven days**—Moses here repeats the requirement of Exod. xiii, 7. **Neither shall . . . any thing of the flesh . . . remain . . . until the morning**—Comp. Exod. xii, 10; xxiv, 25; Num. ix, 12. None of the lamb was to be kept, for fear that putrefaction might occur. Stanley, in his description of the Samaritan passover, which is still observed on Gerizim, after narrating the manner in which the victims are slain, roasted, and eaten, says: "The remnants were gathered into mats, and put on a wood-

all night until the morning. **5** Thou mayest not <sup>1</sup> sacrifice the passover within any of thy gates, which the Lord thy God giveth thee: **6** But at the place which the Lord thy God shall choose to place his name in, there thou shalt sacrifice the passover <sup>1</sup> at even, at the going down of the sun, at the season that thou camest forth out of Egypt. **7** And thou shalt <sup>2</sup> roast and eat <sup>3</sup> it <sup>4</sup> in the place which the Lord thy God shall choose: and thou shalt turn in the morning, and go unto thy tents. **8** Six days thou shalt eat unleavened bread: and <sup>m</sup> on the seventh day <sup>n</sup> shall be a <sup>2</sup> solemn assembly to the Lord thy God: thou shalt do no work <sup>o</sup> therein.

<sup>i</sup> Exod. 12, 6. — <sup>k</sup> Exod. 12, 8, 9; 2 Chron. 35, 13. — <sup>l</sup> 2 Kings 23, 23; John 2, 13, 23; 11, 55. — <sup>m</sup> Exod. 12, 16; 15, 6; Lev. 23, 8. — <sup>n</sup> 2 Heb. *restrain*, Lev. 23, 36.

en grate or hurdle over the hole where the water had been originally boiled; the fire was again lit and a huge bonfire was kindled. By its blaze, and by candles lighted for the purpose, the ground was searched in every direction for the consecrated particles of sacramental elements; and these fragments of the flesh and bone were thrown upon the burning mass."—*History of the Jewish Church*, Am. ed., part i, p. 564.

**5, 6. There thou shalt sacrifice the passover**—Moses here presents a new feature in connexion with the keeping of the passover when they shall be permanently settled as a nation in the land promised to their fathers for their possession. At its institution in Egypt there was no central sanctuary for them, and the passover was kept at their several homes. Hereafter at the one common place designated by Jehovah as the place of his choice it is to be kept.

**7. Thou shalt roast**—The Hebrew word *בָּשַׁל* (*bashal*) may mean to boil, but it is also used in a general sense of preparing food for use by cooking. **Go unto thy tents**—Or, dwellings. The term **tents** may have been used to remind them of their long dwelling in tents through the years of their wandering.

#### THE FEAST OF WEEKS, OR PENTECOST.

No additional legislation is given in reference to this festival besides what



**9** "Seven weeks shalt thou number unto thee: begin to number the seven weeks from *such time as* thou beginnest to put the sickle to the corn. **10** And thou shalt keep the feast of weeks unto the LORD thy God with <sup>a</sup>a tribute of a freewill offering of thine hand, which thou shalt give unto the LORD thy God, <sup>a</sup>according as the LORD thy God hath blessed thee: **11** And <sup>a</sup>thou shalt rejoice before the LORD thy God, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that *is* within thy gates, and the stranger, and the fatherless, and the widow, that *are* among you, in the place which the LORD thy God hath chosen to place his name there. **12** <sup>a</sup>And thou shalt remember that thou wast a bond-

<sup>n</sup> Exod. 23. 16; 34. 22; Lev. 23. 15; Num. 28. 26; Acts 2. 1.—<sup>3</sup> Or. *sufficiency*.—<sup>a</sup> Verse 17; 1 Cor. 16. 2.—<sup>p</sup> Chap. 12. 7, 12, 18; verse 14.—<sup>q</sup> Chap. 15. 15.

is in Leviticus and Numbers, except that its public celebration was to be at the central sanctuary, and its festivities were to be participated in by the servants, the Levites, the foreigners, the widows, and the fatherless.

**9. Seven weeks shalt thou number**—It was called the feast of weeks from the fact that a week of weeks intervened between the passover and this festival. It was called Pentecost from its occurring on the fiftieth day from the second day of the passover. It was eminently a feast of gladness over the firstfruits of the principal harvest. It differed from the other two great national festivals in being confined to a single day. It came to be viewed as a commemoration of the giving of the law. There is, however, no allusion to this in connexion with the rules for its observance, either in the Old Testament or in Josephus.

**10. With a tribute of a free will offering**—Rather, *with a measure*. A spontaneous tribute in proportion to their ability.

#### THE FEAST OF TABERNACLES.

In Exod. xxiii, 16, this is spoken of as "the feast of ingathering at the end of the year, when thou hast gathered in thy labours out of the field." At this feast the people dwelt in booths made of the "boughs of goodly trees,

man in Egypt: and thou shalt observe and do these statutes.

**13** "Thou shalt observe the feast of tabernacles seven days, after that thou hast gathered in thy <sup>a</sup>corn and thy wine: **14** And <sup>a</sup>thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite, and the stranger, and the fatherless, and the widow, that *are* within thy gates. **15** <sup>a</sup>Seven days shalt thou keep a solemn feast unto the LORD thy God in the place which the LORD shall choose: because the LORD thy God shall bless thee in all thine increase, and in all the works of thine hands, therefore thou shalt surely rejoice.

**16** <sup>a</sup>Three times in a year shall all thy males appear before the LORD thy

<sup>r</sup> Exod. 23. 16; Lev. 23. 34; Num. 29. 12.—<sup>4</sup> Heb. *floor, and thy wine-press*.—<sup>s</sup> Neh. 8. 9, etc.—<sup>t</sup> Lev. 23. 39, 40.—<sup>u</sup> Exod. 23. 14, 17; 34. 23.

branches of palm trees, and the boughs of thick trees and willows of the brook." Lev. xxiii, 40. This was the great harvest feast of the year. The fruit of the olive orchards and the vineyards had been at this time gathered. It was at this feast, "in the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink." Amid the joyous festivities of this great national thanksgiving how these words of Jesus must have impressed the assembled multitudes! No wonder many of the listeners said, "Of a truth this is the Prophet. Others said, This is the Christ." John vii, 37, *seq.* Comp. Lev. xxiii, 34-43; Num. xxix, 12-40; Neh. viii, 14-18.

**13. Gathered in thy corn and thy wine**—Better thus, *in thy gathering from thy threshing-floor and thy wine-press*. At the present time very little wine is made in Palestine. "No wine is made from the very extensive vineyards of Hebron except a little by the Jews."—ROBINSON'S *Biblical Researches*, vol. ii, p. 442. "Wine is not the most important, but rather the least so, of all the objects for which the vine is cultivated."—*Bibliotheca Sacra*, Nov., 1846.

**16. Three times in a year shall all thy males appear**—The women were not required to attend these festivals, yet it is evident that both women and children went to them. It has been

God in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and <sup>v</sup>they shall not appear before the LORD empty: **17** Every man *shall give* <sup>as</sup> as he is able, <sup>according to</sup> according to the blessing of the LORD thy God which he hath given thee.

**18** <sup>Judges and officers</sup> Judges and officers shalt thou make thee in all thy gates, which the LORD thy God giveth thee, throughout thy tribes: and they shall judge the people with just judgment. **19** <sup>Thou shalt not wrest judgment;</sup> Thou shalt not respect persons, <sup>neither take a gift:</sup> neither take a gift: for a gift doth blind the eyes of the wise, and pervert the <sup>words of the righteous.</sup> words of the righteous. **20** <sup>That which is altogether just shalt thou follow, that thou mayest live, and inherit the land which the LORD thy God giveth thee.</sup> That which is altogether just shalt thou follow, that thou mayest live, and inherit the land which the LORD thy God giveth thee.

**21** <sup>Thou shalt not plant thee a grove of any trees near unto the altar of the</sup> Thou shalt not plant thee a grove of any trees near unto the altar of the

<sup>v</sup> Exod. 23. 15; 34. 20. — <sup>5</sup> Heb. *according to the gift of his hand*, 2 Cor. 8. 12. — <sup>10</sup> Verse 10. — <sup>a</sup> Chap. 1. 16; 1 Chron. 23. 4; 26. 29; 2 Chron. 19. 5, 8. — <sup>v</sup> Exod. 18. 2, 6; Lev. 19. 15. — <sup>2</sup> Chap. 1. 17; Prov. 24. 23. — <sup>a</sup> Exod. 23. 8; Prov. 17. 23; Eccl. 7. 7. — <sup>6</sup> Or. *matters*. — <sup>7</sup> Heb. *Justice, justice*. — <sup>b</sup> Ezek. 18. 5, 9.

questioned whether the Israelites had been accustomed to observing stated religious feasts in Egypt. The expressions used in Exod. iii, 18, and v, 1, seem to imply that they had such observances. The latter passage is very suggestive: "Let my people go, that they may hold a feast unto me in the wilderness."

**18.** In the administration of justice, when the Israelites should be settled in the Promised Land, there was need of a stable form of government. Moses had already arranged for the appointment of civil officers to settle the disputes of the people. See Exod. xviii. That method was adapted to their life in the camp and on the march. Moses now provides for (1) civil officers in every town, and gives directions as to their judicial proceedings. Chap. xvi, 18—xvii, 7. (2) He arranges for a high judicial court at the central sanctuary. Chap. xvii, 8—13. (3) Finally, he gives direction for the choice of a king. Chap. xvii, 14—20. **Judges and officers shalt thou make thee in all thy gates**—No rule is laid down as to the number of these officers. They were to be, probably, in proportion to the number of inhabitants.

**21. Thou shalt not plant thee a**

**LORD thy God, which thou shalt make thee.** **22** <sup>Neither shalt thou set thee up any image; which the LORD thy God hateth.</sup> Neither shalt thou set thee up any image; which the LORD thy God hateth.

## CHAPTER XVII.

**THOU** <sup>shalt not sacrifice unto the LORD thy God any bullock, or sheep, wherein is blemish, or any evil-favouredness: for that is an abomination unto the LORD thy God.</sup> shalt not sacrifice unto the LORD thy God any bullock, or sheep, wherein is blemish, or any evil-favouredness: for that is an abomination unto the LORD thy God.

**2** <sup>If there be found among you, within any of thy gates which the LORD thy God giveth thee, man or woman, that hath wrought wickedness in the sight of the LORD thy God, in transgressing his covenant,</sup> If there be found among you, within any of thy gates which the LORD thy God giveth thee, man or woman, that hath wrought wickedness in the sight of the LORD thy God, in transgressing his covenant, **3** <sup>And hath gone and served other gods, and worshipped them, either the sun, or moon, or any of the host of heaven, which I have not commanded;</sup> And hath gone and served other gods, and worshipped them, either the sun, or moon, or any of the host of heaven, which I have not commanded; **4** <sup>And it be told thee, and thou hast heard of it, and inquired diligently, and, behold, it be true, and the</sup> And it be told thee, and thou hast heard of it, and inquired diligently, and, behold, it be true, and the

<sup>c</sup> Exod. 34. 13; 1 Kings 14. 15; 16. 33; 2 Kings 17. 16; 21. 3; 2 Chron. 33. 3. — <sup>d</sup> Lev. 26. 1. — <sup>8</sup> Or. *statue, or pillar*. — <sup>a</sup> Chap. 15. 21; Mal. 1. 8, 13, 14. — <sup>1</sup> Or. *gout*. — <sup>b</sup> Chap. 13. 6. — <sup>c</sup> Josh. 7. 1, 15; 23. 16; Judg. 2. 20; 2 Kings 18. 12; Hos. 8. 1. — <sup>d</sup> Chap. 4. 19; Job 31. 26. — <sup>e</sup> Jer. 7. 22, 33, 31; 19. 5; 22. 35. — <sup>f</sup> Chap. 13. 12, 14.

**grove...near unto the altar**—Literally, *as an Asherah*. The prohibition is equivalent to, "Thou shalt not set up any wooden column of Asherah."

**22. Neither . . . set up any image**—The Hebrew word means a pillar or obelisk set up in honour of some deity. In some passages it is applied to a statue of Baal. 2 Kings iii, 2. In Gen. xxviii, 18, the term is used for the stone which Jacob set up as a pillar.

## CHAPTER XVII.

The sacrifices offered to Jehovah must be without blemish. The worshipper was not to bring to the altar any victim that was so defective as to make the offering an insult to Jehovah.

**1. Any evilfavouredness**—Literally, *any evil thing*. In Lev. xxii, 22—24, the faults and blemishes which render the offering unacceptable are enumerated. The investigation of charges of idolatry, and the punishment of the guilty, are enjoined upon the magistrates. If a man or woman was charged with idolatry, and the crime proved, the guilty one was to be led out to the gate and stoned.

thing certain, *that* such abomination is wrought in Israel: **5** Then shalt thou bring forth that man or that woman, which have committed that wicked thing, unto thy gates, *even* that man or that woman, and <sup>g</sup> shalt stone them with stones, till they die. **6** <sup>h</sup> At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; *but* at the mouth of one witness he shall not be put to death. **7** <sup>i</sup> The hands of the witnesses shall be first upon him to put him to death, and afterward the hands of all the people. So <sup>k</sup> thou shalt put the evil away from among you.

**8** <sup>l</sup> If there arise a matter too hard for thee in judgment, <sup>m</sup> between blood and blood, between plea and plea, and be-

tween stroke and stroke, *being* matters of controversy within thy gates: then shalt thou arise, <sup>n</sup> and get thee up into the place which the Lord thy God shall choose; **9** And <sup>o</sup> thou shalt come unto the priests the Levites, and <sup>p</sup> unto the judge that shall be in those days, and inquire; <sup>q</sup> and they shall show thee the sentence of judgment: **10** And thou shalt do according to the sentence, which they of that place which the Lord shall choose shall show thee; and thou shalt observe to do according to all that they inform thee: **11** According to the sentence of the law which they shall teach thee, and according to the judgment which they shall tell thee, thou shalt do: thou shalt not decline from the sentence which they shall show thee, *to the*

<sup>g</sup> Lev. 24. 14, 16; chap. 13. 10; Josh. 7. 25.—  
<sup>h</sup> Num. 35. 30; chap. 19. 15; Matt. 18. 16; John 8. 17.—<sup>i</sup> 2 Cor. 13. 1; 1 Tim. 5. 19; Heb. 10. 28.—  
<sup>j</sup> Chap. 13. 9; Acts 7. 58.—<sup>k</sup> Verse 12; chap. 13. 5; 19. 19.

<sup>l</sup> 2 Chron. 19. 10; Hag. 2. 11; Mal. 2. 7.—<sup>m</sup> See Exod. 21. 13, 20, 22, 28; 22. 2; Num. 35. 11, 16, 19; chap. 19. 4, 10, 11.—<sup>n</sup> Chap. 12. 5; 19. 17; 1<sup>st</sup> Isa. 122. 5.—<sup>o</sup> See Jer. 18. 18.—<sup>p</sup> Chap. 19. 17.—  
<sup>q</sup> Ezek. 44. 24.

**5. Unto thy gates**—The punishment was to be in public before the whole people. By the gate is to be understood the open space near the gate, where in Eastern cities judicial proceedings take place. Comp. Neh. viii, 1, 3; Job xxix, 7. The sentence was to be carried into execution outside of the city, as in Acts vii, 58. Heb. xiii, 12, as in the wilderness it had been outside of the camp: to denote that the criminal was excluded from the congregation.

**8. If there arise a matter too hard for thee**—The meaning evidently is this: In cases where it is difficult to decide, as to a fatal blow or in disputes about civil matters, or in cases of bodily injury, the subject must be referred for adjudication to this high judicial court. The judges appointed at Sinai were to bring to Moses such cases as they found it impossible to decide. So after the people became settled in the land there was to be a place for the final adjudication of difficult cases. This was not an appeal from the parties involved, but a referring of the matter by the local judges.

**9. Thou shalt come unto the priests the Levites**—It is claimed that this book was not written by the same author as the earlier books, because in them the term used is, the priests the

sons of Aaron." In Deuteronomy they are never called the sons of Aaron, but the sons of Levi, or the Levites. The difference of time in the composition of Leviticus and Deuteronomy is sufficient to account for the different term. When Leviticus was written Aaron was alive. When the discourses of Deuteronomy were spoken Aaron was dead, and the priests would have acquired a position for themselves. It is suggested by Wordsworth, in his Commentary on this passage, that it was very natural that "Moses, now about to depart, should desire to appease all jealousies between priests and Levites; and for this purpose he could not use a more healing phrase than that now before us, **the priests the Levites**. For thus on the one hand he exhorted the priests to treat the Levites with kindness as brethren, and not to domineer over them; and on the other hand he cheered the Levites with the reflection that the priests were of the same origin as themselves; that they therefore themselves derived honour from the priestly dignity, and ought not to encroach upon it, but to feel themselves honoured by being permitted to assist those who were invested with it." For a thorough and exhaustive treatment of this question the reader is referred to CURTISS'S *Levitical Priests*.

right hand, nor to the left. **12** And <sup>r</sup> the man that will do presumptuously, <sup>s</sup> and will not hearken unto the priest <sup>t</sup> that standeth to minister there before the Lord thy God, or unto the judge, even that man shall die: and <sup>u</sup> thou shalt put away the evil from Israel. **13** <sup>v</sup> And all the people shall hear, and fear, and do no more presumptuously.

**14** When thou art come unto the land which the Lord thy God giveth thee,

<sup>r</sup> Num. 15. 30; Ezra 10. 8; Hos. 4. 4. — <sup>s</sup> 2 Heb. *not to hearken*. — <sup>t</sup> Chap. 18. 5, 7. — <sup>u</sup> Chap. 13. 5. — <sup>v</sup> Chap. 13. 11; 19. 20. — <sup>w</sup> 1 Sam. 8. 5; 19. 20.

**12. The man that will do presumptuously**—Apparently defying the judge and the law. **And will not hearken unto the priest**—The Jews understood this to apply to such elders or judges as had, in accordance with the preceding requirement, referred an important matter to the highest authority, and then refused to abide by its decision. **Even that man shall die**—Such resistance was to be considered as rebellion against constituted authority. It was defiance of God's law—it was at that time to be looked upon as treason against the state.

THE CHOICE OF A KING, AND RULES FOR HIS CONDUCT, 14–20.

**14. I will set a king over me**—Moses does not direct nor advise the people to have a king for their ruler. He foresees that they will act as the nations around them, and will decide to set a king over them. Some directions, then, both as to the choice of a supreme ruler and as to his conduct, would seem most appropriate in these last words of the great leader and lawgiver. It is not improbable that at times during the forty years' wandering the people longed for a king to lead their armies, and to be the head of the nation. Moses sees that in the future that desire will become still more imperious. He seeks to control it—to keep it within proper bounds. That Moses "should have anticipated the rise of the kingdom, and spoken accordingly—that he should speak of these things with prophetic certainty—can only be a stumbling-block to those who deny the possibility of a divine revelation of the future."—CURTISS'S *Levitical Priests*, p. 152.

and shalt possess it, and shalt dwell therein, and shalt say, <sup>x</sup> I will set a king over me, like as all the nations that <sup>y</sup> are about me: **15** Thou shalt in any wise set <sup>z</sup> him king over thee, <sup>a</sup> whom the Lord thy God shall choose: <sup>b</sup> one <sup>c</sup> from among thy brethren shalt thou set king over thee: thou mayest not set a stranger over thee, which <sup>d</sup> is not thy brother. **16** But he shall not multiply <sup>e</sup> horses to himself, nor cause the people <sup>f</sup> to return to Egypt,

<sup>w</sup> See 1 Sam. 9. 15; 10. 24; 16. 12; 1 Chron. 22. 10. — <sup>x</sup> Jer. 30. 21. — <sup>y</sup> 1 Kings 4. 26; 10. 26, 28; Psa. 20. 7. — <sup>z</sup> Isa. 31. 1; Ezek. 17. 15.

**15. Whom the Lord thy God shall choose**—The manner in which the divine appointment was to be designated is not stated here. A prophet was the medium of the divine communication in the case of the first king, Saul. 1 Sam. ix, 17, and x, 24. Also in the case of David. 1 Sam. xvi, 12. When Solomon was designated, the choice of the Lord was announced directly to his father David. 1 Chron. xxii, 10. **Thou mayest not set a stranger over thee, which is not thy brother**—The Jews placed great stress upon this prohibition. This is one of the passages of Scripture that were read at the feast of tabernacles in the sabbatical year by the king or high priest. It is related that when King Agrippa came to this passage, while reading the portions of Scripture, tears dropped from his eyes. The people then cried out, to encourage him, "Thou art our brother! Thou art our brother!"—BARCLAY'S *Talmud*, p. 82.

**16. He shall not multiply horses to himself**—Horses were chiefly used in the East in ancient times for military purposes. In many passages the horse is mentioned in connexion with warlike operations. The reasons for the prohibition are apparent. Their king should not make those preparations for war and conquest which were so generally made by Eastern despots. **Nor cause the people to return to Egypt**—Egypt was the principal source of supply for horses to the nations of western Asia. The gathering of large supplies of horses would necessitate great commercial intercourse with Egypt. Moses saw in the corruptions of Egyptian life the danger there was to the people in a close connexion with that country.



to the end that he should multiply horses: forasmuch as <sup>a</sup>the Lord hath said unto you, <sup>b</sup>Ye shall henceforth return no more that way. **17** Neither shall he multiply wives to himself, that <sup>c</sup>his heart turn not away: neither shall he greatly multiply to himself silver and gold. **18** <sup>d</sup>And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book out of <sup>e</sup>that which is before the priests the Levites: **19** And <sup>f</sup>it shall be with him, and he shall read therein all the days of his life; that he may learn to fear the Lord his God, to keep all the words of this law and these statutes, to do them: **20** That his heart be not lifted up above his brethren, and that he <sup>g</sup>turn not aside from the com-

<sup>a</sup> Exod. 13. 17; Num. 14. 3, 4. — <sup>b</sup> Chap. 28. 68; Hos. 11. 5; see Jer. 42. 15. — <sup>c</sup> See 1 Kings 11. 3, 4. — <sup>d</sup> 2 Kings 11. 12. — <sup>e</sup> Chap. 31. 9, 26; see 2 Kings 22. 8.

**17. Neither shall he multiply wives to himself**—The Eastern kings had large harems, and it seems appropriate that the lawgiver should in this way admonish the future king of the chosen people. **Neither . . . silver and gold**—Oriental despots gathered from the people wealth to spend upon themselves. The king of God's people was not to accumulate for himself. How different might have been the history of the Israelites if their kings had heeded these directions of Moses!

**18. A copy of this law**—Moses designs to provide for a holy king. The people might be like the nations around them in having a king, but the king was to be unlike the rulers of other nations. With this law to teach him, if properly heeded, his heart would not be lifted up above his brethren. He would turn aside from the commandment neither to the right nor to the left. The king whom Jehovah is to choose appears in marked contrast with the Eastern despots, who arrogated to themselves supremacy above all. They demanded adoration as if they were divine. The heart of Israel's king is not to be so lifted up.

## CHAPTER XVIII.

### THE RIGHTS OF THE PRIESTS AND LEVITES, 1-8.

As the tribe of Levi was to have no tribal district allotted, the question

mandment, to the right hand, or to the left: to the end that he may prolong *his* days in his kingdom, he, and his children, in the midst of Israel.

## CHAPTER XVIII.

**THE** priests the Levites, and all the tribe of Levi, <sup>a</sup>shall have no part nor inheritance with Israel: they <sup>b</sup>shall eat the offerings of the Lord made by fire, and his inheritance. **2** Therefore shall they have no inheritance among their brethren: the Lord *is* their inheritance, as he hath said unto them.

**3** And this shall be the priest's due from the people, from them that offer a sacrifice, whether *it be* ox or sheep; and <sup>c</sup>they shall give unto the priest the shoulder, and the two cheeks, and the maw.

<sup>f</sup> Joshua 1. 8; Psalm 119. 97, 98. — <sup>g</sup> Chap. 5. 32; 1 Kings 15. 5. — <sup>a</sup> Numbers 18. 20; 26. 62; chap. 10. 9. — <sup>b</sup> Numbers 18. 8, 9; 1 Corinthians 9. 13. — <sup>c</sup> Leviticus 7. 30-34.

would naturally arise, How are they to be supported? Here, in general terms, Moses states that "they shall eat of the offerings of the Lord made by fire, and his inheritance." To the earlier books of the Pentateuch we must look for the explanation of these expressions. Comp. Lev. i, 8; Num. xviii, 20.

**1. The priests the Levites, and all the tribe of Levi**—More literally, *There shall not be to the priests the Levites, the whole tribe of Levi*, any part or inheritance with Israel: that is, neither the priests nor any one of the tribe of Levi shall have any part or portion with Israel. As they were to be entirely devoted to the service of Jehovah they were not, like the other tribes, to have a separate tribal territory. **His inheritance**—What Jehovah in a certain sense had reserved for himself is intended by this term: the sacrifices, the tithes, the firstfruits.

**3. The gifts which are here mentioned** are to be given to the priests, for the distinction between priest and Levite is here observed.\* **The shoulder, and the two cheeks, and the maw**—By the word translated *maw* that stomach of ruminating animals which was consid-

\* "The third verse, instead of containing, as some think, a modification of the old law, is simply a new regulation for the benefit of the priests just as they are about to enter the Promised Land."—*The Levitical Priests*, by Samuel Ives Curtiss, p. 4.

4 <sup>a</sup> The firstfruit *also* of thy corn, of thy wine, and of thine oil, and the first of the fleece of thy sheep, shalt thou give him. 5 For <sup>e</sup> the LORD thy God hath chosen him out of all thy tribes, <sup>f</sup> to stand to minister in the name of the LORD, him and his sons forever.

■ And if a Levite come from any of thy gates out of all Israel, where he <sup>g</sup> sojourned, and come with all the desire of his mind <sup>h</sup> unto the place which the LORD shall choose; 7 Then he shall minister in

<sup>d</sup> Exod. 22. 29; Num. 18. 12, 24.—<sup>e</sup> Exod. 28. 1; Num. 3. 10.—<sup>f</sup> Chap. 10. 8; 17. 12.—<sup>g</sup> Num. 35. 2. 3.—<sup>h</sup> Chap. 12. 5.—<sup>i</sup> 2 Chron. 31. 2.

ered a special delicacy is meant. "Of each of the three parts of the animal some valuable piece was to be presented."—*Schultz*.

4. **Fleece**—In this verse, in addition to the perquisites enumerated in Num. xviii, 12, there is added the regulation with regard to the **fleece of the sheep**.

6. **If a Levite come from any of thy gates**—The Levites, so called in contrast with the priests, are to be entitled to a share of the offerings. Not only priests but Levites were employed in the tabernacle and temple service. See Num. xviii, 1–5; 2 Chron. xxxi, 2.

8. **Besides that which cometh of the sale of his patrimony**—The passage is somewhat obscure, but it probably refers to the Levites who may have sold their houses in the Levitical cities and have gone to the central sanctuary to minister unto the Lord. Such were to be supported the same as the priests, reserving the money that came from the sale of their patrimony or house in case they wished to redeem it.

#### SOOTHSAYING AND IDOLATROUS WORSHIP FORBIDDEN, 9–14.

In the preceding verses the rights of the priests and Levites have been mentioned. Before speaking of the prophetic order, the divinely appointed men who, in the nation's future history, are to supplement the priesthood, Moses gives a kind of summary of the methods employed by the heathen to learn the will of their deities. Israel is forbidden to use such modes to secure the revelation of the will of Jehovah, for other and surer means will be provided.

9. **Thou shalt not learn to do after**

the name of the LORD his God, <sup>i</sup> as all his brethren the Levites *do*, which stand there before the LORD. 8 They shall have like <sup>k</sup> portions to eat, besides <sup>l</sup> that which cometh of the sale of his patrimony.

9 When thou art come into the land which the LORD thy God giveth thee, <sup>m</sup> thou shalt not learn to do after the abominations of those nations.

10 There shall not be found among you *any one* that maketh his son or his daughter <sup>n</sup> to pass through the fire,

<sup>k</sup> 2 Chron. 31. 4; Neh. 12. 44, 47.—<sup>l</sup> Heb. *his sales by the fathers*.—<sup>m</sup> Lev. 18. 26, 27, 30; chap. 12. 29–31.—<sup>n</sup> Lev. 18. 21; chap. 12. 31.

**the abominations of those nations—**

Practices connected with idol-worship are often called abominations in the Old Testament. The prohibition implies that the arts and rites of the nations whose land they were to possess might lead the people away from the worship of Jehovah. Many of them had been beguiled by the seductive rites of heathen worship, had taken part in the sacrificial festivals, and indulged in the licentious rites of Baal-peor. Num. xxv.

10. **There shall not be found among you**—That is, shall not exist among you, shall not be tolerated. **That maketh his son or his daughter to pass through the fire**—The sacrificing of children to Molech, or Moloch, is here again forbidden. Moloch seems to have been the fire-god of the eastern nations, whose worship was probably similar to that of Baal and Chemosh. In 1 Kings xi, 7, Molech is called the abomination of the children of Ammon, Chemosh the abomination of Moab. It was Chemosh, we infer, to whom the king of Moab sacrificed his son. 2 Kings iii, 27. According to a Jewish tradition Molech was worshipped under the form of a brazen statue which was hollow and capable of being heated. It had the head of a bull and the arms of a man, extended to receive the child that was to be sacrificed. Molech is first mentioned in Lev. xviii, 21. See also Lev. xx, 2–5. These rigid prohibitions did not prevent Ahaz from making "his son to pass through the fire according to the abominations of the heathen." 2 Kings xvi, 3. And it is said of Manasseh that "he made his

<sup>n</sup> or that useth divination, or an observer of times, or an enchanter, or a witch, **11** <sup>o</sup> Or a charmer, or a consulter with familiar spirits, or a wizard, or a <sup>p</sup> necromancer. **12** For all that do these

<sup>n</sup> Lev. 19, 26, 31; 20, 27; Isa. 8, 19.—<sup>o</sup> Lev. 20, 27.—<sup>p</sup> 1 Sam. 28, 7.

son to pass through the fire." 2 Kings xxi, 6. Jeremiah (xxxii, 35) represents Jehovah as saying, "They built the high places of Baal, which are in the valley of the son of Hinnom, to cause their sons and their daughters to pass through the fire unto Molech." Comp. Jer. vii, 31. We find traces of this worship among the Phœnicians, Carthaginians, and Cretans. **That useth divination**—*Diviner of divination* is the literal rendering of the Hebrew. Baalam is called דַּוְּנִי, (*kosem*,) *diviner*, in Josh.

xiii, 22. It is doubtful if the term is ever applied to a true prophet. In Ezek. xxi, 21, several kinds of divination are mentioned. **An observer of times**—From the word here used (participle of נָצַח) some have thought refer-

ence is made to one who draws omens from the movements of the clouds. It was probably one who used some kind of divination connected with idolatrous worship. **An enchanter**—This, from the connexion in which it occurs, can hardly be understood to refer to serpent charmers, as some have interpreted it: it rather means one who uses magical formulas. **A witch**—Rather, a *magician, a sorcerer*. The Hebrew word here used occurs first in Exod. vii, 11, where it is translated sorcerers. The verb חָשַׁב means to offer prayers in worship, limited to idol-worship, and then to use incantations.

**11. A charmer**—Hebrew, *spell-binder*, one who binds by incantations, pretends to subdue some dreadful enemy. In Psa. lviii, 5, the word is applied to the serpent charmer. **A consulter with familiar spirits**—חֹזֵן, *one who consults a sorcerer*. חֹזֵן properly denotes a leathern bottle for carrying water or wine: then it was applied to the "hollow belly of conjurers," in which the conjuring spirit, πύθων, resides, and speaks hollow, as if out of

things are an abomination unto the Lord: and <sup>a</sup> because of these abominations the Lord thy God doth drive them out from before thee. **13** Thou shalt be <sup>b</sup> perfect with the Lord thy God.

<sup>a</sup> Lev. 18, 24, 25; chap. 9, 4.—<sup>b</sup> Or, *upright, or, sincere*, Gen. 17, 1.

the earth; then it was used for this spirit which was interrogated for enchantment, and sometimes for the enchanter himself. The Septuagint usually renders חֹזֵן by *εγγαστρίμωτος, ventriloquist*. In Acts xvi, 16, the woman who had a pythonic spirit was regarded by the heathen inhabitants of Philippi as inspired by Apollo; in later times a pythonic spirit was considered the same as a ventriloquist, *εγγαστρίμωτος*. Augustine, indeed, calls this female slave *ventriloqua femina*. Comp. Lev. xix, 31; xx, 27. **A wizard**—*A knowing one*. The meaning of the word must be, one who claims extraordinary wisdom and foresight. **A necromancer**—One who makes inquiry of the dead, referring to those who pretended to have power to secure answers from the spirits of the departed. All these are only species of the same genus. They are false prophets. They pretend to possess supernatural powers, to foresee the future, to protect from evil, to have communion with deity.\*

**12. For all that do these things are an abomination unto the Lord**—*An abomination, or a detestable thing to Jehovah, is every one who doeth these things*; for the classes of diviners and magicians enumerated were in the service of the heathen gods, and ministered in impure rites. **And because of these abominations the Lord thy God doth drive them out from before thee**—The nations of Canaan had become so corrupt through their degrading forms of worship that Jehovah is about to dispossess them for the sake of his covenant people.

**13. Thou shalt be perfect with the Lord thy God**—*Blameless with Jehovah, wholly devoted to him*. The

\* In Thomson's *The Land and The Book*, (vol. i. p. 214, *et seq.*) may be found a long account of the modern pretenders to supernatural powers, "clumsy imitators of these ancient adepts."

**14** For these nations, which thou shalt possess, hearkened unto observers of times, and unto diviners: but as for thee, the LORD thy God hath not suffered thee so to do.

3 Or, *inherit*.

people of Israel are not to be like these nations; they are to be blameless in seeking intercourse with their God. In the rabbinical copies of the Hebrew Bible the initial consonant of the word rendered *perfect* (טָמֵא) is large, to denote the special significance of this precept.

**14. For these nations**—The various peoples inhabiting the land of Canaan. **Which thou shalt possess**—Whose territory they should possess. **Hearkened unto observers of times, and unto diviners**—The prohibitions in other passages lead us to infer how general were those practices among the heathen. Comp. Lev. xix, 31; xx, 6. **But as for thee, the Lord thy God hath not suffered thee so to do**—Literally, *But do not thou thus: Jehovah thy God doth not permit thee.*

#### THE TRUE PROPHET, 15, 16.

This is one of the most profoundly interesting passages in the whole book. The different views that have been held as to the scope of its meaning place it among the vexed passages in the history of biblical interpretation. The theories held are mainly the following:—

(1.) That the word translated **prophet** is to be regarded as referring to a particular person, who was to be specially prominent in the nation's history. Some applied it to Joshua, who had been solemnly installed Moses's successor; others thought David might be intended, or Jeremiah. (2.) That the word was used collectively, of the entire body of Hebrew prophets. (3.) That the *prophet* is an ideal person, including the Messiah and all true prophets who appeared between Moses and him; that Moses does not speak of the prophets as a collective body, to which Christ belonged as one among many, but comprehends the plurality of the prophets

**15** 'The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken; **16** According to all that thou desiredst of the LORD thy

r Verse 18; John i. 45; Acts 3. 22; 7. 37.

in an *ideal* unity, knowing by the revelation of the Holy Spirit that the prophetic order would at some future time culminate in Christ. See Heng., *Christ*, vol. i, p. 124. (4.) That the passage relates directly and exclusively to the Messiah. (5.) That, while the passage contemplates a succession of prophets, so that Israel should never be left in any great exigency without a *prophet*, the Messiah is referred to primarily and distinctly. The last view is, we think, fully sustained by the passage under consideration, and by the context.

**15. The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me**—The clause may be rendered, *A Prophet, as I am, Jehovah thy God will raise up for thee, from the midst of thee, of thy brethren.* While the people are forbidden to employ the methods the heathen used to pry into the future, and to learn the will of their deities, Moses assures Israel that Jehovah will provide for them those who will be the medium of communication between him and them as he has been hitherto. **A Prophet**—The word translated *prophet*, first occurs in Gen. xx, 7, where Abimelech is warned in a dream to restore Sarah to Abraham: "For he is a prophet, and he shall pray for thee, and thou shalt live." In Exod. vii, 1, Jehovah is represented as saying to Moses: "See, I have made thee a god to Pharaoh; and Aaron thy brother shall be thy prophet." These passages suggest some of the prominent meanings of the word—interpreter, messenger, mediator. Moses is expressly called by Paul, in Gal. iii, 19, μεσίτης, mediator. **From the midst of thee, of thy brethren**—There was to be no occasion for the people to consult foreign soothsayers and diviners. There was to be no need of their sending to distant nations, as Balak sent for the



God in Horeb "in the day of the assembly, saying, 'Let me not hear again the

voice of the Lord my God, neither let me see this great fire any more, that I die not.

s Chap. 9. 10.

t Exod. 20. 19; Heb. 12. 19.

"diviner" Balaam. God would raise up from their own nation those who would make known his will. Comp. xvii, 14, where the king is to be "from among thy brethren." **Like unto me**—Moses had been commissioned to speak and to act for Jehovah. In Horeb he received his call at the burning bush, when God revealed his Covenant Name. None of his successors was so highly honoured, so fully endowed. Jehovah had said of him, (Num. xii, 6-8,) "If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream. My servant Moses is not so, who is faithful in all mine house. With him will I speak mouth to mouth." The circumstances under which Jehovah had promised to raise up a Prophet like unto Moses are referred to in the following verses. At the giving of the law, when "the people saw the thunderings, and the lightnings, and the noise of the trumpet," they besought Moses to act as a mediator between God and themselves. They said, "Speak thou with us, and we will hear; but let not God speak with us, lest we die." Exod. xx, 18, 19; see also chap. v, 22-27. The promise is completely fulfilled in Christ. Moses, as a legislator, is the founder of a dispensation; so is Christ. Moses knew Jehovah face to face. Of Christ it is written, (John i, 18,) "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." Of Moses it is said, "There arose not a prophet like unto Moses in all the signs and wonders which the Lord sent him to do." Chap. xxxiv, 10, 11. Christ said of himself that he had done the works which none other man did. John xv, 24. The application of this passage to Christ in the New Testament is too definite to leave any room for doubt. Philip said to Nathanael: "We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth." John i, 45. Peter quotes this as fulfilled in Jesus Christ. Acts

iii, 22. Stephen saw its application. Acts vii, 37. The writer of the Epistle to the Hebrews seems to have this passage in mind when he writes: "Consider the Apostle and High Priest of our profession, Christ Jesus; who was faithful to him that appointed him, as also Moses was faithful in all his house." Heb. iii, 1, 2. The woman of Samaria says to the Saviour: "I know that Messias cometh, which is called Christ: when he is come, he will tell us all things." John iv, 25. The Samaritans founded their expectations of a Messiah on the Pentateuch, for that constituted their Scriptures. The Messiah who was to tell them all things was evidently suggested by this prophecy of Moses. **Unto him ye shall hearken**—Compare these words with the words Moses himself heard on the mountain when Christ was transfigured: "This is my beloved Son: hear ye him." Not hear Moses and the law, nor Elijah and the prophets, but Christ the Son. The "hear ye him" and the disappearance of the two heavenly attendants may be viewed as symbolically connected, and as signifying that God who had "spoken in times past to the fathers by the prophets, henceforth would speak by his Son." See Alford on Matt. xvii, 5.

16. **In the day of the assembly**—Comp. chap. ix, 10, and Exod. xx, 19. **Let me not hear again the voice of the Lord my God, neither let me see this great fire any more, that I die not.** Comp. chap. v, 23-26, and Exod. xx, 19. The thought of the verse is, Let not Jehovah speak any more directly to us; let us have a prophet to announce to us his commands; let this awful splendour of the manifestation of God cease: we cannot bear it; we shall die. It was the feeling that man has in the presence of the Infinite—the consciousness of guilt in view of the holiness of God. So Isa. vi, 5, awestruck at the sublime, and to him terrible, manifestation of Jehovah, exclaims, "Woe to me, for I perish: for the King Jehovah of Hosts

**17** And the LORD said unto me, "They have well *spoken* that which they have spoken. **18** "I will raise them up a Prophet from among their brethren, like unto thee, and "will put my words in his mouth; "and he shall speak unto them all that I shall command him. **19** "And it shall come to pass, *that* whosoever will not hearken unto my words which he shall speak in my name, I will require *it* of him. **20** But "the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or "that shall speak in the name of other gods, even that prophet shall die. **21** And if thou say in thine heart, How shall we know the word which the LORD hath not spoken? **22** "When a prophet speaketh in the name of the LORD, "if the thing follow not, nor come to pass, that *is* the thing which the LORD hath not spoken, *but* the prophet hath spoken it "presumptuously: thou shalt not be afraid of him.

## CHAPTER XIX.

**W**HEN the LORD thy God "hath cut off the nations, whose land

*g* Chap. 5. 28. — *r* Verse 15: John 1. 45; Acts 3. 22; 7. 37. — *s* Isa. 51. 16; John 17. 8. — *t* John 4. 25; 8. 28; 12. 49, 50. — *u* Acts 3. 28. — *v* Chap. 13. 5; Jer. 14. 14, 15; Zech. 13. 3. — *w* Chap. 13. 1, 2; Jer. 2. 8. — *x* Jer. 28. 9. — *y* See chap. 13. 2. — *z* Verse 20. — *a* Chap. 12. 20. — *1* Heb. *in-*

mine eyes have seen." Compare what Job is represented as saying: "But now mine eye seeth thee: wherefore I abhor myself, and repent in dust and ashes." Job xlii, 5, 6. So in the case of Manoah, who said to his wife, "We shall surely die, because we have seen God." Judg. xiii, 22.

**17.** Jehovah approved their prayer, and he spake no more directly to Israel, but put his message to them in the mouth of the prophet.

**18. I will raise them up a Prophet** — A repetition of the statement of the fifteenth verse in Jehovah's words. **And will put my words in his mouth** — The prophet is to be Jehovah's organ of communication with the people.

**19.** Compare what our Lord says in John xii, 48, 49.

**20. But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak** — Comp. xiii, 5.

the LORD thy God giveth thee, and thou "succeedest them, and dwellest in their cities, and in their houses; **2** "Thou shalt separate three cities for thee in the midst of thy land, which the LORD thy God giveth thee to possess it. **3** Thou shalt prepare thee a way, and divide the coasts of thy land, which the LORD thy God giveth thee to inherit, into three parts, that every slayer may flee thither.

**4** And "this *is* the case of the slayer, which shall flee thither, that he may live: Whoso killeth his neighbour ignorantly, whom he hated not "in time past; **5** As when a man goeth into the wood with his neighbour to hew wood, and his hand fetcheth a stroke with the axe to cut down the tree, and the "head slippeth from the "helve, and "lighteth upon his neighbour, that he die; he shall flee unto one of those cities, and live: **6** "Lest the avenger of the blood pursue the slayer, while his heart is hot, and overtake him, because the way is long, and "slay him; whereas he *was* not worthy of death, inasmuch as he hated him not "in time past. **7** Wherefore I command thee, saying, Thou shalt separate three cities for thee. **8** And if the LORD thy

*heritest, or, possessest.* — *h* Exod. 21. 13; Num. 35. 10, 14; Josh. 20. 2. — *c* Num. 35. 15; chap. 4. 42. — *2* Heb. *from yesterday the third day.* — *3* Heb. *iron.* — *4* Heb. *wood.* — *5* Heb. *findeth.* — *d* Num. 35. 12. — *6* Heb. *smite him in life.* — *7* Heb. *from yesterday the third day.*

**22. When a prophet speaketh** — The prophecy was tested by the result. Signs and wonders were not the criterion by which the people were to decide.

## CHAPTER XIX.

REGULATIONS IN REFERENCE TO CITIES OF REFUGE, 1-13.

Comp. Exod. xxi, 13, and Num. xxxv, 9-34; Deut. iv, 41. Six cities were to be designated. Moses had already named the three east of the Jordan. Chap. iv, 41-43. The three that were for the west were Kadesh in the north, Shechem in the centre, and Hebron in the south. In Josh. xx, 7, the names of the cities, both on the east and the west of the Jordan, are given.

**3. Thou shalt prepare thee a way** — The sentence might read, *prepare the road.* This was understood to be a direction to have the roads leading to the cities of refuge kept in order. The hills were to be levelled; the streams

God <sup>e</sup>enlarge thy coast, as he hath sworn unto thy fathers, and give thee all the land which he promised to give unto thy fathers; **9** If thou shalt keep all these commandments to do them, which I command thee this day, to love the LORD thy God, and to walk ever in his ways; <sup>f</sup>then shalt thou add three cities more for thee, beside these three: **10** That innocent blood be not shed in thy land, which the LORD thy God giveth thee <sup>g</sup>for an inheritance, and <sup>h</sup>so blood be upon thee.

**11** But <sup>i</sup>if any man hate his neighbour, and lie in wait for him, and rise up against him, and smite him <sup>j</sup>mortally that he die, and fleeth into one of these cities: **12** Then the elders of his city

shall send and fetch him thence, and deliver him into the hand of the avenger of blood, that he may die. **13** <sup>k</sup>Thine eye shall not pity him, <sup>l</sup>but thou shalt put away *the guilt* of innocent blood from Israel, that it may go well with thee.

**14** <sup>m</sup>Thou shalt not remove thy neighbour's landmark, which they of old time have set in thine inheritance, which thou shalt inherit in the land that the LORD thy God giveth thee to possess it.

**15** <sup>n</sup>One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established.

<sup>e</sup> Gen. 15. 18; chap. 12. 20.—<sup>f</sup> Josh. 24. 7, 8.  
<sup>g</sup> Exod. 21. 12, etc.; Num. 35. 16, 24; chap. 27. 21; Prov. 23. 17.—<sup>h</sup> Heb. *in life*.—<sup>i</sup> Chap. 13. 8; 25. 12.

<sup>j</sup> Num. 35. 33, 34; chap. 21. 9; 1 Kings 2. 31.—<sup>k</sup> Chap. 27. 17; Job 24. 2; Prov. 22. 28; Hos. 5. 10.—<sup>l</sup> Num. 35. 30; chap. 17. 6; Matt. 18. 16; John 8. 17; 2 Cor. 13. 1; 1 Tim. 5. 19; Heb. 10. 28.

were to be bridged; the road was to be thirty-two cubits broad.

8-10. **Then shalt thou add**—Here are directions for three additional cities of refuge in case the boundaries of the nation should be in the future extended.

11-13. **But if any man hate**—The appointment of cities of refuge was a merciful provision for the security of those who unintentionally should shed blood. The usage in the time of Moses evidently was the carrying out rigorously the law of retaliation. But if life had been taken without malice this provision for cities of refuge afforded a place of escape from the avenger of blood. But they were not to be places of refuge for murderers. They were not to protect those who had slain their fellow-men through hatred or for gain. Such guilty ones were to be taken from the cities by the magistrates and given up to the avenger of blood. Human life was sacred among the Hebrews. We see how carefully it was protected, how stringent was the legislation. Moses made provision for the protection of property also.

14. **Thou shalt not remove thy neighbour's landmark**—Among the Romans boundaries were placed under the protection of a special deity—Terminus; and the severest penalty was visited upon the one who removed a landmark defining property. So among the Assyrians there were evidently the most stringent provisions for the se-

curity of landed rights. On a stone found on the western side of the Tigris, which George Smith thought was of the date 1840 B. C., is an inscription of a grant of land made by Merodach-Baladan to one of his officers. On the back of the stone is a rudely carved picture of the deities invoked to protect the property, and to punish any who should remove the boundary-stone. The inscription closes with curses upon any who should injure or remove the stone. See *Records of the Past*, vol. ix, p. 29. Compare also chap. xxvii, 17, where among the curses to be pronounced on Mount Ebal is one against him who removeth his neighbour's landmark. Comp. also Hosea v, 10; Job xxiv, 2; Prov. xxii, 28; xxiii, 10. **They of old time**—This is not a suitable translation of the Hebrew word. The Vulgate has *priores*. Schroeder renders it *predecessors*. We prefer to consider it as explained by Josh. xiv, 1, where we learn that Eleazar the priest and Joshua and the heads of the tribes distributed the land on the west of Jordan. We understand the term rendered **they of old time** in our version to mean the heads of the tribes, who, after the general division of the land to the tribes, subdivided each tribal division to the several families. The expression, then, by no means implies that the land had been long occupied by the Israelites.

15. **At the mouth of three witnesses**—In xvii, 6, the rule had been

**16** If a false witness <sup>m</sup> rise up against any man to testify against him <sup>n</sup> *that which is wrong*; **17** Then both the men, between whom the controversy *is*, shall stand before the Lord, <sup>o</sup> before the priests and the judges, which shall be in those days; **18** And the judges shall make diligent inquisition: and, behold, *if* the witness *be* a false witness, and hath testified falsely against his brother: **19** <sup>p</sup> Then shall ye do unto him, as he had thought to have done unto his brother: so

<sup>m</sup> Psa. 27. 12; 35. 11.—<sup>n</sup> Or, *falling away*.  
<sup>o</sup> Chap. 17. 9; 21. 5.—<sup>p</sup> Prov. 19. 5, 9; Dan. 6. 24.—<sup>p</sup> Chap. 13. 5; 17. 7; 21. 21; 22. 21, 24;

laid down that in capital offences the decision should not be made on the testimony of a single witness. The same rule is here extended so as to apply to all cases that come before the courts.

**16. A false witness**—The general treatment of the subject of bearing **false witness** is found in the earlier legislation. See Exod. xxiii, 1-3; Lev. xix, 15-18. But no penalties are assigned to particular cases. Here Moses allows the *lex talionis*—the law of retaliation—to be applied to those who through malice endeavour to wrong the innocent. **To testify... that which is wrong**—The Hebrew word which is here rendered **wrong** is sometimes used with the significance of apostasy. It is here used in a more extended sense for any violation of law. We might translate the expression *to testify against his departure*—that is, from the law of Jehovah.

**17. The men, between whom the controversy is**—The original parties in the case, one of whom is supposed to have brought into court the false witness. But Keil thinks the accused and the false witness are the men referred to in this clause. **Before the Lord, ... priests ... judges**—At the place appointed by Jehovah for the sanctuary, before the highest court, this judicial investigation was to be made. The crime of bearing false witness was of such grave moment that it was to be treated with the greatest solemnity.

**19. Do unto him, as he had thought to have done**—The convicted perjurer was to suffer the identical punishment that would have been inflicted upon the one against whom he falsely testified,

<sup>p</sup> shalt thou put the evil away from among you. **20** <sup>q</sup> And those which remain shall hear, and fear, and shall henceforth commit no more any such evil among you. **21** <sup>r</sup> And thine eye shall not pity; *but* <sup>s</sup> *life shall go for life, eye for eye, tooth for tooth, hand for hand, foot for foot.*

## CHAPTER XX.

**W**HEN thou goest out to battle against thine enemies, and seest <sup>a</sup> horses, and chariots, *and* a people more

24. 7.—<sup>q</sup> Chap. 17. 13; 21. 21.—<sup>r</sup> Verse 13.—<sup>s</sup> Exod. 21. 23, 24; Lev. 24. 20; Matt. 5. 38.—<sup>a</sup> See Psa. 20. 7; Isa. 31. 1.

had he been proven guilty. Comp. Prov. xix, 5, 9; Dan. vi, 24.

**21. Thine eye shall not pity**—It has been said that this is a harsh and cruel requirement. But it must be borne in mind that the usages which prevailed and the condition of society demanded stringent laws. The wise legislator adapts law to the circumstances of the people. Moses found the law of retaliation deeply seated. It has its foundations in the conception of impartial justice. With all his influence over the people he could not eradicate long-established usages. At the present day in the East there is a most cruel feature of the *lex talionis*. When the murderer cannot be reached the avengers have the right to kill any member of his family. See THOMSON'S *Land and Book*, vol. i, p. 448. If we turn to the words of Him who spake as never man spake, we see how the Gospel modifies the stern exactions of this law of retaliation. "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: but I say unto you, That ye resist not evil." Matt. v, 38, 39.

## CHAPTER XX.

### DIRECTIONS IN REFERENCE TO FUTURE WARS.

These rules of war have their application to nations other than the Canaanitish.

**1. Seest horses, and chariots**—Of the military resources of the Oriental nations, with whom the Israelites would be likely to be brought in hostile contact, cavalry constituted an important part. The Egyptians and the Syrians



than thou, be not afraid of them: for the Lord thy God <sup>is</sup> <sup>b</sup>with thee, which brought thee up out of the land of Egypt.

**2** And it shall be, when ye are come nigh unto the battle, that the priest shall approach and speak unto the people,

**3** And shall say unto them, Hear, O Israel, ye approach this day unto battle against your enemies: let not your hearts <sup>1</sup>faint, fear not, and do not <sup>2</sup>tremble, neither be ye terrified because of them; **4** For the Lord your God <sup>is</sup> he that goeth with you, <sup>a</sup>to fight for you against your enemies, to save you.

**5** And the officers shall speak unto the people, saying, What man <sup>is there</sup> that hath built a new house, and hath not <sup>d</sup>dedicated it? let him go and return to his house, lest he die in the battle, and another man dedicate it. **6** And what man <sup>is he</sup> that hath planted a vineyard, and hath not <sup>yet</sup> <sup>e</sup>eaten of it? let him <sup>also</sup> go and return unto his house, lest he die in the battle, and another man

eat of it. **7** <sup>a</sup>And what man <sup>is there</sup> that hath betrothed a wife, and hath not taken her? let him go and return unto his house, lest he die in the battle, and another man take her. **8** And the officers shall speak further unto the people, and they shall say, <sup>f</sup>What man <sup>is there</sup> that <sup>is</sup> fearful and fainthearted? let him go and return unto his house, lest his brethren's heart <sup>4</sup>faint as well as his heart. **9** And it shall be, when the officers have made an end of speaking unto the people, that they shall make captains of the armies <sup>5</sup>to lead the people.

**10** When thou comest nigh unto a city to fight against it, <sup>g</sup>then proclaim peace unto it. **11** And it shall be, if it make thee answer of peace, and open unto thee, then it shall be, <sup>that</sup> all the people <sup>that is</sup> found therein shall be tributaries unto thee, and they shall serve thee. **12** And if it will make no peace with thee, but will make war against thee, then thou shalt besiege it:

<sup>b</sup> Num. 23, 21; chap. 31, 6, 8; 2 Chron. 13, 12; 32, 7, 8. — <sup>1</sup> Heb. *be tender*. — <sup>2</sup> Heb. *make haste*. — <sup>c</sup> Chap. 1, 30; 3, 22; Josh. 23, 10. — <sup>d</sup> See Neh. 12, 27; Psa. 30, title.

<sup>3</sup> Heb. *made it common*; see Lev. 19, 23, 24; chap. 28, 30. — <sup>e</sup> Chap. 24, 5. — <sup>f</sup> Judg. 7, 3. — <sup>4</sup> Heb. *melk*. — <sup>5</sup> Heb. *to be in the head of the people*. — <sup>g</sup> 2 Sam. 2, 18, 20.

are especially mentioned for the abundance of their cavalry. **Be not afraid**—The Israelites are to call to mind their past history, when Jehovah overthrew the horse and the rider when he so triumphantly brought up his people out of Egypt.

**2. The priest shall approach and speak unto the people**—According to the rabbins, the priest who thus accompanied the army was called the “Anointed for the war.” He held a high rank. See Num. xxxi, 6.

**5. The officers**—The *shoterim*, for that is the Hebrew term, were to be the keepers of the genealogical tables, and in that capacity would know who were the men bound to render military service.

**6. Planted a vineyard**—The word כרם is not to be restricted to vineyards. The same term is applied to olive groves. **Hath not yet eaten of it**—The Hebrew term חלל, *to make common*, is here used in the sense of to apply to common use. The fruit of the vine, or of fruit trees in general, was not to be gathered for use for the first three years. In the fourth year the fruit was to be consecrated to Jehovah. It was not till the fifth year that the fruit could be gathered for common use.

**7. What man . . . hath betrothed a wife**—The exemption from military service to the **betrothed** is, in xxiv, 5, also applied to the newly married man, who was free from obligation to serve in the army for a year.

**8. Fearful and fainthearted**—These were to leave the army. Only the valorous were to constitute the force that was to go forth to battle.

**9. Captains of the armies to lead the people**—The *shoterim*, or officers, after the elimination of the above-ordered army, are to appoint **captains** to lead the force that is now ready for the contest.

10–20. In these verses are given directions designed to prevent unnecessary destruction of life and property.

**10. Proclaim peace unto it**—The meaning of the passage seems to be, summon it to surrender without contest.

**11. If . . . answer of peace, . . . tributaries**—If the city opened its gates and peacefully surrendered, all the inhabitants were to be spared, but they were to be tributaries of the Israelites.

**12. If it will make no peace**—If the city does not submit without fighting, then it is to be besieged, and, when

**13** And when the LORD thy God hath delivered it into thine hands, <sup>h</sup> thou shalt smite every male thereof with the edge of the sword: **14** But the women, and the little ones, and <sup>i</sup> the cattle, and all that is in the city, *even* all the spoil thereof, shalt thou <sup>a</sup> take unto thyself; and <sup>k</sup> thou shalt eat the spoil of thine enemies, which the LORD thy God hath given thee. **15** Thus shalt thou do unto all the cities *which are* very far off from thee, which *are* not of the cities of these nations. **16** But <sup>l</sup> of the cities of these people, which the LORD thy God doth give thee *for* an inheritance, thou shalt save alive nothing that breatheth: **17** But thou shalt utterly destroy them; *namely*, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivites, and the Jebusites; as the LORD thy God hath commanded thee: **18** That <sup>m</sup> they teach you not to do after all their abominations, which they have done unto their

<sup>h</sup> Num. 31. 7.—<sup>i</sup> Josh. 8. 2.—<sup>k</sup> Heb. *spoil*.  
—<sup>l</sup> Josh. 22. 8.—<sup>m</sup> Num. 21. 2, 3, 35; 33. 52;  
chap. 7. 1, 2; Josh. 11. 14.—<sup>n</sup> Chap. 7. 4; 12. 30,  
31; 18. 9.

taken by storm, the armed men are to be put to death, the women and children spared.

**15. Cities . . . not of . . . these nations**—The directions from verses 10–15 are designed to apply to the nations with whom in the future wars may be waged. The nations of Canaan were to be utterly destroyed.

**16. Of these people**—The Canaanites and kindred nations. **Thou shalt save alive nothing**—Not a human being was to be left alive. The abominations of these idolatrous nations were such that only by obliterating them wholly could the Israelites be exempt from their corruptions. The punishment of the Canaanites seems severe, but shall not the Judge of all the earth do right?

**19. Not destroy the trees**—In the besieging of cities there was to be no wanton destruction of property. The fruit trees in the gardens of the environs were not to be cut down. War, as anciently carried on, was terrible. Life and property, except so far as they could be of service to the conqueror, were to be destroyed. Moses, with these stern laws prevalent, aims to introduce a gentler and more lenient

gods; so should ye <sup>n</sup> sin against the LORD your God.

**19** When thou shalt besiege a city a long time, in making war against it to take it, thou shalt not destroy the trees thereof by forcing an axe against them: for thou mayest eat of them, and thou shalt not cut them down (<sup>o</sup> for the tree of the field *is* man's life) <sup>a</sup> to employ *them* in the siege: **20** Only the trees which thou knowest that they *be* not trees for meat, thou shalt destroy and cut them down; and thou shalt build bulwarks against the city that maketh war with thee, until <sup>p</sup> it be subdued.

## CHAPTER XXI.

**I**F one be found slain in the land which the LORD thy God giveth thee to possess it, lying in the field, *and* it be not known who hath slain him: **2** Then thy elders and thy judges shall come forth, and they shall measure unto the

<sup>n</sup> Exod. 23. 31.—<sup>o</sup> Or, *for, O man, the tree of the field is to be employed in the siege*.—<sup>a</sup> Heb. *to go from before thee*.—<sup>p</sup> Heb. *it come down*.

usage into the military code. **For the tree . . . is man's life**—The Hebrew expression is difficult of translation. Ewald, Knobel, Keil, and others render it as a question, *Is the tree of the field* a man, that it come in siege before thee? But this translation, which follows the Septuagint, requires a different pointing of the Hebrew text. The literal rendering of the passage is, *Man is the tree of the field*—that is, he lives and is supported by the fruits of trees. Our Authorized Version gives the substantial sense.

**20. Not trees for meat**—This verse suggests such acquaintance with laying siege to fortified places as might have been learned from the Egyptians.

## CHAPTER XXI.

FORMS TO BE OBSERVED WHEN ONE WAS FOUND SLAIN, 1–9.

**2. Thy elders and thy judges shall come forth**—These are understood to be the elders and judges of the adjacent places. The elders represented the people, the judges the magistracy. It was their first duty to find which city was nearest to the corpse that had been found.

cities which *are* round about him that is slain: **3** And it shall be, *that* the city *which* is next unto the slain man, even the elders of that city shall take a heifer, which hath not been wrought with, and which hath not drawn in the yoke; **4** And the elders of that city shall bring down the heifer unto a rough valley, which is neither eared nor sown, and shall strike off the heifer's neck there in the valley. **5** And the priests the sons of Levi shall come near; for <sup>a</sup> them the Lord thy God hath chosen to minister unto him, and to bless in the name of the Lord; and <sup>b</sup> by their <sup>c</sup> word shall every controversy and every stroke be *tried*: **6** And all the elders of that city, *that are* next unto the slain man, <sup>e</sup> shall wash their hands over the heifer that is beheaded in the valley: **7** And they shall answer and say, Our hands have not shed this blood, neither have our eyes seen *it*. **8** Be merciful, O Lord, unto thy people Israel, whom thou hast redeemed, <sup>d</sup> and lay not innocent blood <sup>e</sup> unto thy people of Israel's

charge. And the blood shall be forgiven them. **9** So <sup>e</sup> shalt thou put away the *guilt of* innocent blood from among you, when thou shalt do *that which* is right in the sight of the Lord.

**10** When thou goest forth to war against thine enemies, and the Lord thy God hath delivered them into thine hands, and thou hast taken them captive, **11** And seest among the captives a beautiful woman, and hast a desire unto her, that thou wouldest have her to thy wife; **12** Then thou shalt bring her home to thine house; and she shall shave her head, and <sup>a</sup> pare her nails; **13** And she shall put the raiment of her captivity from off her, and shall remain in thine house, and <sup>b</sup> bewail her father and her mother a full month: and after that thou shalt go in unto her, and be her husband, and she shall be thy wife. **14** And it shall be, if thou have no delight in her, then thou shalt let her go whither she will; but thou shalt not sell her at all for money, thou shalt not make merchandise of her, because thou hast <sup>c</sup> humbled her.

<sup>a</sup> Chap. 10. 8; 1 Chron. 23. 13. — <sup>b</sup> Chap. 1. 8, 9. — <sup>c</sup> 1 Heb. *mouth*. — <sup>d</sup> See Psa. 13. 12; 24. 6; Matt. 27. 24. — <sup>e</sup> Jonah 1. 14. — 2 Heb. *in the*

*midst*. — <sup>e</sup> Chap. 19. 13. — 3 Or, *suffice to grow*. — 4 Heb. *make, or, dress*. — <sup>f</sup> See Psa. 45. 10. — <sup>g</sup> Gen. 34. 2; chap. 22. 29; Judg. 19. 24.

**3. The city which is next unto the slain man**—The nearest city was to expiate the bloodguiltiness. **A heifer, which hath not been wrought with**—The victim that was to be immolated must be one that had never been applied to common use. Comp. Exod. xx. 25; Num. xix. 2. Among the Egyptians, Greeks, and Romans such a victim was deemed more suitable for sacrifice.

**4. A rough valley**—The Hebrew term which is here rendered **valley** also means a stream, and many critics have rendered the expression a perennial stream. **Neither eared nor sown**—**Eared** is the old term for ploughed. The heifer was to be brought to a valley through which flowed a perennial stream, a valley that had never been cultivated, and here be slain. This putting to death of the heifer was not, properly speaking, expiatory. It was symbolical, and calculated to impress upon the people the sacredness of human life.

**5. And the priests... shall come near**—The priests were not to take part in the matter, but were present to see that all things were done in accordance with law.

**6-8. The elders... shall wash their hands**—The elders were to wash their hands over the slain heifer, to indicate that the guilt of the blood of the murdered man was not to rest upon the place they represented.

#### DIRECTIONS RESPECTING FEMALE WARCAPTIVES, 10-14.

The directions that follow must refer to captives that might be taken in war with the neighbouring nations after the Canaanites have been extirpated. The law was designed for the protection of the female captive, and was far in advance of the usages of the other nations of antiquity.

**12. She shall shave her head, and pare her nails**—These were signs of purification to be understood, as Keil expresses it, as "symbols of her passing out of the state of a slave and her reception into the fellowship of the covenant nation." Comp. Lev. xiv. 8; Num. viii. 7.

**14. Thou shalt not make merchandise of her**—Better translated, *thou shalt not lay hands upon her*—that is, to treat her as a slave.

**15** If a man have two wives, one beloved, <sup>a</sup>and another hated, and they have borne him children, *both* the beloved and the hated; and *if* the firstborn son be hers that was hated: **16** Then it shall be, <sup>i</sup>when he maketh his sons to inherit *that* which he hath, *that* he may not make the son of the beloved firstborn before the son of the hated, *which is indeed* the firstborn: **17** But he shall acknowledge the son of the hated *for* the firstborn, <sup>h</sup>by giving him a double portion of all <sup>k</sup>that he hath: for he *is* <sup>l</sup>the beginning of his strength; <sup>m</sup>the right of the firstborn *is* his.

**18** If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and *that*, when they have chastened him, will not hearken unto them: **19** Then shall his father and his mother

<sup>h</sup> Gen. 29, 33. — <sup>i</sup> 1 Chron. 5, 2; 26, 10; 2 Chron. 11, 19, 22. — <sup>k</sup> See 1 Chron. 5, 1. — <sup>l</sup> Heb. *that is found with him*. — <sup>m</sup> Gen. 49, 3. — <sup>n</sup> Gen. 25, 31, 33. — <sup>o</sup> Chap. 13, 5; 19, 9, 20; 22, 21, 24.

#### THE RIGHT OF THE FIRSTBORN, 15-17.

Moses did not institute the right of primogeniture. He here lays down a direction to prevent the abuse of the father's authority in favour of the son of a favourite wife.

**15. Hated**—The less beloved. Comp. Gen. xxix, 31, 33, where the same term is applied to Leah.

#### THE PUNISHMENT OF AN INCORRIGIBLE SON, 18-21.

**18. A stubborn and rebellious son**—The directions given are intended to assert and also limit the authority of the parents. If the son was refractory—no longer obedient—provision was made for his punishment. From our point of view the law seems severe. But it must be borne in mind that in some ancient nations the power over the life of the child was absolutely in the father's hand. Moses provides that both parents should consent to the infliction of the penalty, the matter having first been brought before the whole community. In the Gemara, Rabbi Simon is represented as saying that the law concerning a stubborn and rebellious son has never been, and never can be, practically applied.

**19. Bring him out unto the elders of his city**—The elders are the representatives of the whole community, and

lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place; **20** And they shall say unto the elders of his city, This our son *is* stubborn and rebellious, he will not obey our voice; *he is* a glutton, and a drunkard. **21** And all the men of his city shall stone him with stones, that he die: <sup>a</sup>so shalt thou put evil away from among you; <sup>b</sup>and all Israel shall hear, and fear.

**22** And if a man have committed a sin <sup>c</sup>worthy of death, and he be to be put to death, and thou hang him on a tree: **23** <sup>d</sup>His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for <sup>e</sup>he that is hanged *is* <sup>f</sup>accursed of God;) that <sup>g</sup>thy land be not defiled, which the Lord thy God giveth thee *for* an inheritance.

<sup>o</sup> Chap. 13, 11. — <sup>p</sup> Chap. 19, 6; 22, 26; Acts 23, 29; 25, 1<sup>a</sup>, 25; 26, 31. — <sup>q</sup> Josh. 8, 29; 10, 26, 27; John 19, 31. — <sup>r</sup> Gal. 3, 13. — <sup>s</sup> Heb. *the curse of God*; see Num. 23, 4; 2 Sam. 21, 6. — <sup>t</sup> Lev. 15, 25; Num. 35, 34.

are to act as magistrates. **Unto the gate of his place**—The gate of the Eastern city was the place for the transaction of business and for the administration of justice.

**21. All the men of his city shall stone him**—Only the whole community could inflict the penalty of death. The law was much more merciful in its provisions than the usages of most of the ancient nations.

**22. If a man... be put to death**—Capital punishment among the Hebrews was usually inflicted by stoning. See Exod. xvii, 4; chap. xiii, 10; John x, 31; Acts xiv, 5. Burning, in early times, was the punishment for unchastity. Gen. xxxviii, 24. In Lev. xxi, 9 it is made the penalty for this sin in the case of a priest's daughter. It was also the punishment for incest. Death by the sword or spear is mentioned in Exod. xix, 13; xxxii, 27; Num. xxv, 7, 8. According to the rabbins strangling was the most common method of capital punishment. **Hang him on a tree**—That is, after he has been put to death his body is to be ignominiously exposed to public view.

**23. His body shall not remain all night upon the tree**—The exposed dead body defiled the land. Comp. Josh. viii, 29; x, 26. **For he that is hanged is accursed of God**—The



## CHAPTER XXII.

**T**HOU <sup>a</sup> shalt not see thy brother's ox or his sheep go astray, and hide thyself from them: thou shalt in any case bring them again unto thy brother.

**2** And if thy brother *be* not nigh unto thee, or if thou know him not, then thou shalt bring it unto thine own house, and it shall be with thee until thy brother seek after it, and thou shalt restore it to him again. **3** In like manner shalt thou do with his ass; and so shalt thou do with his raiment; and with all lost things of thy brother's, which he hath lost, and thou hast found, shalt thou do likewise: thou mayest not hide thyself.

**4** <sup>b</sup> Thou shalt not see thy brother's ass or his ox fall down by the way, and hide thyself from them: thou shalt surely help him to lift *them* up again.

**5** The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so *are* abomination unto the Lord thy God.

<sup>a</sup> Exod. 23. 4. — <sup>b</sup> Exod. 23. 5. — <sup>c</sup> Lev. 22. 28. — <sup>d</sup> Chap. 4. 4. — <sup>e</sup> Lev. 19. 19. — <sup>f</sup> Heb. *fulness of thy seed*.

translation given in the version is the one most generally accepted. The Jewish commentators have rendered it: "He that is hanged is a curse to God—that is, an insult or mockery." We prefer the former. The whole passage would be equivalent to this: "Let not the body hang on the tree after sunset, for the hanging body of a malefactor defiles the land, since the curse of God rests upon it." For the application of the passage, "He that is hanged is accursed of God," to Jesus Christ, see Gal. iii, 13.

## CHAPTER XXII.

In verses 1–8 of this chapter Moses gives direction as to the property of a neighbour and the cultivation of a helpful spirit. Comp. Exod. xxiii, 4, 5.

**1. Thou shalt not see thy brother's ox . . . go astray**—The term **brother** here means any Israelite. The spirit of the injunction is, that no one should allow a loss to his **brother** which he could prevent.

**5. The sexes are to be distinguished by their dress. The woman shall not wear that which pertaineth unto a man, neither shall a man**

**6** If a bird's nest chance to be before thee in the way in any tree, or on the ground, *whether they be* young ones, or eggs, and the dam sitting upon the young, or upon the eggs, <sup>c</sup> thou shalt not take the dam with the young: **7** But thou shalt in any wise let the dam go, and take the young to thee; <sup>d</sup> that it may be well with thee, and *that* thou mayest prolong *thy* days.

**8** When thou buildest a new house, then thou shalt make a battlement for thy roof, that thou bring not blood upon thine house, if any man fall from thence.

**9** <sup>e</sup> Thou shalt not sow thy vineyard with divers seeds: lest the <sup>f</sup> fruit of thy seed which thou hast sown, and the fruit of thy vineyard, be defiled.

**10** <sup>g</sup> Thou shalt not plough with an ox and an ass together.

**11** <sup>h</sup> Thou shalt not wear a garment of divers sorts, *as* of woollen and linen together.

**12** Thou shalt make thee <sup>i</sup> fringes upon the four <sup>j</sup> quarters of thy vesture, wherewith thou coverest *thyself*.

<sup>f</sup> See 2 Corinthians 6. 14–16. — <sup>g</sup> Leviticus 19. 19. — <sup>h</sup> Numbers 15. 38; Matthew 23. 5. — <sup>i</sup> 2 Hebrew, *wings*.

**put on a woman's garment**—This prohibition was in the interest of morality. The interchange of dress would give occasion for great license. At festivals of Baal the priests and worshippers appeared in red transparent female garments, and were in other respects attired as women, while the women were dressed as men, and carried swords and lances. In the Annals of Tacitus, iii, 53, Tiberius is represented as severely condemning the interchange of dress between men and women.

**6, 7. A bird's nest**—Comp. Lev. xxii, 28.

**8. Thou shalt make a battlement for thy roof**—The flat roofs of the eastern houses were used for so many purposes that some provision for protecting life seemed important. Some kind of a parapet was very necessary. According to the Jewish authorities it was to be two cubits in height.

**9–11. Not sow . . . divers seeds** These prohibitions are similar to those in Lev. xix, 19, and seem founded on an aversion to mingling things unlike.

**12. Thou shalt make thee fringes**—The word which our translators have

**13** If any man take a wife, and <sup>1</sup>go in unto her, and hate her, **14** And give occasions of speech against her, and bring up an evil name upon her, and say, I took this woman, and when I came to her, I found her not a maid: **15** Then shall the father of the damsel, and her mother, take and bring forth *the tokens of the damsel's virginity* unto the elders of the city in the gate: **16** And the damsel's father shall say unto the elders, I gave my daughter unto this man to wife, and he hateth her; **17** And, lo, he hath given occasions of speech *against her*, saying, I found not thy daughter a maid; and yet these *are the tokens of my daughter's virginity*. And they shall spread the cloth before the elders of the city. **18** And the elders of that city shall take that man and chastise him; **19** And they shall amerce him in a hundred *shekels* of silver, and give *them* unto the father of the damsel, because he hath brought up an evil name upon a virgin of Israel: and she shall be his wife; he may not put her away all his days. **20** But if this thing be true, and *the tokens of virginity* be not found for the damsel: **21** Then they shall bring out the damsel to the door of her father's house, and the men of her city shall stone her with stones that she die; because she hath <sup>2</sup>wrought folly in Israel, to play the whore in her father's house: <sup>3</sup>so shalt thou put evil away from among you.

<sup>1</sup> Gen. 29, 21; Judg. 15, 1.—<sup>2</sup> Gen. 34, 7; Judg. 20, 6, 10; 2 Sam. 13, 12, 13.—<sup>3</sup> Chap. 13, 5.—<sup>m</sup> Lev. 20, 10; John 8, 5.—<sup>n</sup> Matt. 1, 18, 19.—<sup>o</sup> Chap. 21, 14.—<sup>p</sup> Verses 21, 22.

rendered *fringes* might better be translated *tassels*. The outer garment was a rectangular piece of cloth, to the corners of which tassels were to be attached. Comp. Num. xv, 38; also Matt. xxiii, 5.

**13–29. If any man take a wife, etc.**—This section relates to purity in reference to marriage. The wellbeing of the family and of the state depends upon strict observance of the laws of purity in the relation of husband and wife. If a husband unjustly accused his newly married wife of unchastity before marriage he was punished with stripes by the elders of the city, and further punished by a fine, to be paid to the father of the traduced wife. And as it was possible the charge might have arisen from the desire of the husband to contract another mar-

**22** <sup>m</sup>If a man be found lying with a woman married to a husband, then they shall both of them die, *both* the man that lay with the woman, and the woman: so shalt thou put away evil from Israel.

**23** If a damsel *that is a virgin* be <sup>n</sup>betrothed unto a husband, and a man find her in the city, and lie with her; **24** Then ye shall bring them both out unto the gate of that city, and ye shall stone them with stones that they die; the damsel, because she cried not, *being* in the city; and the man, because he hath <sup>o</sup>humbled his neighbour's wife: <sup>p</sup>so thou shalt put away evil from among you.

**25** But if a man find a betrothed damsel in the field, and the man <sup>a</sup>force her, and lie with her; then the man only that lay with her shall die: **26** But unto the damsel thou shalt do nothing; *there is* in the damsel no sin *worthy of death*: for as when a man riseth against his neighbour, and slayeth him, even so *is* this matter: **27** For he found her in the field, and the betrothed damsel cried, and *there was* none to save her.

**28** <sup>q</sup>If a man find a damsel *that is a virgin*, which is not betrothed, and lay hold on her, and lie with her, and they be found; **29** Then the man that lay with her shall give unto the damsel's father fifty *shekels* of silver, and she shall be his wife; <sup>r</sup>because he hath humbled her, he may not put her away all his days.

**30** <sup>s</sup>A man shall not take his father's wife, nor <sup>t</sup>discover his father's skirt.

<sup>3</sup> Or, *take strong hold of her*, 2 Sam. 13, 14.—<sup>q</sup> Exod. 22, 16, 17.—<sup>r</sup> Verse 24.—<sup>s</sup> Lev. 18, 8; 20, 11; chap. 27, 20; 1 Cor. 5, 1.—<sup>t</sup> See Ruth 3, 9; Ezek. 16, 8.

riage, he was not allowed to put away his wife. But if the charge against the chastity of the wife was proved she was to be put to death. Adultery was to be punished with death, the death of both guilty parties. The sanctity of the marriage relation was most strictly protected. The woman betrothed was regarded in the same light as the married woman. The violation of the law required the death penalty. Both the man and the woman were to be put to death. In verses 25–27 violence is supposed on the part of the man. In this case the man suffers the penalty of death. The case supposed in verses 28, 29, is similar to that mentioned in Exod. xxii, 16.

**30. A man shall not take his father's wife**—Comp. Lev. xviii, 7, 8.

## CHAPTER XXIII.

**H**E that is wounded in the stones, or hath his privy member cut off, shall not enter into the congregation of the LORD. **2** A bastard shall not enter into the congregation of the LORD; even to his tenth generation shall he not enter into the congregation of the LORD. **3** \*An Ammonite or Moabite shall not enter into the congregation of the LORD; even to their tenth generation shall they not enter into the congregation of the LORD for ever: **4** <sup>a</sup>Because they met you not with bread and with water in the way, when ye came forth out of Egypt: and <sup>c</sup>because they hired against thee Balaam the son of Beor of Pethor of Mesopotamia, to curse thee. **5** Nevertheless, the LORD thy God would not hearken unto Balaam; but the LORD thy God turned the curse into a blessing unto thee, because the LORD thy God loved thee. **6** <sup>d</sup>Thou shalt not seek their peace nor their <sup>e</sup>prosperity all thy days for ever.

**7** Thou shalt not abhor an Edomite; <sup>f</sup>for he is thy brother: thou shalt not abhor an Egyptian; because <sup>g</sup>thou wast

a stranger in his land. **8** The children that are begotten of them shall enter into the congregation of the LORD in their third generation.

**9** When the host goeth forth against thine enemies, then keep thee from every wicked thing.

**10** <sup>h</sup>If there be among you any man, that is not clean by reason of uncleanness that chanceth him by night, then shall he go abroad out of the camp, he shall not come within the camp: **11** But it shall be, when evening <sup>i</sup>cometh on, <sup>j</sup>he shall wash *himself* with water: and when the sun is down, he shall come into the camp *again*.

**12** Thou shalt have a place also without the camp, whither thou shalt go forth abroad: **13** And thou shalt have a paddle upon thy weapon; and it shall be, when thou <sup>k</sup>wilt ease thyself abroad, thou shalt dig therewith, and shalt turn back and cover that which cometh from thee: **14** For the LORD thy God <sup>l</sup>walketh in the midst of thy camp, to deliver thee, and to give up thine enemies before thee; therefore shall thy camp be holy: that he see no <sup>m</sup>unclean thing in thee, and turn away from thee.

<sup>a</sup> Neh. 13. 1, 2. — <sup>b</sup> See chap. 2. 23. — <sup>c</sup> Num. 22. 5, 6. — <sup>d</sup> Ezra 9. 12. — <sup>e</sup> Heb. *good*. — <sup>f</sup> Gen. 25. 24-26: Obad. 10, 12. — <sup>g</sup> Exod. 22. 21; 23. 9; Lev. 19. 34; chap. 10. 19.

<sup>h</sup> Leviticus 15. 16. — <sup>i</sup> 2 Hebrew, *turneth toward*. — <sup>j</sup> Leviticus 15. 5. — <sup>k</sup> 3 Hebrew, *sittest down*. — <sup>l</sup> Leviticus 26. 12. — <sup>m</sup> 4 Hebrew, *unkedness of any thing*.

## CHAPTER XXIII.

Moses passes from regulations pertaining to the purity of the marriage relation to such as have reference to the sanctity of the congregation. He directs that certain classes of persons are not to be admitted, and certain other classes are to be received.

PERSONS WHO ARE NOT TO BE RECEIVED INTO THE CONGREGATION, 1-8.

**1. Cut off**—No doubt Moses aimed to keep the people of God free from those pernicious customs so prevalent among the Eastern nations. At an early date eunuchs were employed at the courts of the Egyptian and Assyrian kings. On the exclusion of these classes from the priesthood compare Lev. xxi, 17-24.

**2. A bastard shall not enter**—The Hebrew word which our translators have rendered *bastard* is of doubtful meaning. It occurs in only one other passage, Zech. ix, 6. The rabbins understand it to mean one born of incest

or adultery. **Even to his tenth generation**—This is equivalent to *forever*.

**3-6. An Ammonite or Moabite shall not enter**—Not as such. The case of Ruth shows they might on embracing Judaism. Knobel considers that the reason for the prohibition of the text was because Ammon and Moab were begotten in incest. Here Moses gives as reasons that they had failed to meet the Israelites with hospitality, and had hired Balaam to curse them.

**7. Thou shalt not abhor an Edomite**—The Edomites, descendants of Esau, twin brother of Jacob, held closer relations to Israel. **Thou shalt not abhor an Egyptian**—The memory of the favours shown to Jacob and his sons in Egypt may have been a reason for this command. The oppression which the nation endured in Egypt may have been ascribed to the Egyptian king.

**9-14. When the host goeth forth**—The purity of life in the camp, when they shall be engaged in future wars, is provided for in this passage.

**15** \*Thou shalt not deliver unto his master the servant which is escaped from his master unto thee: **16** He shall dwell with thee, *even among you*, in that place which he shall choose in one of thy gates, where it <sup>a</sup>liketh him best: <sup>1</sup>thou shalt not oppress him.

**17** There shall be no <sup>a</sup>whore <sup>m</sup>of the daughters of Israel, nor <sup>a</sup>a sodomite of the sons of Israel. **18** Thou shalt not bring the hire of a whore, or the price of a dog, into the house of the Lord thy God for any vow: for even both these *are* abomination unto the Lord thy God.

**19** °Thou shalt not lend upon usury to thy brother; usury of money, usury of victuals, usury of any thing that is lent upon usury: **20** °Unto a stranger thou mayest lend upon usury; but unto thy brother thou shalt not lend upon usury: <sup>a</sup>that the Lord thy God may bless thee in all that thou settest thine

hand to in the land whither thou goest to possess it.

**21** ° When thou shalt vow a vow unto the Lord thy God, thou shalt not slack to pay it: for the Lord thy God will surely require it of thee; and it would be sin in thee. **22** But if thou shalt forbear to vow, it shall be no sin in thee. **23** ° That which is gone out of thy lips thou shalt keep and perform; *even* a freewill offering, according as thou hast vowed unto the Lord thy God, which thou hast promised with thy mouth.

**24** When thou comest into thy neighbour's vineyard, then thou mayest eat grapes thy fill at thine own pleasure; but thou shalt not put *any* in thy vessel. **25** When thou comest into the standing corn of thy neighbour, <sup>1</sup>then thou mayest pluck the ears with thine hand; but thou shalt not move a sickle unto thy neighbour's standing corn.

<sup>k</sup> 1 Sam. 30. 15. — <sup>5</sup> Heb. *is good for him*. — <sup>l</sup> Exod. 22. 21. — <sup>6</sup> Or, *sodomites*. — <sup>m</sup> Lev. 19. 29; see Prov. 2. 16. — <sup>n</sup> Gen. 19. 5; 2 Kings 23. 7. — <sup>o</sup> Exod. 22. 25; Lev. 25. 36, 37; Neh. 5.

2, 7; Psa. 15. 5; Luke 6. 34, 35. — <sup>p</sup> See Lev. 19. 34; chap. 15. 3. — <sup>q</sup> Chap. 15. 10. — <sup>r</sup> Num. 30. 2; Eccl. 5. 4, 5. — <sup>s</sup> Num. 31. 2; Psa. 66. 13, 14. — <sup>t</sup> Matt. 12. 1; Mark 2. 23; Luke 6. 1.

**15, 16. The servant which is escaped**—The fugitive from oppression was to be received. A slave who had fled from a heathen master was not to be sent back into bondage.

**17. Whore . . . sodomite**—The prostitution of woman was a part of the religious services of the heathen, as in the worship of Astarte. Among them men also frequently gave themselves up to unnatural lust.

**18. Thou shalt not bring the hire**—The wages of prostitution were not, as among the heathen, to be devoted to religious purposes. The word rendered *dog* in our version is equivalent to the *sodomite* of the preceding verse.

**19, 20. Not lend upon usury**—Not to a brother Israelite. Compare Exod. xxii, 25, and Lev. xxv, 36, 37. The Israelite was to exact nothing for the use of money, food, or any thing, provided it was loaned to his own countryman; but from non-Israelites he might.

**21. When thou shalt vow**—Vows which were made to Jehovah must be kept, but there was no requirement to make the vows. Comp. Exod. xxii, 29; Num. xxx, 2, and Lev. xxvii.

**24. Thou mayest eat**—It was allowable to eat grain or fruit in the field of a neighbour, but not to carry away

grain from the field nor grapes from the vineyard. Compare Matt. xii, 1, Luke vi, 1, where we read that the disciples of Jesus plucked and ate the grain as they passed through the fields. At the present day in the East the right of a hungry person to eat fruit or grain in the field of another is recognised. See *Biblical Researches*, vol. ii, p. 192, and *Bible Lands*, 12mo, p. 123.

## CHAPTER XXIV.

### DIRECTIONS IN REFERENCE TO THE MATTER OF DIVORCE, 1-4.

Moses does not here give the husband the right to put away his wife. The privilege of divorce is assumed as a custom already in vogue. The provision here made is, "If a man married a wife, and he put her away with a letter of divorce because she did not please him any longer, and the divorced woman married another man, and he either put her away in the same manner or died, the first husband could not take her as his wife again."—*Keil*. The letter of divorce was her proof that the marriage had been legally dissolved, and that she was at liberty to marry again. No doubt there had been instances where parties who had been thus separated



## CHAPTER XXIV.

**W**HEN a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found <sup>1</sup>some uncleanness in her: then let him write her a bill of <sup>2</sup>divorcement, and give *it* in her hand, and send her out of his house. **2** And when she is departed out of his house, she may go and be another man's wife. **3** And *if* the latter husband hate her, and write her a bill of divorcement, and giveth *it* in her hand, and sendeth her out of his house; or if the latter husband die, which took her to be his wife; **4** <sup>b</sup>Her former husband, which sent her away, may not take her again to be his wife, after that she is defiled; for that is

*a* Matt. 5. 31; 19. 7; Mark 10. 4. —1 Heb. *matter of nakedness*. —2 Heb. *cutting off*. —*b* Jer. 3. 1.

wished to be again united in marriage, even after the divorced wife had been married to another husband. But if it were enacted, as it here is, that the wife who had been put aside could never again be married to the same husband, he would consider the matter carefully before he demanded a separation.

The whole passage may be translated as follows: "If a man hath taken a wife, and it come to pass that she find no favour in his eyes because he has found some blemish in her, and given her a bill of divorcement and given it into her hand and sent her forth from his house, and if she has departed out of his house and become another man's wife, and if the latter husband hate her and give her a bill of divorcement and give it into her hand and send her forth from his house, or if the latter husband who took her as his wife die, the former husband who sent her away cannot take her again as a wife."

**1. Some uncleanness in her**—The meaning of the expression **עֲרֻת דָּבָר**, which our translators have rendered **some uncleanness**, as an occasion for divorce, was disputed among the Jewish rabbins. One school, that of Hillel, explained it in the spirit of the question addressed to the Saviour by the Pharisees (Matt. xix, 3) for every cause, and held that a man could divorce his wife for any disgust that he felt toward her, or even if he saw another woman that pleased him more. But the school

abomination before the Lord: and thou shalt not cause the land to sin, which the Lord thy God giveth thee for an inheritance.

**5** ° When a man hath taken a new wife, he shall not go out to war, <sup>3</sup>neither shall he be charged with any business: but he shall be free at home one year, and shall <sup>4</sup>cheer up his wife which he hath taken.

**6** No man shall take the nether or the upper millstone to pledge: for he taketh *a man's* life to pledge.

**7** ° If a man be found stealing any of his brethren of the children of Israel, and maketh merchandise of him, or sell-eth him; then that thief shall die; <sup>c</sup>and thou shalt put evil away from among you.

*e* Chap. 20. 7. —3 Heb. *not any thing shall pass upon him*. —*d* Prov. 5. 18. —*e* Exod. 21. 16. —*f* Chap. 19. 19.

of Schammai held it to mean that divorce could take place only in cases of unchastity. Divorce is still very common among the Jews in the East. In a single year there were sixteen cases of divorce in the small Jewish population of Jerusalem. A Jew may divorce his wife for any cause, he himself being the sole judge. But to prevent divorces in a sudden fit of spleen, the bill of divorce must have the concurrence of three rabbins and be written on ruled vellum containing neither more nor less than twelve lines; and it must be given in the presence of ten witnesses. See FARRAR'S *Life of Christ*, vol. ii, p. 158.

**5. When a man hath taken, etc.**—We read in chap. xx, 7, that the man betrothed was to be exempt from serving in the army when a battle was impending. Here provision is made that the newly married man not only be exempt from military service, but from any business. No public burdens were to be placed upon him. In the Mosaic legislation marriage was honourable and desirable.

**6. No man shall take the . . . millstone to pledge**—The handmill of the people consisted of two stones. It was necessary for preparing the ordinary food of the family, and was therefore exempt from execution for debt. Comp. Exod. xxii, 25, 26.

**7. Stealing any of his brethren**—A repetition of the law against man-stealing. Comp. Exod. xxi, 16. **Maketh merchandise of him**—The same

8 Take heed in <sup>g</sup>the plague of leprosy, that thou observe diligently, and do according to all that the priests the Levites shall teach you: as I commanded them, so ye shall observe to do. 9 <sup>h</sup>Remember what the LORD thy God did <sup>i</sup>unto Miriam by the way, after that ye were come forth out of Egypt.

10 When thou dost <sup>j</sup>lend thy brother any thing, thou shalt not go into his house to fetch his pledge. 11 Thou shalt stand abroad, and the man to whom thou dost lend shall bring out the pledge abroad unto thee. 12 And if the man *be* poor, thou shalt not sleep with his pledge: 13 <sup>k</sup>In any case thou shalt deliver him the pledge again when the sun goeth down, that he may sleep in his own raiment, and <sup>l</sup>blest thee: and <sup>m</sup>it shall be righteousness unto thee before the LORD thy God.

14 Thou shalt not <sup>n</sup>oppress a hired servant that is poor and needy, *whether he be* of thy brethren, or of thy strangers that *are* in thy land within thy gates: 15 At his day <sup>o</sup>thou shalt give *him* his hire, neither shall the sun go down upon it; for he *is* poor, and <sup>p</sup>setteth his heart upon it: <sup>q</sup>lest he cry against thee unto the LORD, and it be sin unto thee. 16 <sup>r</sup>The

<sup>g</sup> Lev. 13. 2; 14. 2.—<sup>h</sup> See Luke 17. 33; 1 Cor. 10. 6.—<sup>i</sup> Num. 12. 10.—<sup>j</sup> Heb. *lend the loan of any thing to*, etc.—<sup>k</sup> Exod. 22. 26.—<sup>l</sup> Job 20. 11, 13; 31. 20; 2 Cor. 9. 13; 2 Tim. 1. 18.—<sup>m</sup> Chap. 6. 25; Psa. 106. 31; 112. 9; Dan. 4. 27.—<sup>n</sup> Mal. 3. 5.—<sup>o</sup> Lev. 19. 13; Jer. 22. 13; Jas. 5. 4.—<sup>p</sup> Heb. *liftheth his soul unto it*, Psa. 25. 1; Eccl. 4.—<sup>q</sup> Jas. 5. 4.

verb is here used that is employed in xxi, 14. It means *to lay hands upon one, to use violence, to treat one as a slave.*

8. **Take heed in the plague of leprosy**—Keil understands the meaning of the passage to be, *Be on thy guard because of the plague of leprosy*, that thou dost not have to bear it as the punishment for thy rebellion against what the priests teach according to the commandment of the Lord.

9. **Remember what . . . thy God did unto Miriam**—The case of Miriam, the sister of Moses, is here introduced to enforce the admonition. She became "leprous, white as snow." Num. xii, 10.

10. **When thou dost lend, etc.**—The creditor was not to go into the house of the debtor to exact such a pledge as he deemed the best security, but he was to let the borrower bring out to him what he might be able to spare.

fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin.

17 <sup>s</sup>Thou shalt not pervert the judgment of the stranger, *nor* of the fatherless; <sup>t</sup>nor take a widow's raiment to pledge: 18 But <sup>u</sup>thou shalt remember that thou wast a bondman in Egypt, and the LORD thy God redeemed thee thence: therefore I command thee to do this thing.

19 <sup>v</sup>When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it: it shall be for the stranger, for the fatherless, and for the widow: that the LORD thy God may <sup>w</sup>blest thee in all the work of thine hands. 20 When thou beatest thine olive tree, <sup>x</sup>thou shalt not go over the boughs again: it shall be for the stranger, for the fatherless, and for the widow. 21 When thou gatherest the grapes of thy vineyard, thou shalt not glean *it* <sup>y</sup>afterward: it shall be for the stranger, for the fatherless, and for the widow. 22 And <sup>z</sup>thou shalt remember that thou wast a bondman in the land of Egypt: therefore I command thee to do this thing.

<sup>g</sup> 2 Kings 14. 6; 2 Chron. 25. 4; Jer. 31. 29, 30; Ezek. 18. 20.—<sup>r</sup> Exod. 22. 21, 22; Prov. 22. 22; Isa. 1. 23; Jer. 5. 18; 23. 3; Ezek. 22. 29; Zech. 7. 10; Mal. 3. 5.—<sup>s</sup> Exod. 22. 26.—<sup>t</sup> Verse 22; chap. 16. 12.—<sup>u</sup> Lev. 19. 9, 10; 23. 22.—<sup>v</sup> Chap. 15. 10; Psa. 41. 1; Prov. 19. 17.—<sup>w</sup> Heb. *thou shalt not bough it after thee*.—<sup>x</sup> Heb. *after thee*.—<sup>y</sup> Verse 18.

12. **Thou shalt not sleep with his pledge**—As the poor debtor might have nothing to cover him but his outer garment, which served him for his bed. This the creditor was not to keep at night. Comp. Exod. xxii, 25, 26.

14, 15. **Thou shalt not oppress a hired servant**—These merciful provisions for the poor are in the main from Lev. xix, 13.

16. **The fathers shall not be put to death for the children**—Among the Eastern nations the family of the guilty criminal was frequently made to suffer, the innocent with the guilty. Comp. Esth. ix, 13, 14.

17, 18. **Thou shalt not pervert, etc.**—The law is repeated from Exod. xxii, 21, 22, and Exod. xxiii, 9, with the addition that a widow's raiment was not to be taken as a pledge.

19–22. **Harvest . . . olive tree . . . grapes**—Strangers, widows, and

## CHAPTER XXV.

**I**F there be a <sup>a</sup>controversy between men, and they come unto judgment, that the <sup>b</sup>judges may judge them; then they <sup>c</sup>shall justify the righteous, and condemn the wicked. **2** And it shall be, if the wicked man be <sup>e</sup>worthy to be beaten, that the judge shall cause him to lie down, <sup>d</sup>and to be beaten before his face, according to his fault, by a certain number. **3** <sup>e</sup>Forty stripes he may give him, and not exceed: lest, <sup>f</sup>if he should exceed, and beat him above these with many stripes, then thy brother should <sup>g</sup>seem vile unto thee.

**4** <sup>h</sup>Thou shalt not muzzle the ox when he <sup>i</sup>treadeth out the corn.

**5** <sup>j</sup>If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her <sup>k</sup>husband's brother

<sup>a</sup> Chap. 19. 17: Ezek. 44. 24. — <sup>b</sup> See Prov. 17. 15. — <sup>c</sup> Luke 12. 48. — <sup>d</sup> Matt. 10. 17. — <sup>e</sup> 2 Cor. 11. 24. — <sup>f</sup> Job 18. 3. — <sup>g</sup> Prov. 12. 10: 1 Cor. 9. 9: 1 Tim. 5. 18. — <sup>h</sup> Heb. *thresheth*, Hos. 10. 11. — <sup>i</sup> Matt. 22. 24: Mark 12. 19: Luke 20. 28.

orphans were to be allowed to glean in the time of the harvest and the vintage. Comp. Lev. xix, 9, 10, and xxiii, 22.

## CHAPTER XXV.

LAWS WITH REGARD TO CORPORAL PUNISHMENT, 1-3.

**1. A controversy**—In disputes between two men the court was to give the decision in favour of the one who was in the right. The guilty one was to be punished with stripes, which were to be in proportion to his guilt.

**2. The judge shall cause him to lie down**—The punishment was inflicted on the back. This was the Egyptian method also, as can be seen from representations on the monuments. The culprit lies flat on the ground, being held fast by his hands and feet, and receiving his punishment in the presence of the judge.

**3. Forty stripes he may give**—The rabbins fixed the number at forty save one, for fear of the letter of the law being transgressed. According to some authorities, as the scourge was made of three thongs, and each stroke was reckoned as three, in practice only thirteen blows were actually given.

**4. Thou shalt not muzzle the ox**

shall go in unto her, and take her to him to wife, and perform the duty of a husband's brother unto her. **6** And it shall be, that the firstborn which she beareth shall succeed in the name of his brother which is dead, that <sup>a</sup>his name be not put out of Israel. **7** And if the man like not to take his <sup>b</sup>brother's wife, then let his brother's wife go up to the <sup>c</sup>gate unto the elders, and say, My husband's brother refuseth to raise up unto his brother a name in Israel, he will not perform the duty of my husband's brother. **8** Then the elders of his city shall call him, and speak unto him: and <sup>d</sup>if he stand to it, and say, <sup>e</sup>I like not to take her; **9** Then shall his brother's wife come unto him in the presence of the elders, and <sup>f</sup>loose his shoe from off his foot, and spit in his face, and shall answer and say, So shall it be done unto that man that will not <sup>g</sup>build up his brother's house. **10** And

<sup>a</sup> Or, *next kinsman*, Genesis 38. 8; Ruth 1. 12, 13: 3. 9. — <sup>b</sup> Genesis 38. 9. — <sup>c</sup> Ruth 4. 10. — <sup>d</sup> Or, *next kinsman's wife*. — <sup>e</sup> Ruth 4. 1. — <sup>f</sup> Ruth 4. 6. — <sup>g</sup> Ruth 4. 7. — <sup>h</sup> Ruth 4. 11.

—The ancient mode of threshing with oxen yoked together and driven over the sheaves of grain is still in use in the East. Those who muzzle the ox are looked upon as niggardly peasants.

OF MARRIAGE WITH THE WIDOW OF A BROTHER WHO HAS DIED CHILDLESS, 5-10.

**5. Her husband's brother shall . . . take her**—That is, if the married one died, leaving no child, the widow was not to be married to a stranger; her brother-in-law was to marry her. The custom was no doubt an old traditional one among the Israelites. Comp. Gen. xxxviii, 8. For an illustration see the case of Boaz and Ruth, Ruth iv.

**7. If the man like not**—If the brother-in-law was unwilling to marry the widow of his deceased brother, then she was to bring the matter before the elders for their adjudication. For an illustration see the case of Boaz and Ruth, Ruth chapters iv and v.

**9. Loose his shoe from off his foot**—Loosing the shoe and handing it to another denoted the transfer of a right. It arose from the custom of a person's standing upon a piece of land he had bought when he took formal possession of it.

his name shall be called in Israel, The house of him that hath his shoe loosed.

**11** When men strive together one with another, and the wife of the one draweth near for to deliver her husband out of the hand of him that smiteth him, and putteth forth her hand, and taketh him by the secrets: **12** Then thou shalt cut off her hand, <sup>2</sup>thine eye shall not pity *her*.

**13** <sup>a</sup>Thou shalt not have in thy bag <sup>a</sup>divers weights, a great and a small:

**14** Thou shalt not have in thine house <sup>a</sup>divers measures, a great and a small:

**15** *But* thou shalt have a perfect and just weight, a perfect and just measure shalt thou have: <sup>a</sup>that thy days may be lengthened in the land which the Lord thy God giveth thee. **16** For <sup>a</sup>all that do such things, *and* all that do unrighteously, *are* an abomination unto the Lord thy God.

**17** <sup>a</sup>Remember what Amalek did unto thee by the way, when ye were come forth out of Egypt; **18** How he met thee by the way, and smote the hindmost of thee, *even* all *that were* fee-

<sup>p</sup> Chap. 19. 13.—<sup>q</sup> Lev. 19. 35, 36; Prov. 11. 1; Ezek. 45. 10; Mic. 6. 11.—<sup>4</sup> Heb. *a stone and a stone*.—<sup>5</sup> Heb. *an ephah and an ephah*.—<sup>r</sup> Exod. 20. 12.—<sup>s</sup> Prov. 11. 1; 1 Thess. 4. 6.

**10. The house of him that hath his shoe loosed.**—That is, the house of the *barefooted*. The appellation denotes degradation.

**11, 12. When men strive**—According to Van Lennep (*Bible Lands*, p. 630, note) this is “explained by the fact that wrestlers are habitually on the alert to avail themselves of the chance to disable an antagonist by the means interdicted in this passage. The prohibition implies that the practice was common.”

THE DUTY OF UPRIGHT DEALING ENJOINED, 13–19.

**13. Divers weights**—The Hebrew reads, *a stone and a stone*. The use of stones for weights was common. On the subject of honesty in weights and measures see Lev. xix, 35, 36.

**14. Divers measures**—An *ephah* and an *ephah* is the Hebrew. The prohibition is to condemn the having one kind of weight and measure for buying and another for selling.

**15. That thy days may be lengthened**—Comp. Exod. xx, 12.

**17–19. Remember what Amalek**

ble behind thee, when thou *wast* faint and weary; and he <sup>a</sup>feared not God. **19** Therefore it shall be, <sup>a</sup>when the Lord thy God hath given thee rest from all thine enemies round about, in the land which the Lord thy God giveth thee *for* an inheritance to possess it, *that* thou shalt <sup>a</sup>blot out the remembrance of Amalek from under heaven; thou shalt not forget *it*.

## CHAPTER XXVI.

**AND** it shall be, when thou *art* come in unto the land which the Lord thy God giveth thee *for* an inheritance, and possessest it, and dwellest therein; **2** <sup>a</sup>That thou shalt take of the first of all the fruit of the earth, which thou shalt bring of thy land that the Lord thy God giveth thee, and shalt put *it* in a basket, and shalt <sup>b</sup>go unto the place which the Lord thy God shall choose to place his name there. **3** And thou shalt go unto the priest that shall be in those days, and say unto him, I profess this day unto the Lord thy God, that I am come unto the country which the Lord

<sup>t</sup> Exod. 17. 8.—<sup>u</sup> Psa. 36. 1; Prov. 16. 6; Rom. 3. 18.—<sup>v</sup> 1 Sam. 15. 3.—<sup>w</sup> Exod. 17. 14.—<sup>a</sup> Exod. 23. 19; 34. 26; Num. 18. 13; chap. 16. 10; Prov. 3. 9.—<sup>b</sup> Chap. 12. 5.

**did**—Moses concludes this part of his discourse by reminding the people of the crafty enmity of the Amalekites. Comp. Exod. xvii, 8–16. **Thou shalt blot out the remembrance of Amalek**—This was partially done under Saul, (1 Sam. xv,) and more fully in Hezekiah's reign. See 1 Chron. iv, 42, 43.

## CHAPTER XXVI.

In this chapter the directions concerning the presentation of offerings connected with the social and religious life of the people are laid down.

**1. The land which the Lord thy God giveth thee**—The people are often reminded that this possession is not one gained by their own valour. It is Jehovah's gift to them. They are to keep this ever in mind; the promised land is from him, and the bountiful gifts which it is to furnish are from him.

**2. First of all the fruit**—The presentation of firstfruits was virtually an acknowledgment that all earthly possessions belonged to God. Comp. on this verse Lev. xxiii, 10–14.



sware unto our fathers for to give us. **4** And the priest shall take the basket out of thine hand, and set it down before the altar of the LORD thy God. **5** And thou shalt speak and say before the LORD thy God, "A Syrian ready to perish was my father; and he went down into Egypt, and sojourned there with a few, and became there a nation, great, mighty, and populous: **6** And the Egyptians evil entreated us, and afflicted us, and laid upon us hard bondage: **7** And when we cried unto the LORD God of our fathers, the LORD heard our voice, and looked on our affliction, and our labour, and our oppression: **8** And the LORD brought us forth out of Egypt with a mighty hand, and with an outstretched arm, and with great terribleness, and with signs, and with wonders: **9** And he hath brought us into this place, and hath given us this land, even a land that floweth with milk and honey. **10** And now, behold, I have brought the first-fruits of the land, which thou, O LORD, hast given me. And thou shalt set it before the LORD thy God, and worship

before the LORD thy God: **11** And thou shalt rejoice in every good thing which the LORD thy God hath given unto thee, and unto thine house, thou, and the Levite, and the stranger that is among you.

**12** When thou hast made an end of tithing all the tithes of thine increase the third year, which is the year of tithing, and hast given it unto the Levite, the stranger, the fatherless, and the widow, that they may eat within thy gates, and be filled: **13** Then thou shalt say before the LORD thy God, I have brought away the hallowed things out of mine house, and also have given them unto the Levite, and unto the stranger, to the fatherless, and to the widow, according to all thy commandments which thou hast commanded me: I have not transgressed thy commandments, neither have I forgotten them: **14** I have not eaten thereof in my mourning, neither have I taken away ought thereof for any unclean use, nor given ought thereof for the dead: but I have hearkened to the voice of the LORD my God, and have done

c Hos. 12, 12.—d Gen. 41, 1, 2; 45, 7, 11.—e Gen. 46, 1, 6; Acts 7, 15.—f Gen. 46, 27; chap. 10, 22.—g Exod. 1, 11, 14.—h Exod. 2, 23-25; 3, 9; 4, 31.—i Exod. 12, 37, 51; 13, 3, 14, 16;

chap. 5, 15.—k Chap. 4, 31.—l Exod. 3, 8.—m Chap. 12, 7, 12, 18; 16, 11.—n Lev. 27, 30; Num. 18, 21.—o Chap. 14, 28, 29.—p Psa. 119, 141, 153, 176.—q Lev. 7, 20; 21, 1, 11; Hos. 9, 4.

**5. A Syrian ready to perish**—Rather, a wandering Syrian. Jacob is here referred to. He is called an Aramæan, or Syrian. For in Aramæa he lived for a long period. Here he served Laban. Here he married his wives. Here most of his children were born.

**8. And the Lord brought us forth**—On the deliverance from Egypt, see Exod. xii and xiii. **With signs, and with wonders**—Comp. iv, 34.

**10. And thou shalt set it before the Lord thy God**—With this formula, which so impressively recalled Jehovah's dealings with them as a people, and their reasons for thanksgiving, the basket, with its gifts, was to be set before the altar.

**12. Tithing all the tithes**—The presentation of tithes was to be accompanied with thanksgiving and prayer. In the third year the second tithe was to be employed in festal meals for the poor. Comp. xiv, 28. "Since the second tithe did not extend to both flocks and herds it was thrown together with the vegetable portion of the first tithe once in three years. Of this the Levites

received their usual share, leaving the entire second tithe for the poor."—CURTISS'S *Levitical Priests*, p. 54.

**13. The hallowed things**—Any thing that was set apart to be bestowed in accordance with the law to the Levite, the stranger, the fatherless, the widow. "Every consecrated present bore the brief appellation, 'Sacred thing.'"—EWALD'S *Antiquities of Israel*, p. 75.

**14. I have not eaten thereof in my mourning**—While mourning for the dead the person would be in a condition of legal uncleanness. **Neither have I taken away ought thereof for any unclean use**—Better, *in uncleanness*. That is, when I was in a condition of legal uncleanness. **Nor given ought thereof for the dead**—This, says Keil, most probably refers to the custom of sending provisions into a house of mourning, to prepare meals for the mourners. See 2 Sam. iii, 35; Jer. xvi, 7. There is a custom in the East at the present day of sending large quantities of food cooked in a particular manner to the friends of the deceased in his name. See *The Land and*

according to all that thou hast commanded me. **15** \* Look down from thy holy habitation, from heaven, and bless thy people Israel, and the land which thou hast given us, as thou swarest unto our fathers, a land that floweth with milk and honey.

**16** This day the Lord thy God hath commanded thee to do these statutes and judgments: thou shalt therefore keep and do them with all thine heart, and with all thy soul. **17** Thou hast \* avouched the Lord this day to be thy God, and to walk in his ways, and to keep his statutes, and his commandments, and his judgments, and to hearken unto his voice: **18** And \* the Lord hath avouched thee this day to be his peculiar people, as

<sup>r</sup> Isaiah 63. 15; Zechariah 2. 13.—<sup>s</sup> Exodus 20. 19.—<sup>t</sup> Exodus 6. 7; 19. 5; chapter 7. 6; 14. 2; 28. 9.

the Book, first edition, vol. i, p. 150. "No doubt Deut. xxvi, 12-14, offers a difficulty; but it cannot fairly be said to be greater than the town tax, school tax, and internal revenue tax would offer to a Greenlander who started with the outrageous blunder that each law belonged to an independent, not to a co-ordinate code."—*Bibliotheca Sacra*, April, 1882, p. 321.

**16. The Lord . . . hath commanded thee**, etc.—Moses concludes this discourse with an earnest admonition to the people. Verses 16-19.

**17. Thou hast avouched the Lord this day to be thy God**—We think the meaning is equivalent to this, *Thou hast promised Jehovah this day that he shall be thy God*, and that thou wilt walk in his ways.

**18. And the Lord hath avouched thee this day**—*And Jehovah hath promised you this day that you shall be his peculiar people.*

**19. A holy people**—The purpose of the divine choice of Israel was, that a nation set apart for his service might be an example to the other nations. If Israel had become and remained a holy people what an influence its religion, its literature, its character might have exerted!

## CHAPTER XXVII.

Third Discourse, chapters xxvii-xxx.

In this discourse there is a renewal of the covenant between Jehovah and

he hath promised thee, and that *thou* shouldst keep all his commandments; **19** And to make thee \* high above all nations which he hath made, in praise, and in name, and in honour; and that thou mayest be \* a holy people unto the Lord thy God, as he hath spoken.

## CHAPTER XXVII.

**AND** Moses with the elders of Israel commanded the people, saying, Keep all the commandments which I command you this day. **2** And it shall be, on the day \* when ye shall pass over Jordan unto the land which the Lord thy God giveth thee, that <sup>b</sup> thou shalt set thee up great stones, and plaster them

<sup>a</sup> Chap. 4. 7, 8; 28. 1; Psal. 148. 14.—<sup>r</sup> Exod. 19. 6; chap. 7. 6; 28. 9; 1 Pet. 2. 9.—<sup>a</sup> Josh. 4. 1.—<sup>b</sup> Josh. 8. 32.

his people. Moses herein also directs the building of a monument on which the law is to be inscribed, and the building of an altar. He then announces the formal manner in which the blessings and the curses were to be proclaimed respectively upon Mount Gerizim and Mount Ebal. Comp. Josh. viii, 30-33.

**1. Moses with the elders . . . commanded**—The elders were the representatives of the whole nation in its character as a body politic. Moses is now near the close of his administration of the affairs of the people. He, therefore, intimately associates with himself the representatives of the nation. It would be their province to see that these commands were carried out.

**2. The day when ye shall pass over Jordan**—**Day** is used here, as elsewhere, to denote the time when. After you have passed over Jordan, *thou shalt set thee up great stones*, etc. Some have inferred that the law was first engraved upon the stones and then the stones covered with some kind of cement. **Plaster them**—The Hebrew word which our version renders **plaster** is so seldom met with that its meaning is not plain. In a dry climate, with little or no frost, the cement will remain intact for a long time. That on the so-called Pools of Solomon, which bear marks of great age, is in admirable preservation, as though only a few years old.

with plaster: **3** And thou shalt write upon them all the words of this law, when thou art passed over, that thou mayest go in unto the land which the LORD thy God giveth thee, a land that floweth with milk and honey; as the LORD God of thy fathers hath promised thee. **4** Therefore it shall be when ye be gone over Jordan, that ye shall set up these stones, which I command you this day, "in mount Ebal, and thou shalt plaster them with plaster. **5** And there shalt thou build an altar unto the LORD thy God, an altar of stones: "thou shalt not lift up *any* iron tool upon them. **6** Thou shalt build the altar of the LORD thy God of whole stones: and thou shalt offer burnt offerings thereon unto the LORD thy God: **7** And thou shalt offer

c Chap. 11, 29; Josh. 8, 30.—d Exod. 20, 25; Josh. 8, 31.—e Chap. 26, 18.

**3. Thou shalt write upon them—** Before the cement put upon the stones became dry the words could be inscribed; or, on the smooth surface after it had become hard they could be traced, as we find in some ancient tombs. **All the words of this law—** How large a portion of the requirements was to be written is uncertain. Some think only the Decalogue; others, that the blessings and the cursings were to be inscribed. Some of the rabbins held that the substance of the entire law, including its six hundred and thirteen enactments, was to be written on the stones. The object of setting up this stone was probably not so much for the purpose of handing down the law to the coming generations as it was to have a monument in the centre of the land which would be a public acknowledgment of the law of Jehovah on the part of the nation. It is useless to speculate as to the special words of the law that were to be written on this monument. It may have been the entire code. "The Behistun inscription in its triple form is twice as long as this entire code carved in bold characters in the solid rock."—*Presbyterian Review*, January, 1882, p. 113. For a description of this celebrated inscription see *Encyclopædia Britannica*, ninth edition, under "Behistun." Compare GREEN'S *Moses and the Prophets*.

**4. In Mount Ebal—**The Samaritan Pentateuch reads Gerizim. This read-

peace offerings, and shalt eat there, and rejoice before the LORD thy God. **8** And thou shalt write upon the stones all the words of this law very plainly.

**9** And Moses and the priests the Levites spake unto all Israel, saying, Take heed, and hearken, O Israel; "this day thou art become the people of the LORD thy God. **10** Thou shalt therefore obey the voice of the LORD thy God, and do his commandments and his statutes, which I command thee this day.

**11** And Moses charged the people the same day, saying, **12** These shall stand 'upon mount Gerizim to bless the people, when ye are come over Jordan; Simeon, and Levi, and Judah, and Issachar, and Joseph, and Benjamin: **13** And "these shall stand upon mount Ebal 'to curse;

f Chap. 11, 29; Josh. 8, 33; Judg. 9, 7.—g Chap. 11, 29; Josh. 8, 33.—h Heb. *for a cursing*.

ing is adopted by Kennicott, Semler, Colenso, and others. The probability is that the original reading, **Ebal**, was changed by the Samaritans to make the place of their temple, which was on Gerizim, more sacred.

**5. And there shalt thou build an altar—**The altar was to be built upon Ebal, the mountain from which the curses were to be proclaimed. **Thou shalt not lift up any iron tool upon them—**Comp. Exod. xx, 25. As at the conclusion of the covenant on Sinai (see Exod. xxiv, 11) burnt offerings and peace offerings were presented to Jehovah, so on the establishment of the people in the land they are solemnly to ratify anew their covenant with their God.

**8. Write... this law very plainly—**The requirement to write the words of the law upon the stones is repeated and emphasized.

**9, 10.** The words of the aged lawgiver, so soon to be taken from the people he had led and loved so many years, are peculiarly impressive. **Take heed, and hearken—**This invocation calls for the closest attention to what is to follow.

**12, 13. To bless... to curse—**With the erection of the stones on which the law was written the people, in their collective capacity as a nation, were to ratify the solemn covenant. The six tribes that were to stand on Gerizim and respond Amen to the blessings were descendants of the sons of

Reuben, Gad, and Asher, and Zebulun, Dan, and Naphtali.

**14** And <sup>a</sup> the Levites shall speak, and say unto all the men of Israel with a loud voice, **15** <sup>i</sup> Cursed *be* the man that maketh *any* graven or molten image, an abomination unto the Lord, the work of the hands of the craftsman, and putteth *it* in a secret place: <sup>k</sup> and all the people shall answer and say, Amen. **16** <sup>i</sup> Cursed *be* he that setteth light by his father or his mother: and all the people shall say, Amen. **17** <sup>m</sup> Cursed *be* he that removeth his neighbour's landmark: and all the people shall say, Amen. **18** <sup>a</sup> Cursed *be* he that maketh the blind to wander out of the way: and all the people shall say, Amen. **19** <sup>o</sup> Cursed *be* he that perverteth the judgment of the stranger, fatherless, and widow: and all the people shall say, Amen. **20** <sup>p</sup> Cursed *be* he that lieth with his father's wife; because he uncovereth his father's skirt: and all the people shall say, Amen. **21** <sup>q</sup> Cursed *be* he that lieth with any

manner of beast: and all the people shall say, Amen. **22** <sup>r</sup> Cursed *be* he that lieth with his sister, the daughter of his father, or the daughter of his mother: and all the people shall say, Amen. **23** <sup>a</sup> Cursed *be* he that lieth with his mother-in-law: and all the people shall say, Amen. **24** <sup>i</sup> Cursed *be* he that smiteth his neighbour secretly: and all the people shall say, Amen. **25** <sup>i</sup> Cursed *be* he that taketh reward to slay an innocent person: and all the people shall say, Amen. **26** <sup>r</sup> Cursed *be* he that confirmeth not *all* the words of this law to do them: and all the people shall say, Amen.

#### CHAPTER XXVIII.

AND it shall come to pass, <sup>a</sup> if thou shalt hearken diligently unto the voice of the Lord thy God, to observe *and* to do all his commandments which I command thee this day, that the Lord thy God <sup>b</sup> will set thee on high above all nations of the earth: **2** And all these blessings shall come on thee, and

<sup>a</sup> Chap. 33. 10; Josh. 8. 33; Dan. 9. 11.—<sup>i</sup> Exod. 20. 4, 23; 34. 17; Lev. 19. 4; 26. 1; chap. 4. 16, 23; 5. 8; Isa. 44. 9; Hos. 13. 2.—<sup>k</sup> See Num. 5. 22; Jer. 11. 5; 1 Cor. 14. 16.—<sup>l</sup> Exod. 20. 12; 21. 17; Lev. 19. 3; chap. 21. 18.—<sup>m</sup> Chap. 19. 14; Prov. 22. 28.—<sup>n</sup> Lev. 19. 14.—<sup>o</sup> Exod. 22. 21, 22; chap. 10. 18; 24. 17; Mal. 3. 5.

<sup>p</sup> Lev. 18. 8; 20. 11; chap. 22. 30.—<sup>q</sup> Lev. 18. 23; 20. 15.—<sup>r</sup> Lev. 18. 9; 20. 17.—<sup>s</sup> Lev. 17. 17; 20. 14.—<sup>t</sup> Exod. 20. 1; 21. 12, 14; Lev. 24. 17; Num. 35. 31; chap. 19. 11.—<sup>u</sup> Exod. 23. 7, 8; chap. 10. 17; 16. 19; Ezek. 22. 12.—<sup>v</sup> Chap. 28. 15; Psa. 119. 21; Jer. 11. 1; Gal. 3. 10.—<sup>w</sup> Exod. 15. 26; Lev. 26. 3; Isa. 55. 2.—<sup>x</sup> Chap. 26. 19.

Jacob's wives, Rachel and Leah. But Reuben, the firstborn of Leah, and Zebulun, her youngest son, were represented, together with the four sons of the handmaids of Rachel and Leah, on Ebal, where the solemn Amen to the curses was to be uttered. Comp. Josh. viii, 33.

**14-26. The Levites shall speak**—These twelve curses were to be pronounced against transgressors of the law. The *first* is against those who make graven or molten images. Comp. Exod. xx, 4. The *second* is against those who are lacking in respect to parents. Comp. Exod. xxi, 17 and Lev. xix, 3. The *third* is against those who remove boundaries. Comp. xix, 14. The *fourth*, against those who lead the blind astray. Comp. Lev. xix, 14. The *fifth*, against those who wrong the stranger, the orphan, or the widow. Comp. xxiv, 17. The *sixth*, against unchastity in respect to the wife of the father. Lev. xviii, 8. The *seventh* is against unnatural crime. Comp. Lev. xviii, 8. The *eighth*, against unchastity in the case of incest with a sister. Comp.

Lev. xviii, 9. The *ninth* is also against unchastity. In this case with the mother-in-law or other near relative. Comp. Lev. xviii, 17. The *tenth* is against the secret murder of a neighbour. Comp. xix, 11. The *eleventh*, against the one who takes a bribe to judicially condemn the innocent. Comp. Exod. xxiii, 7, 8. Finally, the *twelfth* is to be pronounced against him who does not keep the law. This condemns every act of transgression.

#### CHAPTER XXVIII.

BLESSINGS PROMISED TO OBEDIENCE,  
1-14.

**1, 2. If thou shalt hearken**—If the nation will be obedient to Jehovah their God he will exalt them above the nations of the earth. Moses lays down the condition on which these blessings will be bestowed, at the beginning, in the middle, and at the close of the address. The blessings—in poetical imagery so common among the Eastern nations—are personified, and represented as following after and overtaking the nation.



overtake thee, if thou shalt hearken unto the voice of the Lord thy God. **3** *Blessed shalt thou be in the city, and blessed shalt thou be in the field.* **4** *Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep.* **5** *Blessed shall be thy basket and thy store.* ■ *Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out.* **7** *The Lord shall cause thine enemies that rise up against thee to be smitten before thy face: they shall come out against thee one way, and flee before thee seven ways.* **8** *The Lord shall command the blessing upon thee in thy storehouses, and in all that thou settest thine hand unto; and he shall bless thee in the land which the Lord thy God giveth thee.* **9** *The Lord shall establish thee a holy people unto himself, as he hath sworn unto thee, if thou shalt keep the commandments of the Lord thy God, and walk in his ways.* **10** *And all the people of the earth shall see that thou art called by the name of the Lord; and they shall be afraid of thee.* **11** *And the Lord shall make thee plenteous*

*in goods, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the Lord sware unto thy fathers to give thee.* **12** *The Lord shall open unto thee his good treasure, the heaven to give the rain unto thy land in his season, and to bless all the work of thine hand: and thou shalt lend unto many nations, and thou shalt not borrow.* **13** *And the Lord shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the Lord thy God, which I command thee this day, to observe and to do them:* **14** *And thou shalt not go aside from any of the words which I command thee this day, to the right hand, or to the left, to go after other gods to serve them.*

**15** *But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee:* **16** *Cursed shalt thou be in the city, and cursed shalt thou be in the field.* **17** *Cursed shall be thy basket*

*a* Verse 15; Zech. 1. 6.—*d* Psa. 128. 1, 4.—*e* Gen. 39. 5.—*f* Verse 11; Gen. 22. 17; 48. 25; chap. 7. 13; Psa. 107. 34; 127. 3; 128. 3; Prov. 10. 22; 1 Tim. 4. 8.—*l* Or, *dough*, or, *kneading-trough*.—*g* Psa. 121. 8.—*h* Lev. 26. 7, 8; 2 Sam. 22. 38, 39, 41; Psa. 89. 23; see verse 25.—*i* Lev. 25. 21.—*2* Or, *barns*, Prov. 3. 10.—*k* Chap. 15. 10.—*l* Exod. 19. 5, 6; chap. 7. 6;

26. 18, 19; 29. 12.—*m* Num. 6. 27; 2 Chron. 7. 14; Isa. 63. 19; Dan. 9. 18, 19.—*n* Chap. 11. 25.—*o* Verse 4; chap. 30. 9; Prov. 10. 22.—*3* Or, *for good*.—*4* Heb. *belly*.—*p* Lev. 26. 4; chap. 11. 14.—*q* Chap. 14. 29.—*r* Chap. 15. 6.—*s* Isa. 9. 14, 15.—*t* Chap. 5. 32; 11. 16.—*u* Lev. 26. 14; Lam. 2. 17; Dan. 9. 11, 13; Mal. 2. 2.—*v* Verse 2.—*w* Verse 3, etc.

**3-6. Blessed shalt thou be**—The manifold blessings in all the relations of life are expressed by six beatitudes. Israel will be blessed in the city and in the country; will be blessed with children, with productive fields, with countless flocks and herds; will be blessed in baskets in which the fruits are kept and in which provisions were carried; blessed in the kneading-trough in which the daily food was prepared; blessed will the nation be in all its relations. **Thy basket and thy store**—The word rendered *basket* is the common basket or bag that is used in the East for carrying such articles as might be needed for personal use. Comp. John xiii, 29. **Store** should be translated *kneading-trough*. The Hebrew word here used is the same as we have in Exod. viii, 3, and xii, 34, where it is correctly translated. Comp. Psa. cxxi, 8.

**7-14. The Lord shall cause thine**

**enemies . . . to be smitten**—In these verses the speaker describes the effect of the blessings upon the nation in all the various circumstances in which it may be placed. **Come out against thee one way, and flee . . . seven ways**—That is, thy enemies will come against thee in solid, compact array, but will be discomfited and routed, so that they will flee in every direction. **The head, and not the tail**—An expression implying excellence and superiority. Comp. Isa. ix, 15.

**CURSES THREATENED FOR DISOBEDIENCE,**  
15-68.

**15. All these curses**—Here begins a startling enumeration of curses which will fall upon the people if they fail to keep the commandments of Jehovah.

**16-19. Cursed . . . in the city . . . field . . . basket . . . store . . . fruit of body . . . land . . . kine . . . sheep . . .**

and thy store. **18** Cursed *shall be* the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep. **19** Cursed *shall thou be* when thou comest in, and cursed *shall thou be* when thou goest out. **20** The LORD shall send upon thee <sup>a</sup>cursing, <sup>v</sup>vexation, and <sup>r</sup>rebuke, in all that thou settest thine hand unto <sup>o</sup>for to do, until thou be destroyed, and until thou perish quickly; because of the wickedness of thy doings, whereby thou hast forsaken me. **21** The LORD shall make <sup>a</sup>the pestilence cleave unto thee, until he have consumed thee from off the land, whither thou goest to possess it. **22** <sup>b</sup>The LORD shall smite thee with a consumption, and with a fever, and with an inflammation, and with an extreme burning, and with the <sup>c</sup>sword, and with <sup>c</sup>blasting, and with mildew; and they shall pursue thee until thou perish. **23** And <sup>d</sup>thy heaven that *is* over thy head shall be brass, and the earth that *is* under thee *shall be* iron.

<sup>a</sup> Mal. 2. 2. — <sup>y</sup> 1 Sam. 14. 20; Zech. 14. 13. — <sup>z</sup> Psa. 80. 16; Isa. 30. 17; 51. 50; 66. 15. — <sup>5</sup> Heb. *which thou couldst do*. — <sup>a</sup> Lev. 26. 2; Jer. 24. 10. — <sup>b</sup> Lev. 26. 16. — <sup>6</sup> Or, *drought*. — <sup>c</sup> Amos 4. 9. — <sup>d</sup> Lev. 26. 19. — <sup>e</sup> Verse 7; Lev. 26. 17, 37; chap. 32. 30; Isa. 39. 17.

**comest in . . . goest out**—The curses here enumerated stand in contrast with the blessings in 3–6.

**20. Vexation**—*Consternation* is a more exact rendering of the Hebrew. In 1 Sam. v, 11, and chap. vii, 23, it is translated destruction. **Rebuke**—The Hebrew word here used is found only in this place. It evidently has a stronger meaning than **rebuke**—*condemnation* would be better—implying God's curse upon all their undertakings.

**22. Smite thee . . . with the sword**—The Hebrew word here translated **sword**, with different pointing, would be rendered *heat*, or *drought*; and so some of the versions have it.

**23. Thy heaven . . . brass**—There are, at certain seasons, places in the land where the traveller to-day appreciates the full significance of this curse.

**25. To be smitten before thine enemies**—In contrast with the blessing in the seventh verse. **Thou shalt go out one way . . . and flee seven**—How graphic the description of an army marching to battle in confident expectation of victory, and then beaten disastrously, fleeing in every direction!

**24** The LORD shall make the rain of thy land powder and dust: from heaven shall it come down upon thee, until thou be destroyed. **25** <sup>a</sup>The LORD shall cause thee to be smitten before thine enemies: thou shalt go out one way against them, and flee seven ways before them; and <sup>b</sup>thalt be <sup>c</sup>removed into all the kingdoms of the earth. **26** And <sup>a</sup>thy carcass shall be meat unto all fowls of the air, and unto the beasts of the earth, and no man shall fray *them* away. **27** The LORD will smite thee with <sup>b</sup>the botch of Egypt, and with <sup>i</sup>the cankered, and with the scab, and with the itch, whereof thou canst not be healed. **28** The LORD shall smite thee with madness, and blindness, and <sup>b</sup>astonishment of heart: **29** And thou shalt <sup>i</sup>grope at noonday, as the blind gropeth in darkness, and thou shalt not prosper in thy ways: and thou shalt be only oppressed and spoiled evermore, and no man shall save *thee*. **30** <sup>m</sup>Thou shalt betroth a wife, and another man shall lie

<sup>f</sup> Jer. 15. 4; 24. 9; Ezek. 23. 46. — <sup>7</sup> Heb. *for a remoring*. — <sup>g</sup> 1 Sam. 17. 44. 46; Psa. 79. 2; Jer. 7. 33; 16. 4; 31. 20. — <sup>h</sup> Verse 35; Exod. 9. 9; 15. 26. — <sup>i</sup> 1 Sam. 5. 6; Psa. 78. 66. — <sup>k</sup> Jer. 4. 9. — <sup>l</sup> Job 5. 14; Isa. 59. 10. — <sup>m</sup> Job 31. 10; Jer. 8. 10.

**Shalt be removed**—"Tossed about like a ball from one nation to another." — *Wordsworth*.

**26. Meat unto all fowls of the air**—The corpses of the slain in battle would be food for birds and beasts. The ancients looked with dread upon the idea of the body lying unburied. Comp. Jer. vii, 33; also 1 Kings xiv, 11.

**27. The botch of Egypt**—Probably the disease called elephantiasis. Comp. Exod. ix, 9, where the Hebrew word is translated *boil*. This section (27–34) announces some further disasters that will follow upon disobedience. Physical and mental calamities will come—desolation of the home and destruction of property.

**28. Madness, and blindness, and astonishment of heart**—Overwhelmed with their calamities, the people will go on blindly in their course of disobedience.

**29. Grope at noonday**—In the clear light of God's requirements they will be blind. Comp. John xii, 35.

**30. Betroth a wife**—Though all the preparations for domestic life may be made disobedience will bring dire dis-

with her: <sup>a</sup> thou shalt build a house, and thou shalt not dwell therein: <sup>o</sup> thou shalt plant a vineyard, and shalt not <sup>g</sup> gather the grapes thereof. **31** Thine ox *shall be slain* before thine eyes, and thou shalt not eat thereof: thine ass *shall be violently taken away* from before thy face, and <sup>o</sup> shall not be restored to thee: thy sheep *shall be given* unto thine enemies, and thou shalt have none to rescue *them*.

**32** Thy sons and thy daughters *shall be given* unto another people, and thine eyes shall look, and <sup>p</sup> fail *with longing* for them all the day long: and *there shall be no night* in thine hand. **33** <sup>a</sup> The fruit of thy land, and all thy labours, shall a nation which thou knowest not eat up; and thou shalt be only oppressed and crushed away: **34** So that thou shalt be mad <sup>r</sup> for the sight of thine eyes which thou shalt see. **35** The Lord shall <sup>s</sup> smite thee in the knees, and in the legs, with a sore botch that cannot be healed, from the sole of thy foot unto the top of thy head. **36** The Lord shall <sup>t</sup> bring thee, and thy king which thou shalt set over thee, unto a nation which neither thou nor thy fathers have known; and <sup>u</sup> there shalt thou serve other gods, wood and stone. **37** And thou shalt become <sup>v</sup> an astonishment, a proverb, <sup>w</sup> and a byword, among all nations whither the Lord shall lead thee. **38** <sup>x</sup> Thou shalt carry much seed out

into the field, and shalt gather *but little* in; for <sup>y</sup> the locust shall consume it. **39** Thou shalt plant vineyards, and dress *them*, but shalt neither drink <sup>z</sup> of the wine, nor gather *the grapes*; for the worms shall eat them. **40** Thou shalt have olive trees throughout all thy coasts, but thou shalt not anoint *thyself* with the oil; for thine olive shall cast *his fruit*. **41** Thou shalt beget sons and daughters, but <sup>10</sup> thou shalt not enjoy them; for <sup>2</sup> they shall go into captivity. **42** All thy trees and fruit of thy land shall the locust <sup>11</sup> consume. **43** The stranger that *is* within thee shall get up above thee very high; and thou shalt come down very low. **44** <sup>a</sup> He shall lend to thee, and thou shalt not lend to him: <sup>b</sup> he shall be the head, and thou shalt be the tail. **45** Moreover <sup>c</sup> all these curses shall come upon thee, and shall pursue thee, and overtake thee, till thou be destroyed; because thou hearkenest not unto the voice of the Lord thy God, to keep his commandments and his statutes which he commanded thee. **46** And they shall be upon thee <sup>d</sup> for a sign and for a wonder, and upon thy seed forever. **47** <sup>e</sup> Because thou servest not the Lord thy God with joyfulness, and with gladness of heart, <sup>f</sup> for the abundance of all things; **48** Therefore shalt thou serve thine enemies, which the Lord shall send against thee, in hunger, and in

<sup>n</sup> Job 31. 8; Jer. 12. 13; Amos 5. 11; Mic. 6. 15; Zeph. 1. 13. — <sup>o</sup> Chap. 20. 6. — <sup>g</sup> Heb. *profane*, or, *use it as common meat*: as chap. 20. 6. — <sup>p</sup> Heb. *shall not return to thee*. — <sup>q</sup> Psal. 119. 82. — <sup>r</sup> Verse 51; Lev. 26. 16; Jer. 5. 17. — <sup>s</sup> Verse 67. — <sup>t</sup> Verse 27. — <sup>u</sup> 2 Kings 17. 4, 6; 21. 12, 14; 25. 7, 11; 2 Chron. 23. 11; 36. 6, 21.

appointment. The wife, the home, the vineyard, shall be another's.

**32. No might in thine hand**—This expression is more literally rendered, *thy hand is not to God*. Thy hand is not strong enough to deliver thee.

**33. Smite thee in the knees**—The threatened calamities are here presented in another view. The Lord will smite the people with leprosy. This disease excludes the one afflicted with it from the congregation of Israel. We are then to understand that the nation, for its sins, will be excluded from fellowship of Jehovah. Leprosy is used as a type of sin. The nation will become as a leper. Comp. Isa. i. 5, 6. In the days of the prophet the whole nation had become as a body with a mass of wounds and bruises and putrefying sores.

<sup>u</sup> Chap. 4. 28; verse 64; Jer. 16. 13. — <sup>v</sup> 1 Kings 9. 7, 8; Jer. 24. 9; 25. 9; Zech. 8. 13. — <sup>w</sup> Psal. 44. 14. — <sup>x</sup> Mic. 6. 15; Hag. 1. 6. — <sup>y</sup> Joel 1. 4. — <sup>z</sup> 10 Heb. *they shall not be thine*. — <sup>a</sup> Lam. 1. 5. — <sup>b</sup> 11 Or, *possess*. — <sup>c</sup> Verse 12. — <sup>d</sup> Verse 13; Lam. 1. 5. — <sup>e</sup> Verse 15. — <sup>f</sup> Isa. 8. 18; Ezek. 14. 8. — <sup>g</sup> Neh. 9. 25-37. — <sup>h</sup> Chap. 32. 15.

**36. The Lord shall bring thee, and thy king**—Comp. 2 Kings xvii. 6, where it is recorded that Israel was carried away into Assyria, and 2 Chron. xxxii. 11, where the account of the capture and captivity of Manasseh are given.

**38-40. Gather . . . little in**—The curse is extended to all labour of the field and the vineyard.

**43. The stranger . . . shall get up above thee**—The nation would become feebler and feebler, utterly impoverished, while their enemies would rise higher and higher above them.

**45. All these curses shall come upon thee**—The language of the fifteenth verse is here in part repeated like a sad refrain.

Another representation of the dread-

thirst, and in nakedness, and in want of all *things*: and he <sup>a</sup>shall put a yoke of iron upon thy neck, until he have destroyed thee. **49** <sup>b</sup>The Lord shall bring a nation against thee from far, from the end of the earth, <sup>c</sup>as swift as the eagle flieth; a nation whose tongue thou shalt not <sup>d</sup>understand; **50** A nation <sup>e</sup>of fierce countenance, <sup>f</sup>which shall not regard the person of the old, nor show favour to the young: **51** And he shall <sup>g</sup>eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed: which *also* shall not leave thee *either* corn, wine, or oil, *or* the increase of thy kine, or flocks of thy sheep, until he have destroyed thee. **52** And he shall <sup>h</sup>besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land: and he shall besiege thee in all thy gates throughout all thy land, which the Lord thy God hath given thee. **53** And <sup>i</sup>thou shalt eat the fruit of thine own <sup>j</sup>body, the flesh of thy sons and of thy daughters, which the Lord thy God hath given thee, in the siege, and in the straitness, wherewith thine enemies shall distress thee: **54** So that the man *that is* tender among you, and very delicate, <sup>k</sup>his eye shall be evil toward his brother, and toward <sup>l</sup>the wife of his bosom, and toward the remnant of his children which he shall leave: **55** So that he will not give to any of them of the flesh of his children whom

he shall eat: because he hath nothing left him in the siege, and in the straitness, wherewith thine enemies shall distress thee in all thy gates. **56** The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, <sup>m</sup>her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter, **57** And toward her <sup>n</sup>young one that cometh out <sup>o</sup>from between her feet, and toward her children which she shall bear: for she shall eat them for want of all *things* secretly in the siege and straitness, wherewith thine enemy shall distress thee in thy gates. **58** If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear <sup>p</sup>\* this glorious and fearful name, THE LORD THY GOD; **59** Then the Lord will make thy plagues <sup>q</sup>wonderful, and the plagues of thy seed, *even* great plagues, and of long continuance, and sore sicknesses, and of long continuance. **60** Moreover, he will bring upon thee all <sup>r</sup>\* the diseases of Egypt, which thou wast afraid of; and they shall cleave unto thee. **61** Also every sickness, and every plague, which *is* not written in the book of this law, them will the Lord <sup>s</sup>bring upon thee, until thou be destroyed. **62** And ye <sup>t</sup>shall be left few in number, whereas ye were <sup>u</sup>\* as the stars of heaven for multitude; because thou wouldest not obey

<sup>a</sup> Jer. 23. 14. — <sup>b</sup> Jer. 5. 15; 6. 22, 23; Luke 19. 43. — <sup>c</sup> Jer. 48. 40; 49. 2; Lam. 4. 19; Ezek. 17. 3, 12; Hos. 8. 1. — <sup>d</sup> 12 Heb. *hear*. — <sup>e</sup> 13 Heb. *strong of face*. Prov. 7. 13; Eccl. 8. 1; Dan. 8. 23. — <sup>f</sup> 2 Chron. 36. 17; Isa. 47. 6. — <sup>g</sup> Verse 33; Isa. 1. 7; 62. 8. — <sup>h</sup> 2 Kings 25. 1, 2, 4.

<sup>i</sup> Lev. 26. 29; 2 Kings 6. 23, 24; Jer. 19. 9; Lam. 2. 20; 4. 10. — <sup>j</sup> 14 Heb. *belly*. — <sup>k</sup> Chap. 15. 9. — <sup>l</sup> Chap. 13. 6. — <sup>m</sup> Verse 54. — <sup>n</sup> 5 Heb. *after-birth*. — <sup>o</sup> Gen. 49. 10. — <sup>p</sup> Exod. 6. 3. — <sup>q</sup> Dan. 9. 12. — <sup>r</sup> Chap. 7. 15. — <sup>s</sup> 16 Heb. *cause to ascend*. — <sup>t</sup> Chap. 4. 27. — <sup>u</sup> Chap. 10. 2; Neh. 9. 23.

ful calamities resulting from disobedience is set forth in the following verses.

**49. The Lord shall bring a nation against thee from far**—The Assyrians, the Babylonians, and the Romans were God's ministers to fulfil this prophecy. The language seems most applicable to the Roman power. Compare this denunciation with the history of the siege and destruction of Jerusalem as given by Josephus in his *Jewish War*.

**53. Eat the fruit of thine own body**—The terrible straits to which the nation will be reduced are here described with graphic distinctness, as if an historian rather than a prophet held the pen. With greater minuteness is the horrible distress portrayed in the verses that follow. The man accustomed to

luxurious living, the woman so delicate that the sole of her foot had not touched the ground, in the extremity of famine caused by the siege will forget all natural affection. See 2 Kings vi, 28; also Josephus, *Jewish War*, book 7, chap. 2.

**58. If thou wilt not observe to do**, etc.—Calamity upon calamity, judgment upon judgment. The full measure of the divine indignation will be poured out upon the people. They will be dispossessed of their inheritance and dispersed among the nations. **In this book**—This may be understood as referring to all the recorded commandments.

**60. All the diseases of Egypt**—Comp. vii, 15; also Exod. ix, 1–10; xii, 29; and vii, 10.



the voice of the Lord thy God. **63** And it shall come to pass, *that* as the Lord <sup>2</sup>rejoiced over you to do you good, and to multiply you; so the Lord <sup>3</sup>will rejoice over you to destroy you, and to bring you to naught; and ye shall be plucked from off the land whither thou goest to possess it. **64** And the Lord <sup>4</sup>shall scatter thee among all people, from the one end of the earth even unto the other; and <sup>5</sup>there thou shalt serve other gods, which neither thou nor thy fathers have known, *even* wood and stone. **65** And <sup>6</sup>among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: <sup>7</sup>but the Lord shall give thee there a trembling heart, and failing

of eyes, and <sup>8</sup>sorrow of mind: **66** And thy life shall hang in doubt before thee: and thou shalt fear day and night, and shalt have none assurance of thy life: **67** <sup>9</sup>In the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart where-with thou shalt fear, and <sup>10</sup>for the sight of thine eyes which thou shalt see. **68** And the Lord <sup>11</sup>shall bring thee into Egypt again with ships, by the way whereof I spake unto thee, <sup>12</sup>Thou shalt see it no more again: and there ye shall be sold unto your enemies for bondmen and bondwomen, and no man shall buy *you*.

<sup>a</sup> Chap. 30. 9; Jer. 32. 41. — <sup>y</sup> Prov. 1. 26; Isa. 1. 24. — <sup>z</sup> Lev. 26. 33; chap. 4. 27, 28; Neh. 1. 8; Jer. 16. 13. — <sup>a</sup> Verse 86.

<sup>b</sup> Amos 9. 4. — <sup>c</sup> Lev. 26. 36. — <sup>d</sup> Lev. 26. 16. — <sup>e</sup> Job 7. 4. — <sup>f</sup> Verse 34. — <sup>g</sup> Jer. 43. 7; Hos. 9. 13; 9. 2. — <sup>h</sup> Chap. 17. 16.

**64. The Lord shall scatter thee**—Comp. iv, 27; also Lev. xxvi, 33; Neh. i, 8; Jer. xvi, 13; also Josephus's *Jewish War*, vi, 9, 2.

**66. And thy life shall hang in doubt before thee**—The Hebrew reads, *Thy life is hanging before thee*. It will ever be in present and pressing danger.

**67. In the morning thou shalt say**, etc.—In constant dread of what day or night may bring forth. Comp. Job vii, 4. Luther says, "I have never seen a passage which describes more clearly the misery of a guilty conscience in words and thoughts so fitting and appropriate. For this is just the way in which a man is affected who knows that God is offended."

**68. And the Lord shall bring thee into Egypt again**—This is represented as the crowning calamity. The exodus from Egypt was the beginning of the nation's life; this threatened return is a symbol of its death. **With ships**—Their departure from Egypt had been by a highway that Jehovah opened for them. They marched through the Red Sea. They are to be sent back helpless slaves. Ewald (*History of Israel*, vol. iv, p. 221, note, English translation) says: "How could it be possible for the composer of Deut. xxviii to conclude a long enumeration of the most various evils with the conveyance of the people back to Egypt in ships? So completely unique an idea could only have been suggested

by experience." But in the *Records of the Past*, vol. vi, p. 31, is a translation of an Egyptian document of the time of Rameses III., in which the king says: "I made thee galleys, transports, ships of war, with soldiers equipped with their arms on the Great Sea. I gave them captains of the bowmen, and captains of the galleys, provided with numerous crews without number, to bring the things of the land of Taha, and the hinder parts of the earth, to thy great treasuries." **There ye shall be sold**—After the capture of Jerusalem, Titus sent many thousands of captive Jews to Egypt to be sold as slaves.—JOSEPHUS'S *Jewish War*, xi, 9, 2. **And no man shall buy you**—The number would be so great that they would be comparatively worthless.

## CHAPTER XXIX.

Moses is near the close of his earthly career. The generation that heard the law from Horeb has passed away. The children of those who rebelled are now on the very borders of the Land of Promise. It is well that the people should be reminded of the obligations under which they were placed. The addresses which follow in chaps. xxix and xxx are characterized as the words of the covenant which Jehovah commanded Moses to make with the children of Israel, besides the covenant which he made with them in Horeb.

## CHAPTER XXIX.

**THESE** are the words of the covenant, which the Lord commanded Moses to make with the children of Israel in the land of Moab, besides <sup>a</sup>the covenant which he made with them in Horeb.

**2** And Moses called unto all Israel, and said unto them, <sup>b</sup>Ye have seen all that the Lord did before your eyes in the land of Egypt unto Pharaoh, and unto all his servants, and unto all his land; **3** <sup>c</sup>The great temptations which thine eyes have seen, the signs, and those great miracles: **4** Yet <sup>d</sup>the Lord hath not given you a heart to perceive, and eyes to see, and ears to hear, unto this day. **5** <sup>e</sup>And I have led you forty years in the wilderness: <sup>f</sup>your clothes are not waxen old upon you, and thy shoe is not waxen old upon thy foot. **6** <sup>g</sup>Ye have not eaten bread, neither have ye drunk wine or strong drink: that ye might know that I *am* the Lord your God. **7** And when ye came unto this place, <sup>h</sup>Sihon the king of Heshbon, and Og the king of Bashan, came out against us unto battle, and we smote

<sup>a</sup> Chap. 5. 2, 3. — <sup>b</sup> Exod. 19. 4. — <sup>c</sup> Chap. 4. 34; 7. 19. — <sup>d</sup> See Isa. 6. 9, 10; 63. 17; John 8. 43; Acts 28. 26, 27; Eph. 4. 18; 2 Thess. 2. 11, 12. — <sup>e</sup> Chap. 1. 3; 8. 2. — <sup>f</sup> Chap. 8. 4. — <sup>g</sup> See Exod. 16. 12; chap. 8. 3; Psa. 78. 24, 25. — <sup>h</sup> Num. 21. 23, 24, 33; chap. 2. 32; 3. 1.

**2. Ye have seen.**—As a people they had seen the wonderful works of God.

**3. The great temptations.**—The Hebrew word translated **temptations** has reference to the plagues which came upon the Egyptians, and which were tests or proofs of the power of Israel's God. The miracles wrought and the signs given were these proofs.

**4. A heart to perceive.**—Their disobedience had rendered them incapable of perceiving their true relations to Jehovah their God. Comp. Isa. vi, 9, Matt. xiii, 15, and John xii, 37–40.

**5. Forty years in the wilderness.**—Comp. i, 3, and viii, 2. **Your clothes are not waxen old.**—See note on viii, 4.

**6. Not eaten bread, neither . . . drunk wine.**—The meaning is, that in their desert wandering they were not sustained by ordinary or natural means. Their provision was from God.

**7. Sihon . . . and Og.**—Comp. ii, 30, iii, 2.

**8. We took their land.**—See iii, 12, 13.

them: **8** And we took their land, and <sup>1</sup>gave it for an inheritance unto the Reubenites, and to the Gadites, and to the half tribe of Manasseh. **9** <sup>2</sup>Keep therefore the words of this covenant, and do them, that ye may <sup>3</sup>prosper in all that ye do.

**10** Ye stand this day all of you before the Lord your God; your captains of your tribes, your elders, and your officers, *with* all the men of Israel.

**11** Your little ones, your wives, and thy stranger that *is* in thy camp, from <sup>m</sup>the hewer of thy wood unto the drawer of thy water: **12** That thou shouldest <sup>n</sup>enter into covenant with the Lord thy God, and <sup>o</sup>into his oath, which the Lord thy God maketh with thee this day: **13** That he may <sup>p</sup>establish thee to day for a people unto himself, and *that* he may be unto thee a God, <sup>q</sup>as he hath said unto thee, and <sup>r</sup>as he hath sworn unto thy fathers, to Abraham, to Isaac, and to Jacob. **14** Neither with you only <sup>s</sup>do I make this covenant and this oath: **15** But with *him* that standeth here with us this day before the Lord

<sup>1</sup> Numbers 32. 33; chapter 3. 12, 13. — <sup>2</sup> Chapter 4. 6; Joshua 1. 7; 1 Kings 2. 3. — <sup>3</sup> Joshua 1. 7. — <sup>m</sup> See Joshua 9. 21, 23, 27. — <sup>n</sup> Hebrew, *pass.* — <sup>o</sup> Nehemiah 10. 29. — <sup>p</sup> Chapter 28. 9. — <sup>q</sup> Exodus 6. 7. — <sup>r</sup> Genesis 17. 7. — <sup>s</sup> Jeremiah 31. 31–33; Hebrews 8. 7, 8.

**10. Ye stand . . . before the Lord.**—See verses 10–15. Moses here calls upon the nation to enter into a new covenant with Jehovah their God. **Your captains . . . elders . . . officers, with all the men of Israel.**—The Hebrew is better rendered, *your captains, your tribes, your elders, and your officers, every man of Israel.*

**11. Little ones, . . . wives.**—As the covenant was with the nation in its organic unity it included all the members—the men, the women, the children, the Egyptians who left Egypt with them, (see Exod. xii, 38,) and the Midianites who united with Israel. See Num. x, 29–31. **Thy stranger.**—The proselyte. Comp. Exod. xii, 38–48. **The hewer of thy wood.**—Comp. Josh. ix, 21.

**14–15. Neither with you only.**—Moses here impresses upon the people that the covenant is not merely with those he is addressing, but also with their descendants. “For the promise is unto you, and to your children, and to all them that are afar off.” Acts ii, 39.

our God, "and also with *him* that is not here with us this day: **16** (For ye know how we have dwelt in the land of Egypt; and how we came through the nations which ye passed by; **17** And ye have seen their abominations, and their <sup>2</sup>idols, wood and stone, silver and gold, which *were* among them;) **18** Lest there should be among you man, or woman, or family, or tribe, 'whose heart turneth away this day from the Lord our God, to go *and* serve the gods of these nations; 'lest there should be among you a root that beareth <sup>3</sup>*gall* and wormwood; **19** And it come to pass, when he heareth the words of this curse, that he bless himself in his heart, saying, I shall have peace, though I walk 'in the <sup>4</sup>imagination of mine heart, 'to add <sup>5</sup>drunkenness to thirst: **20** \*The Lord will not spare him, but then 'the anger of the Lord and 'his jealousy shall smoke against that man, and all the curses that are written in this book shall lie upon him, and the Lord 'shall blot out his name from under heaven.

<sup>a</sup> See Acts 2. 39; 1 Cor. 7. 14. — <sup>2</sup> Heb. *dingy* go is. — <sup>3</sup> Chap. 11. 16. — <sup>4</sup> Acts 8. 23; Heb. 12. 15. — <sup>5</sup> Or, *a poisonous herb*. — <sup>6</sup> Heb. *rosh*. — <sup>7</sup> Num. 15. 39; Eccl. 11. 9. — <sup>8</sup> Or, *stubbornness*, Jer. 3. 17; 7. 24. — <sup>9</sup> Isa. 30. 1. — <sup>10</sup> Heb. *the drunken to the thirsty*.

**16-17. Ye know how we have dwelt**—In this passage the reference is to the idol worship of Egypt and of the nations with whom they had been brought in contact on their journey. They are told in effect to remember what they have seen of the worthlessness and vileness of such worship. These verses are not parenthetical, as in our version, but are closely connected with the following verse.

**18. Lest there should be among you a root that beareth gall and wormwood**—This figurative expression may be compared with the passage in Heb. xii, 15, "Lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled." The word translated *gall* probably does not denote a poisonous plant.

**19. Though I walk in the imagination of mine heart**—The word translated imagination is generally used in a bad sense. But it may be used, as in the corresponding Syriac, in a good sense. **To add drunkenness to thirst**—The literal translation is, *so that sa-*

**21** And the Lord <sup>b</sup>shall separate him unto evil out of all the tribes of Israel, according to all the curses of the covenant that <sup>c</sup>are written in this book of the law: **22** So that the generation to come of your children that shall rise up after you, and the stranger that shall come from a far land, shall say, when they see the plagues of that land, and the sicknesses <sup>d</sup>which the Lord hath laid upon it; **23** *And that* the whole land thereof *is* brimstone, <sup>e</sup>and salt, and burning, *that* it is not sown, nor beareth, nor any grass groweth therein, <sup>f</sup>like the overthrow of Sodom and Gomorrah, Admah and Zeboim, which the Lord overthrew in his anger, and in his wrath: **24** Even all nations shall say, <sup>g</sup>Wherefore hath the Lord done thus unto this land? what *meaneth* the heat of this great anger? **25** Then men shall say, Because they have forsaken the covenant of the Lord God of their fathers, which he made with them when he brought them forth out of the land of Egypt: **26** For they went and served other gods,

<sup>a</sup> Ezek. 14. 7, 8. — <sup>b</sup> Psal. 74. 1. — <sup>c</sup> Psal. 78. 5; Ezek. 23. 25. — <sup>d</sup> Chap. 9. 14. — <sup>e</sup> Matt. 24. 51. — <sup>f</sup> Heb. *is written*. — <sup>g</sup> Heb. *whereby* the Lord hath made it sick. — <sup>h</sup> Psal. 107. 34; Jer. 17. 6; Zeph. 2. 9. — <sup>i</sup> Gen. 19. 24, 25; Jer. 20. 16. — <sup>j</sup> 1 Kings 9. 8, 9; Jer. 22. 8, 9.

*tiety increases thirst.* The whole passage has almost baffled the ingenuity of commentators. We think the meaning is, I shall have peace even though I do not keep the laws of God, even though I do what is pleasing to myself and indulge my passions to satiety—even to a satiety that produces greater longing for indulgence.

**20. The Lord will not spare him**—He may go on in fancied security; but, in the graphic language of the original, the indignation of Jehovah will smoke and he will be utterly destroyed. How sad must have been the scene that lies in thought before the great lawgiver and prophet! He sees the nation as going away from Jehovah, worshipping strange gods. He sees the terrible retribution that is to come upon them.

**23. The whole land thereof is brimstone, etc.**—The description is taken from the Dead Sea and the destruction of the Cities of the Plain.

**24. What meaneth the heat of this great anger**—Literally, *what is this great burning of wrath?* Comp. 1 Kings ix, 8, 9; Jer. xxii, 8, 9.

and worshipped them, gods whom they knew not, and <sup>9</sup> whom he had not <sup>10</sup> given unto them: **27** And the anger of the LORD was kindled against this land, <sup>1</sup> to bring upon it all the curses that are written in this book: **28** And the LORD <sup>2</sup> rooted them out of their land in anger, and in wrath, and in great indignation, and cast them into another land, as it is this day. **29** The secret things belong unto the LORD our God: but those things which are revealed belong unto us and to our children forever, that we may do all the words of this law.

## CHAPTER XXX.

**AND** <sup>a</sup> it shall come to pass, when <sup>b</sup> all these things are come upon thee, the blessing and the curse, which I have set before thee, and <sup>c</sup> thou shalt call them to mind among all the nations, whither the LORD thy God hath driven thee, **2** And shalt <sup>d</sup> return unto the LORD thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul: **3** <sup>e</sup> That then the LORD thy God will

<sup>9</sup> Or, who had not given to them any portion.

<sup>10</sup> Heb. *divided*.—<sup>f</sup> Dan. 9. 11, 13, 14.

<sup>1</sup> 1 Kings 14. 15; 2 Chron. 7. 20; Psa. 52. 5; Prov. 2. 22.—<sup>a</sup> Lev. 26. 40.—<sup>b</sup> Chap. 28.—<sup>c</sup> Chap. 4. 29, 30; 1 Kings 8. 47, 48.

**28. And cast them into another land**—The Hebrew word *yashlichem* is written with a great lamed and with yod defective. The former letter is the first in the word *l'olam*, forever; the latter used as a numeral signifies ten. In this mode of writing is supposed to be mystically signified the perpetual rejection of the ten tribes. BUXTORF, Mas. Com., xiv.—*Speaker's Com.*

**29. The secret things belong unto the LORD our God**—It lies with God to carry out these threatened judgments. Of that day and of that hour knows no man. **Unto us and to our children**—The Hebrew words have an extraordinary pointing, the meaning of which is uncertain. The most probable explanation is, that the points were employed to make the passage emphatic.

## CHAPTER XXX.

Though Israel would be rejected from the permanent occupation of the Promised Land on account of their rebellion, and would be scattered among the na-

turn thy captivity, and have compassion upon thee, and will return and <sup>1</sup> gather thee from all the nations, whither the LORD thy God hath scattered thee. **4** <sup>a</sup> If any of thine be driven out unto the outmost parts of heaven, from thence will the LORD thy God gather thee, and from thence will he fetch thee: **5** And the LORD thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers. **6** And <sup>b</sup> the LORD thy God will circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live. **7** And the LORD thy God will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee. **8** And thou shalt return and obey the voice of the LORD, and do all his commandments which I command thee this day. **9** <sup>c</sup> And the LORD thy God will make thee plentiful in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good: for the LORD will again

<sup>d</sup> Neh. 1. 9; Isa. 55. 7; Lam. 3. 40; Joel 2. 12, 13.

<sup>e</sup> Psa. 106. 45; 126. 1, 4; Jer. 29. 14; Lam. 3. 22, 32.—<sup>f</sup> Psa. 147. 2; Jer. 32. 37; Ezek. 34. 13; 36. 24.—<sup>g</sup> Chap. 28. 64; Neh. 1. 9.—<sup>h</sup> Chap. 10. 16; Jer. 32. 39; Ezek. 11. 19; 36. 26.—<sup>i</sup> Chap. 28. 11.

tions, yet if they would return in obedience to God they should be restored.

**1. When all these things are come upon thee**—Moses sees the future glory of Israel, its rise and its fall: its glory under David and Solomon, its decay and ruin under its later rulers. The people could trace the connexion between obedience and blessing; between disobedience and the curse of Jehovah.

**3. Will turn thy captivity**—Will put an end to their distress. Comp. Job xl, 10; Jer. xxx, 8; Ezek. xvi, 53; Psa. xiv, 7. These promises had a partial fulfilment in the history of Israel restored after the captivity. Their true significance is to be seen in connexion with the promises to Abraham, in whom all the families of the earth are blessed.

**6. The LORD thy God will circumcise thine heart**—Comp. x, 16; also Heb. viii, 10.

9, 10. How prosperous would have been the condition of the nation if they had complied with the conditions here laid down by their great leader!



\* rejoice over thee for good, as he rejoiced over thy fathers: **10** If thou shalt hearken unto the voice of the LORD thy God, to keep his commandments and his statutes *which are written in this book of the law, and if thou turn unto the LORD thy God with all thine heart, and with all thy soul.*

**11** For this commandment which I command thee this day, *'it is not hidden from thee, neither is it far off.* **12** *"It is not in heaven, that thou shouldst say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? 13 Neither is it beyond the sea, that thou shouldst say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? 14 But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.*

**15** See, *"I have set before thee this day life and good, and death and evil; 16 In that I command thee this day to love the LORD thy God, to walk in his ways, and to keep his commandments, and his statutes, and his judgments, that thou mayest live and multiply: and the*

LORD thy God shall bless thee in the land whither thou goest to possess it.

**17** But if thine heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them; **18** *"I denounce unto you this day, that ye shall surely perish, and that ye shall not prolong your days upon the land, whither thou passest over Jordan to go to possess it. 19 <sup>P</sup>I call heaven and earth to record this day against you, that <sup>A</sup>I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live: 20 That thou mayest love the LORD thy God, and that thou mayest obey his voice, and that thou mayest cleave unto him: for he is thy <sup>r</sup> life, and the length of thy days: that thou mayest dwell in the land which the LORD sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.*

#### CHAPTER XXXI.

AND Moses went and spake these words unto all Israel. **2** And he said unto them, *I <sup>a</sup>am a hundred and twenty years old this day;*

*p* Chap. 4. 26; 31. 28. — *q* Verse 15. — *r* Psa. 27. 1; 66. 9; John 11. 25. — *a* Exod. 7. 7; chap. 34. 7.

#### CHAPTER XXXI.

Moses has finished his work as legislator and interpreter of law. He is now to appoint and install his successor. The rehearsal of the law in the preceding chapters must have occupied several days. The great lawgiver closes his work with these references to his approaching death. He is not to be their leader when they cross the river and pass into the promised inheritance. Another is to lead the nation to conquest and to the possession of the land.

**1. Moses went and spake these words**—This expression serves, as in Exod. xi, 1, and Gen. xxxv, 22, to give a "pictorial description of what he was about to do in the sense of *he prepared himself, or rose up.*"—*Keil.*

**2. I am a hundred and twenty years old this day**—The life of Moses is divided into three periods of forty years each. He was forty years old when he fled from Egypt to Midian. He was eighty when he stood before Pharaoh and told him to let the people go. And forty years of wandering in the wilderness are now drawing to a

*k* Chap. 28. 63; Jer. 32. 41 — *l* Isa. 45. 19. — *m* Rom. 10. 6, etc. — *n* Verses 1, 19; chap. 11. 26. — *o* Chap. 4. 26; 8. 19.

**11. Hidden from thee**—Rather, is not *too difficult for thee.* Jehovah has not imposed upon his people conditions impossible of fulfilment; nor are his requirements difficult of comprehension. "Nowhere does the fundamental religious thought of prophecy find clearer expression than in Deuteronomy—the thought that Jehovah asks nothing for himself, but asks it as a religious duty that man should render to man what is right—that his will lies not in any unknown height, but in the moral sphere which is known and understood by all." J. WELLHAUSEN, in *Encyclopædia Britannica*, 9th ed., vol. xiii, pp. 415, 416. **Neither is it far off**—Comp. Luke xvii, 21.

**14. Nigh unto thee**—Augustine says these words direct our eyes to the New Testament. Compare Paul's application of the passage in Rom. x, 8.

**15–20. Choose life**—In striking expressions Moses summarizes his teachings. Life is connected with their obedience, death with their disobedience.

I can no more <sup>b</sup> go out and come in: also the LORD hath said unto me, <sup>c</sup> Thou shalt not go over this Jordan. **3** The LORD thy God, <sup>d</sup> he will go over before thee, and he will destroy these nations from before thee, and thou shalt possess them: and Joshua, he shall go over before thee, <sup>e</sup> as the LORD hath said. **4** <sup>f</sup> And the LORD shall do unto them <sup>g</sup> as he did to Sihon and to Og, kings of the Amorites, and unto the land of them, whom he destroyed. **5** And <sup>h</sup> the LORD shall give them up before your face, that ye may do unto them according unto all the commandments which I have commanded you. **6** <sup>i</sup> Be strong and of a good courage, <sup>k</sup> fear not, nor be afraid of them: for the LORD thy God, <sup>l</sup> he *it is* that doth go with thee; <sup>m</sup> he will not fail thee, nor forsake thee.

**7** And Moses called unto Joshua, and said unto him in the sight of all Israel,

*b* Num. 27. 17; 1 Kings 3. 7.—*c* Num. 20. 12; 27. 13; chap. 3. 27.—*d* Chap. 9. 3.—*e* Num. 27. 21; chap. 3. 28.—*f* Chap. 3. 21.—*g* Num. 21. 24, 33.—*h* Chap. 7. 2.—*i* Josh. 10. 27; 1 Chron. 22. 13.—*k* Chap. 1. 29; 7. 18.—*l* Chap. 20. 4.—*m* Josh. 1. 5; Heb. 13. 5.—*n* Verse 23; chap.

close. Compare the speech of Stephen in Acts vii; also Exod. vii, 7; Deut. xxxiv, 7. **I can no more go out and come in**—Though his eye is not dim nor his natural force abated, Moses is conscious that the infirmities of age will render him unsuited for the burdens he has hitherto borne. **Also the Lord hath said unto me, Thou shalt not go over this Jordan**—There is a sad reminder in these words both of his own and the people's sin. Comp. iii, 27.

**7. Called unto Joshua**—Moses, in the sight of all Israel, calls Joshua, who is to be his successor, and with words of encouragement tells him he is to go with the people into the Land of Promise, and to cause them to possess it.

**9. And Moses wrote this law**—This law need not mean the whole of the book of Deuteronomy, but only the most important part. At this time it was formally handed over to the priests for safe keeping. **Which bare the ark of the covenant**—It was the province of the Kohathites to carry the ark and its furniture. See Num. iv, 15. It would seem that on special occasions the priests performed the office of bearing the ark, as in the passage through Jor-

**Be strong and of a good courage: for thou must go with this people unto the land which the LORD hath sworn unto their fathers to give them; and thou shalt cause them to inherit it.** **8** And the LORD, <sup>o</sup> he *it is* that doth go before thee; <sup>p</sup> he will be with thee, he will not fail thee, neither forsake thee: fear not, neither be dismayed.

**9** And Moses wrote this law, <sup>q</sup> and delivered it unto the priests the sons of Levi, <sup>r</sup> which bare the ark of the covenant of the LORD, and unto all the elders of Israel. **10** And Moses commanded them, saying, At the end of every seven years, in the solemnity of the <sup>s</sup> year of release, <sup>t</sup> in the feast of tabernacles, **11** When all Israel is come to <sup>u</sup> appear before the LORD thy God in the place which he shall choose, <sup>v</sup> thou shalt read this law before all Israel in their hearing. **12** <sup>w</sup> Gather the people together, men,

1. 38; 3. 28; Josh. 1. 6.—*o* Exod. 13. 21, 22; 32. 14; chap. 9. 3.—*p* Josh. 1. 5, 9; 1 Chron. 18. 20.—*q* Verse 25; chap. 17. 18.—*r* Num. 4. 15; Josh. 3. 3; 1 Chron. 15. 12, 15.—*s* Chap. 15. 1.—*t* Lev. 23. 34.—*u* Chap. 16. 16.—*v* Josh. 8. 34, 35; 2 Kings 23. 2; Neh. 8. 1-3, etc.—*w* Chap. 4. 10.

dan (Josh. iii, 3; iv, 9) and around Jericho, (Josh. vi, 6,) and in the solemn proclamation of the law at Ebal and Gerizim, and in the dedication of the temple. 1 Kings viii, 3. **And unto all the elders**—The priests represented the ecclesiastical polity and the elders the civil polity of Israel. In these two bodies the whole nation was represented.

**10. The end of every seven years**—At the return of the sabbatic year and during the feast of tabernacles, which was kept to commemorate the wilderness journey, this law was to be repeated.

**11. Thou shalt read this law**—This was a formal reading of the law in a general assembly of the whole nation gathered to the place that Jehovah should appoint. In Neh. viii, 18, we learn that at the feast of tabernacles Ezra read in the book of the law of God day by day from the first day unto the last day. Later, the reading was on the first day of the feast, and only portions of Deuteronomy were read.

**12. Gather the people together**—Not the men alone, but the whole families were to listen to the solemn repetition of this law. What a deep and abiding impression this would produce!

and women, and children, and thy stranger that *is* within thy gates, that they may hear, and that they may learn, and fear the LORD your God, and observe to do all the words of this law: **13** And *that* their children, <sup>a</sup>which have not known *any thing*, <sup>b</sup>may hear, and learn to fear the LORD your God, as long as ye live in the land whither ye go over Jordan to possess it.

**14** And the LORD said unto Moses, <sup>a</sup>Behold, thy days approach that thou must die: call Joshua, and present yourselves in the tabernacle of the congregation, that <sup>a</sup>I may give him a charge. And Moses and Joshua went, and presented themselves in the tabernacle of the congregation. **15** And <sup>b</sup>the LORD appeared in the tabernacle in a pillar of a cloud: and the pillar of the cloud stood over the door of the tabernacle.

**16** And the LORD said unto Moses, Behold, thou shalt <sup>a</sup>sleep with thy fathers; and this people will <sup>c</sup>rise up, and <sup>d</sup>go a whoring after the gods of the strangers of the land, whither they go to be among them, and will <sup>e</sup>forsake me, and <sup>f</sup>break my covenant which I have made with them. **17** Then my anger shall be kindled against them in that day, and <sup>g</sup>I will forsake them, and I will <sup>h</sup>hide my face from them, and they shall be devoured, and many evils and troubles shall <sup>i</sup>befall them; so that they will say in that day, <sup>i</sup>Are not these

evils come upon us, because our God *is* <sup>a</sup>not among us? **18** And <sup>a</sup>I will surely hide my face in that day for all the evils which they shall have wrought, in that they are turned unto other gods. **19** Now therefore write ye this song for you, and teach it the children of Israel: put it in their mouths, that this song may be <sup>a</sup>a witness for me against the children of Israel. **20** For when I shall have brought them into the land which I swore unto their fathers, that floweth with milk and honey; and they shall have eaten and filled themselves, <sup>a</sup>and waxen fat; <sup>b</sup>then will they turn unto other gods, and serve them, and provoke me, and break my covenant. **21** And it shall come to pass, <sup>b</sup>when many evils and troubles are befallen them, that this song shall testify <sup>a</sup>against them as a witness; for it shall not be forgotten out of the mouths of their seed: for <sup>a</sup>I know their imagination <sup>c</sup>which they <sup>d</sup>go about, even now, before I have brought them into the land which I swear.

**22** Moses therefore wrote this song the same day, and taught it the children of Israel. **23** <sup>a</sup>And he gave Joshua the son of Nun a charge, and said, <sup>a</sup>'Be strong and of a good courage: for thou shalt bring the children of Israel into the land which I swear unto them: and I will be with thee.

**24** And it came to pass, when Moses had made an end of <sup>a</sup>writing the words

<sup>a</sup> Chap. 11. 2.—<sup>b</sup> Psa. 78. 6, 7.—<sup>c</sup> Num. 27. 13; chap. 34. 5.—<sup>d</sup> Verse 2: Num. 27. 19.—<sup>e</sup> Exod. 3. 9.—<sup>f</sup> 1 Heb. *lie down*, 2 Sam. 7. 12.—<sup>g</sup> Exod. 32. 6.—<sup>h</sup> Exod. 34. 15; Judg. 2. 17.—<sup>i</sup> Chap. 32. 15; Judg. 2. 12; 10. 6, 13.—<sup>j</sup> Judg. 2. 20.—<sup>k</sup> 2 Chron. 15. 2.—<sup>l</sup> Chap. 32. 20; Psa. 104. 21; Isa. 8. 17; 64. 7; Ezek. 39. 23.

2 Heb. *find them*, Neh. 9. 32.—<sup>i</sup> Judg. 6. 13.—<sup>k</sup> Num. 14. 42.—<sup>l</sup> Verse 17.—<sup>m</sup> Verse 16.—<sup>n</sup> Chap. 32. 15; Neh. 9. 25, 26; Hos. 13. 6.—<sup>o</sup> Verse 16.—<sup>p</sup> Verse 17.—<sup>q</sup> Heb. *before*.—<sup>r</sup> Hos. 5. 3; 13. 5, 6.—<sup>s</sup> Amos 5. 25; 6.—<sup>t</sup> 4 Heb. *do*.—<sup>u</sup> Verse 14.—<sup>v</sup> Verse 7; Josh. 1. 6.—<sup>w</sup> Verse 9.

Nothing was better calculated to keep alive the remembrance of Jehovah's warnings and Jehovah's promises.

**14. Call Joshua, . . . that I may give him a charge**—Moses and Joshua at the direction of Jehovah present themselves in the tabernacle of the congregation, that Joshua may be solemnly installed in the responsible position he is to occupy after the death of the great leader. Jehovah appears in the pillar of cloud which stood before the door of the tabernacle. At this solemn moment Moses is told that after his death the nation will abandon Jehovah for the gods of the heathen, and then the terrible retribution that has been threatened will come upon them.

**19. Write ye this song . . . and**

**teach it**—An ode like the one that follows, in the time when the whole nation had its popular gatherings, its commemorative festal days, would be calculated to have a powerful and enduring effect upon the people.

**21. This song shall testify against them as a witness**—This ode, passing down from father to son, from generation to generation, would rebuke the apostasy of the nation. How in the midst of prevailing idolatry and gross corruption these divine words would be like the utterances of the prophets of the old and the apostles of the new dispensation! Every time the ode was repeated it would reprove and rebuke. In the days of apostate kings, if the song were repeated, how startling the words,

of this law in a book, until they were finished, **25** That Moses commanded the Levites, which bare the ark of the covenant of the Lord, saying, **26** Take this book of the law, <sup>v</sup>and put it in the side of the ark of the covenant of the Lord your God, that it may be there <sup>w</sup>for a witness against thee. **27** <sup>x</sup>For I know thy rebellion, and thy <sup>y</sup>stiff neck: behold, while I am yet alive with you this day, ye have been rebellious against the Lord; and how much more after my death?

**28** Gather unto me all the elders of

<sup>n</sup> See 2 Kings 22, 8. — <sup>o</sup> Verse 19. — <sup>x</sup> Chap. 9, 24; 32, 20. — <sup>y</sup> Exod. 32, 9; chap. 9, 6. — <sup>z</sup> Chap.

"They sacrificed unto devils, not unto God!"

**26. In the side of the ark**—Better rendered, *by the side of the ark*. The two tables of the Decalogue were placed in the ark. 1 Kings viii, 9; Heb. ix, 4. The Targum of Jonathan says, "This law was placed in a chest near the ark. It was deposited there, not as a mere place of safety, but close by the place of the typical atonement for sin, the ark of the covenant, as a protest against their national breach of that covenant by idolatry." See PUSEY on *Daniel*, p. 308. Some have thought that this is the copy found in the time of Josiah. 2 Kings xxii, 8: "And Hilkiah the high priest said unto Shaphan the scribe, I have found the book of the law in the house of the Lord."

**28. Gather unto me all the elders**—Moses now, after handing over the book of the law, directs that the elders of the tribes and all in official position be gathered around him. A general assembly representing the entire nation now come together to listen to the unequalled ode which bears the name of the Song of Moses.

## CHAPTER XXXII.

### THE SONG OF MOSES.

After the passage through the Red Sea Moses began the guidance of Israel through the wilderness with a triumphal song of praise and prophecy, (see Exod. xv, 1–18,) commencing with, "I will sing unto Jehovah, for he hath triumphed gloriously," and closing with, "Jehovah shall reign for ever and ever." Now, at

your tribes, and your officers, that I may speak these words in their ears, <sup>a</sup>and call heaven and earth to record against them.

**29** For I know that after my death ye will utterly <sup>b</sup>corrupt yourselves, and turn aside from the way which I have commanded you; and <sup>c</sup>evil will befall you in the latter days; because ye will do evil in the sight of the Lord, to provoke him to anger through the work of your hands. **30** And Moses spake in the ears of all the congregation of Israel the words of this song, until they were ended.

30, 19; 32, 1. — <sup>a</sup> Chap. 32, 5; Judg. 2, 19; Hos. 9, 3. — <sup>b</sup> Chap. 28, 15. — <sup>c</sup> Gen. 49, 1; chap. 4, 30.

the close of the forty years' wandering, in sight of the Promised Land, the great leader, who has almost finished his course, before he wholly lays aside the cares of office—before he goes up into the mountain to see the goodly land and to die—utters these words, ranging in thought through the entire future history of his people.

Commencing with a figure not uncommon to the Hebrew poets heaven and earth are invoked. It is as though the universe of God should be interested in what follows. Comp. iv, 26; xxx, 19; xxxi, 28; Isa. i, 2; Jer. ii, 12; xxii, 29.

"This song," says Delitzsch, "is a compendious outline or draft, and also the common key to all prophecy, and bears the same fundamental relation to it as the Decalogue to all other laws and the Lord's Prayer to all other prayers. The lawgiver summed up the whole prophetic contents of his last words (chaps. xxvii, xxviii, xxix, xxx) and threw them into the form of a song, that they might be perpetuated in the memories and mouths of the people. This song sets before the nation its entire history to the end of time. That history divides itself into four great periods: the creation and rise of Israel; the ingratitude and apostasy of Israel; the consequent surrender of Israel to the power of the heathen; and, finally, the restoration of Israel, sifted but not destroyed, and the unanimity of all nations in the praise of Jehovah, who reveals himself both in judgment and in mercy. This fourfold character is not only verified in every part of the history of Israel, but is also the seal of that



## CHAPTER XXXII.

**G**IVE ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth. **2** My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass: **3** Because I will publish the name of the Lord: ascribe ye greatness unto our God. **4** He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without

a Chap. 4. 26: 30. 19: 31. 28: Psa. 50. 4: Isa. 1. 2: Jer. 2. 12: 6. 19. — b Isa. 55. 10. 11: 1 Cor. 3. 6-8. — c Psa. 72. 6: Mic. 5. 7. — d 1 Chron. 29. 11. — e 2 Sam. 22. 3: 23. 3: Psa. 18. 2. 31. 46: Hab. 1. 12. — f 2 Sam. 22. 31. — g Dan. 4. 37: Rev. 15. 3. — h Jer. 10. 10. — i Job 34. 10: Psa. 92. 15. — j Heb. He hath corrupted to himself.

history as a whole, even to its remotest end in New Testament times. In every age, therefore, this song has presented to Israel a mirror of its existing condition and future fate. And it was the task of the prophets to hold up this mirror to the people of their own times."—*Isaiah*, vol. i, p. 74.

The contents of this ode have been differently arranged by different commentators. The division of Kamphausen is the most satisfactory: Introduction, (1-3.) 1. The faithfulness of God and the faithlessness of Israel, (4-18.) 2. The chastisement, and the need of its infliction, (19-33.) 3. Jehovah's compassion on the depressed condition of his people, (34-42.) Conclusion, (43.)

**2. My doctrine shall drop as the rain**—This may be rendered,

Let my doctrine drop as the rain,  
And my words fall as the dew.

**3. Because I will publish the name of the Lord**—Better, *I will proclaim the name of Jehovah*. The Hebrew word קָרָא, like the Greek κηρύσσω, means to make a proclamation as a herald or as a prophet. Moses proclaims Jehovah as the nation's king.

**4. He is the Rock, his work is perfect**—*The Rock, perfect his work*. In the Hebrew the position of the word translated **Rock** makes it very emphatic. The figure is a favourite one in Hebrew poetry. David, who in his wanderings had found the protection of Jehovah like the rocky fastnesses of Judea,

iniquity, just and right is he. **5** They have corrupted themselves, their spot is not the spot of his children: they are a perverse and crooked generation. **6** Do ye thus requite the Lord, O foolish people and unwise? is not he thy father that hath bought thee? hath he not made thee, and established thee?

**7** Remember the days of old, consider the years of many generations: ask thy father, and he will show thee; thy elders, and they will tell thee. ■ When

k Chap. 31. 29.—2 Or, that they are not his children, that is their blot.—l Matthew 17. 17: Luke 9. 41: Philippians 2. 15.—m Psalm 116. 12.—n Isaiah 63. 16.—o Psalm 74. 2.—p Verse 15: Isaiah 27. 11: 44. 2.—q Heb. generation and generation.—r Exodus 13. 14: Psalm 44. 1: 78. 3, 4.

says, in 2 Sam. xxii, 2, "The Lord is my rock." While the figure is used for shelter and protection it is also employed to denote power, stability. Comp. Isa. xxvi, 4: "In the Lord Jehovah is everlasting strength," which might more literally be rendered, "in the Lord Jehovah is the rock of ages." **All his ways are judgment**—In all his dealings he is just.

**5. They have corrupted themselves**—A striking contrast is now presented. Jehovah, their God, is perfect, is unchangeable. The nation—for the prophet looks down the future and sees the rebellion and apostasy of Israel—becomes corrupt. **Their spot is not the spot of his children**—It is not easy to render the Hebrew of this passage. Literally it is, *not his children, their blemish*. Instead of being Jehovah's true children they are of such a character that they stain the family. Compare the figure used 2 Pet. ii, 13, where false teachers and false brethren are called "spots" and "blemishes" in the Church.

**6. Is not he thy Father that hath bought thee**—The meaning is, that Jehovah is the one whose peculiar possession Israel had become. Jehovah had redeemed them from Egyptian bondage.

**7. Remember the days of old**—In thought the speaker places himself in the midst of the moral degeneracy and apostasy of the people. He would have them from that point look back to their earliest history, and remember what Jehovah had done for them.

the Most High <sup>r</sup>divided to the nations their inheritance, when he <sup>s</sup>separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel. **9** For <sup>t</sup>the Lord's portion *is* his people; Jacob *is* the <sup>u</sup>lot of his inheritance. **10** He found him <sup>v</sup>in a desert land, and in the waste howling wilderness; he <sup>w</sup>led him about, he <sup>x</sup>instructed him, he <sup>y</sup>kept him as the apple of his eye. **11** <sup>z</sup>As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings:

<sup>r</sup> Zech. 9, 2; Acts 17, 26. — <sup>s</sup> Gen. 11, 8. — <sup>t</sup> Exod. 15, 16; 19, 5; 1 Sam. 10, 1; Psa. 78, 71. — <sup>u</sup> Heb. *cord*. — <sup>v</sup> Chap. 8, 15; Jer. 2, 6; Hos. 13, 5. — <sup>w</sup> Or, *compassed him about*. — <sup>x</sup> Chap. 4, 35. — <sup>y</sup> Psa. 17, 8; Prov. 7, 2; Zech. 2, 8. — <sup>z</sup> Exod. 19, 4; chap. 1, 31; Isa. 31, 5; 46, 4; 63, 9;

**12** So the Lord alone did lead him, and *there was* no strange god with him.

**13** <sup>a</sup>He made him ride on the high places of the earth, that he might eat the increase of the fields; and he made him to suck <sup>b</sup>honey out of the rock, and oil out of the flinty rock; **14** Butter of kine, and milk of sheep, with fat of lambs, and rams of the breed of Bashan, and goats, <sup>c</sup>with the fat of kidneys of wheat; and thou didst drink the pure <sup>d</sup>blood of the grape.

**15** But <sup>e</sup>Jeshurun waxed fat, and <sup>f</sup>kicked: <sup>g</sup>thou art waxen fat, thou art

Hosea 11, 3. — <sup>a</sup> Chap. 33, 29; Isaiah 58, 14; Ezekiel 36, 2. — <sup>b</sup> Job 21, 6; Psalm 81, 16. — <sup>c</sup> Psalm 81, 16; 147, 14. — <sup>d</sup> Genesis 49, 11. — <sup>e</sup> Chap. 23, 5, 26; Isaiah 44, 2. — <sup>f</sup> 1 Samuel 2, 9. — <sup>g</sup> Chap. 31, 20; Nehemiah 9, 25; Psalm 17, 10; Jeremiah 2, 7; 5, 7, 28; Hosea 13, 6.

**12.** So the Lord alone did lead him—Omit so, and read *Jehovah alone did lead him*. No strange god with him—It was Jehovah who delivered. He is to be served, and he alone.

**13.** He made him ride on the high places—He who possessed the high places had control. The figure is used to denote the subjugation of the land. Comp. xxxiii, 29: "Thou shalt tread upon their high places;" also, Psa. xviii, 33: "Setteth me upon my high places."

**14.** Of the breed of Bashan—

בְּנֵי בָשָׁן. This expression is used for the best kind. Bashan was celebrated not merely for its oxen, but for all other cattle used for food by the Hebrews. Comp. Ezek. xxxix, 18.

In verses 15–18 Moses turns again to the time of the nation's apostasy, when with base ingratitude they will forsake the worship of Jehovah and bow down to the gods of the nations.

**15.** Jeshurun—This word is found elsewhere only in xxxiii, 5, 26, and Isa. xlv, 2. It is considered by some a term of endearment. The Seventy render it "the beloved one." But from its derivation we infer it was an honourable name given to Israel. This righteous nation becomes prosperous, and in its prosperity rebels against Jehovah. "The epithet *righteous nation*, as we may render Jeshurun, was intended to remind Israel of its calling, and involved the severest proof of its apostasy."—Keil.

**8. The Most High divided to the nations their inheritance**—Then Israel was in his thoughts. He selected Israel as his peculiar people.

**10. Found him in a desert land**—This entire passage (10–14) is a highly poetical description of Jehovah's deliverance of Israel from Egyptian bondage and of the divine care and guidance. He finds Israel as a man ready to perish. Egypt, though a land of fertility and wealth, was a desert to the toiling Hebrew serf. The harsh measure of the Egyptian king would have resulted, if not arrested, in the extirpation of the people. To heighten the figure and give it local colouring Moses brings out the desolateness of the Wilderness of Wandering, and the howling of the wild beasts that must at times have made the way terrible. **He kept him as the apple of his eye**—This figure denotes the tenderest care of Jehovah. Comp. Psa. xvii, 8: "Keep me as the apple of the eye;" also, Prov. vii, 2: "Keep my commandments, and live; and my law as the apple of thine eye."

**11. As an eagle stirreth up her nest**—This figure beautifully expresses the tender solicitude and watchful care of Jehovah. Compare Exod. xix, 4. **Beareth them on her wings**—This should be read in connexion rather than with what follows. The whole passage may be rendered, *So an eagle stirs up her nest, hovers over her young, spreads her wings, takes it up, bears it on her pinions.*

grown thick, thou art covered *with fatness*; then he *'forsook God which made him, and lightly esteemed the Rock of his salvation.* **16** *'They provoked him to jealousy with strange gods, with abominations provoked they him to anger.* **17** *'They sacrificed unto devils, not to God; to gods whom they knew not, to new gods that came newly up, whom your fathers feared not.* **18** *'Of the Rock that begat thee thou art unmindful, and hast forgotten God that formed thee.* **19** *'And when the Lord saw it, he <sup>7</sup>abhorred them, because of the provoking of his sons, and of his daughters.* **20** And he said, *'I will hide my face from them, I will see what their end shall be: for they are a very froward generation, children*

*f* Chap. 31. 16; Isa. 1. 4.—*g* Verse 6; Isa. 51. 13.  
—*h* 3 Sam. 22. 47; Psal. 89. 26; 95. 1.—*i* 1 Kings 14. 22; 1 Cor. 10. 22.—*k* Lev. 17. 7; Psal. 106. 37; 1 Cor. 10. 20; Rev. 9. 20.—*l* Or, which were not God, verse 21.—*m* Isa. 17. 10.—*n* Jer. 2. 32.  
—*n* Judg. 2. 14.—*o* Or, despised, Lam. 2. 6.  
—*o* Isa. 1. 2.—*p* Chap. 31. 17.—*q* Isa. 30. 9;

16. Departing from God, they will give themselves up to the worship of idols. **They provoked him to jealousy** is a figure taken from the marriage relation. The intimate relation that Jehovah sustains to his people is expressed by this. Comp. xxxi, 16; Exod. xxxix, 14; Isa. liv, 5; Jer. iii, 14.

17. **They sacrificed unto devils, not to God**—The word rendered **devils** is *destroyers*; Sept. *δαμόνια*: wicked spirits, demons. The people of God will leave his service, and worship at the shrines of the gods of the heathen.

18. **Of the Rock that begat thee thou art unmindful, and hast forgotten God that formed thee**—Moses emphasizes the ingratitude of the nation in that they forsake Him who has shown paternal and maternal love to them. **Rock** is put for the founder of the nation. Jehovah is Israel's founder. "Look unto the rock whence ye are hewn." Isa. li, 1.

19. **The Lord . . . abhorred them**—*And Jehovah saw it and rejected them, because he was angry with his sons and his daughters.* Jehovah saw their idolatry. In the apostasy of Israel the women became luxurious and corrupt. See Isa. iii, 16, and the following verses; also Isa. xxxii, 9; Jer. vii, 18; xlv, 15.

20. **Children in whom is no faith**

in whom is no faith. **21** *'They have moved me to jealousy with that which is not God; they have provoked me to anger with their vanities: and 'I will move them to jealousy with those which are not a people; I will provoke them to anger with a foolish nation.* **22** *For a fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains.* **23** *I will heap mischiefs upon them; 'I will spend mine arrows upon them.* **24** *They shall be burnt with hunger, and devoured with burning heat, and with bitter destruction: I will also send the teeth of beasts upon them, with the poison of serpents of the dust.*

Matt. 17. 17.—*r* Verse 16; Psal. 78. 58.—*s* 1 Sam. 12. 21; 1 Kings 16. 13, 26; Psal. 31. 6; Jer. 8. 19; 19. 8; 14. 22; Jon. 2. 8; Acts 14. 15.—*t* Hos. 1. 10; Rom. 19. 19.—*u* Jer. 15. 14; 17. 4; Lam. 4. 1.—*v* Or, hath burned.—*w* Or, hath consumed.—*x* Isa. 26. 15.—*y* Psal. 7. 12, 13; Ezek. 5. 16.—*z* Heb. burning coals, Hab. 3. 5.—*a* Lev. 26. 22.

—Sons in whom there is no faithfulness. Comp. xxxi, 17, 18.

21. In strong terms Moses represents Jehovah as rejecting disobedient Israel, and bringing upon them terrible retribution. Israel is to be punished. Paul, Rom. x, 19, quotes this verse to indicate the adoption of the Gentiles. In the Hebrew there is a striking antithesis. **They have moved me to jealousy** with a no god. I will therefore provoke them to jealousy with a no nation.

22. **For a fire is kindled in mine anger**—*A fire blazes up in my face.* Comp. Psal. xviii, 8: "There went up a smoke out of his nostrils, and fire out of his mouth devoured: coals were kindled by it." The figure of the anger of Jehovah consuming to the lowest depths is terrible in grandeur, and calculated to impress upon the Hebrews the peril of apostasy.

23. **I will heap mischiefs upon them**—Here follows a dread array of disasters and judgments that will come upon the rebellious nation. Hunger, pestilence, plague, wild beasts, poisonous serpents, and war are to afflict them.

24. **They shall be burnt with hunger, and devoured with burning heat**—Consumed with fever and dire pestilence—with the poison of the crawlers of the dust.

**25** <sup>1</sup>The sword without, and terror <sup>11</sup>within, shall <sup>12</sup>destroy both the young man and the virgin, the suckling *also* with the man of gray hairs. **26** <sup>2</sup>I said, I would scatter them into corners, I would make the remembrance of them to cease from among men: **27** Were it not that I feared the wrath of the enemy, lest their adversaries <sup>a</sup>should behave themselves strangely, *and* lest they should <sup>b</sup>say, <sup>13</sup>Our hand *is* high, and the Lord hath not done all this. **28** For they *are* a nation void of counsel, <sup>c</sup>neither *is there any* understanding in them. **29** <sup>d</sup>O that they were wise, *that* they understood this, <sup>e</sup>that they would con-

sider their latter end! **30** How should <sup>f</sup>one chase a thousand, and two put ten thousand to flight, except their Rock <sup>g</sup>had sold them, and the Lord had shut them up? **31** For <sup>h</sup>their rock *is* not as our Rock, <sup>i</sup>even our enemies themselves *being* judges. **32** For <sup>k</sup>their vine <sup>14</sup>*is* of the vine of Sodom, and of the fields of Gomorrah: their grapes *are* grapes of gall, their clusters *are* bitter: **33** Their wine *is* <sup>1</sup>the poison of dragons, and the cruel <sup>m</sup>venom of asps. **34** *Is* not this <sup>n</sup>laid up in store with me, *and* sealed up among my treasures? **35** <sup>o</sup>To me *be-*longeth vengeance, and recompense; their foot shall slide in *due* time: for <sup>p</sup>the day

<sup>g</sup> Lam. 1. 20; Ezek. 7. 15; 2 Cor. 7. 5. — <sup>11</sup> Heb. *from the chambers*. — <sup>12</sup> Heb. *bereave*. — <sup>a</sup> Ezek. 20. 13, 14, 23. — <sup>b</sup> Jer. 19. 4. — <sup>c</sup> Psal. 140. 8. — <sup>13</sup> Or, *Our high hand, and not the Lord, hath done all this*. — <sup>d</sup> Isa. 27. 11; Jer. 4. 22. — <sup>e</sup> Chap. 5. 29; Psal. 81. 13; 107. 43; Luke 19. 42. — <sup>f</sup> Isa. 47. 7; Lam. 1. 9. — <sup>g</sup> Lev. 26. 8;

Josh. 23. 10; 2 Chron. 24. 24; Isa. 30. 17. — <sup>h</sup> 1 Sam. 2. 2. — <sup>i</sup> 1 Sam. 4. 8; Jer. 40. 3. — <sup>k</sup> Isa. 1. 10. — <sup>14</sup> Or, *is worse than the vine of Sodom, etc.* — <sup>l</sup> Psal. 58. 4. — <sup>m</sup> Psal. 140. 3; Rom. 3. 13. — <sup>n</sup> Job 14. 17; Jer. 2. 22; Hos. 13. 12; Rom. 2. 5. — <sup>o</sup> Psal. 94. 1; Rom. 12. 19; Heb. 10. 30. — <sup>p</sup> 2 Pet. 2. 3.

**26. I said, I would scatter them into corners**—The word which our translators render *scatter into corners* rather means, *I will blow them away*, so as to effectually disperse them.

**27. Were it not that I feared**—The idea of the verse is, that Israel's enemies might ascribe the nation's destruction to their own power, whereas it would be the work of God. Comp. Exod. xxxii, 12.

**29, 30. O that they were wise**—Better, *If they were wise, they would understand this*. They would consider their future. **How should one chase a thousand**—How could one pursue a thousand and two put ten thousand to flight were it not that their Rock had sold them, *and Jehovah had given them up*? **Sold them**—Delivered them to their foes as one delivers what he has sold.

**31. The false gods are set in contrast with Jehovah, the God of Israel. For their rock is not as our Rock, . . . our enemies**—That is, the nations who have oppressed or been at war with Israel—*being judges*. Comp. Exod. xiv, 25; Num. xxiii and xxiv, etc. That the heathen acknowledge the might of Jehovah heightens the guilt of the apostasy of Israel.

**32. For their vine is of the vine of Sodom**—Israel is compared to a vine. For similar imagery comp. Psal. lxxx, 8: "Thou hast brought a vine out

of Egypt." So in Isaiah, chap. v, the nation is compared to a vineyard of Jehovah's planting. The **vine of Sodom** implies the utter depravity of the people. Comp. Isa. i, 10, "rulers of Sodom," applied to the wicked princes of Judah. Jer. xxiii, 14: "They are all of them unto me as Sodom."

**33. Their wine is the poison of dragons**—The **wine** that this vine of Sodom bears is as the poison of deadly serpents. The figures employed suggest that the nation will become utterly corrupt. The chosen people of God will deserve to perish as the inhabitants of Sodom.

**34. Is not this laid up in store with me**—The thought designed to be expressed is, that God's time for punishment is decided upon, but not yet revealed. It is hidden in his treasure-chambers, for so the words translated **treasures** in our version might better be rendered.

**35. To me belongeth vengeance, and recompense; their foot shall slide in due time**—More literally, *vengeance and retribution is mine when their foot shall shake*. "The shaking of the foot is a figure representing the commencement of a fall or of stumbling."—*Keil*. Comp. Psal. xxxviii, 16; xciv, 18. The first part of this verse is quoted in Rom. xii, 19, and Heb. x, 30. It is to be impressed upon the nation that when disasters come to them they



of their calamity <sup>is</sup> at hand, and the things that shall come upon them make haste. **36** <sup>a</sup>For the Lord shall judge his people, <sup>b</sup>and repent himself for his servants, when he seeth that *their* <sup>13</sup>power is gone, and <sup>c</sup>there is none shut up, or left. **37** And he shall say, <sup>d</sup>Where are their gods, *their* rock in whom they trusted, **38** Which did eat the fat of their sacrifices, and drank the wine of their drink offerings? let them rise up and help you, and be <sup>10</sup>your protection. **39** See now that <sup>e</sup>I, *even* I, am he, and <sup>f</sup>there is no god with me: <sup>g</sup>I kill, and I make alive; I wound, and I heal: neither *is there any* that can deliver out of my hand. **40** <sup>h</sup>For I lift up my hand to heaven, and say, I live forever. **41** <sup>i</sup>If I whet my glittering sword, and mine hand take hold on judgment; <sup>j</sup>I will render vengeance to mine enemies, and will reward them that hate me. **42** I will make mine arrows <sup>k</sup>drunk with blood, and my sword shall devour flesh; and

that with the blood of the slain and of the captives, from the beginning of <sup>b</sup>revenge upon the enemy. **43** <sup>17</sup><sup>c</sup>Rejoice, O ye nations, with his people: for he will <sup>d</sup>avenge the blood of his servants, and <sup>e</sup>will render vengeance to his adversaries, and <sup>f</sup>will be merciful unto his land, and to his people.

**44** And Moses came and spake all the words of this song in the ears of the people, he, and <sup>18</sup>Hoshea the son of Nun. **45** And Moses made an end of speaking all these words to all Israel: **46** And he said unto them, <sup>g</sup>Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do, all the words of this law. **47** For it is not a vain thing for you; <sup>h</sup>because it *is* your life: and through this thing ye shall prolong your days in the land, whither ye go over Jordan to possess it. **48** <sup>i</sup>And the Lord spake unto Moses that selfsame day, saying, **49** Get thee up into this

<sup>g</sup> Psa. 135. 14. — <sup>r</sup> Judg. 2. 18; Psa. 106. 45; Jer. 31. 2; Joel 2. 14. — <sup>15</sup> Heb. *hand*. — <sup>s</sup> 1 Kings 14. 10; 21. 21; 2 Kings 9. 8; 14. 26. — <sup>t</sup> Judg. 10. 11; Jer. 2. 28. — <sup>16</sup> Heb. *a hiding for you*. — <sup>u</sup> Psa. 102. 27; Isa. 41. 4; 48. 12. — <sup>v</sup> Chap. 4. 35; Job. 45. 5, 18, 21. — <sup>w</sup> 1 Sam. 2. 6; 2 Kings 5. 7; Jer. 5. 18; Psa. 68. 20; Hos. 6. 1. — <sup>x</sup> Gen. 14. 22; Exod. 6. 8; Num. 14. 30.

<sup>y</sup> Isa. 27. 1; 34. 5; 66. 16. — <sup>z</sup> Ezek. 21. 9, 10, 14, 20. — <sup>1</sup> Isa. 1. 24; Nah. 1. 2. — <sup>a</sup> Jer. 4. 10. — <sup>2</sup> Job 13. 24; Jer. 30. 14; Lam. 2. 5. — <sup>3</sup> Or, *Praise his people, ye nations*: or, *Sing ye*. — <sup>c</sup> Rom. 15. 10. — <sup>d</sup> Rev. 6. 19; 19. 2. — <sup>e</sup> Verse 41. — <sup>f</sup> Psa. 85. 1. — <sup>18</sup> Or, *Joshua*. — <sup>g</sup> Chap. 6. 6; 11. 18; Ezek. 40. 4. — <sup>h</sup> Chap. 30. 19; Lev. 18. 5; Prov. 3. 2, 22; 4. 21; Rom. 10. 5. — <sup>i</sup> Num. 27. 12, 13.

are not fortuitous, but inflicted by Jehovah as the punishment for their sins.

**36. For the Lord shall judge his people, and repent himself for his servants**—Jehovah will judge—will administer justice to his people—and yet he will have compassion on them, for the expression rendered **repent himself** is better translated *have compassion upon*.

**37. Where are their gods**—Here Jehovah is represented as showing his people the folly of idol-worship, the helplessness of the false gods.

**38. Let them rise up**—Comp. Jer. ii, 28: "But where are thy gods that thou hast made thee? Let them arise, if they can save thee in the time of the trouble." Men need divine protection. It is natural for them to look to those they have worshipped for help.

**39. I, even I, am he**—The original is very emphatic from its brevity—I, I, he. Jehovah will reveal himself with power.

**40. I live forever**—The formula of an oath was, "The Lord liveth." Comp. Num. xiv, 21; 1 Sam. xiv, 39; Jer. v, 2.

**41. I will render vengeance**—As the divine Ruler Jehovah will administer justice. His enemies will be surely punished. Retribution will come upon the ungodly.

**42. From the beginning of revenge upon the enemy**—The translation in our Authorized Version is manifestly incorrect. *From the heads of the leaders of the enemy* is a literal translation.

**43. Rejoice, O ye nations, with his people**—Or, rather, *Praise, O ye nations, his people*. The English versions follow the reading of the Septuagint. And the passage is thus quoted in Rom. xv, 10.

**44-47. Moses came . . . he, and Hoshea**—Moses and Joshua impress upon the people the commands of Jehovah. **Hoshea**—Comp. Num. xiii, 8, 16.

**48. That selfsame day**—What a close to a day so marked in the history of Israel! The echoes of this grand ode are dying away, the families of Israel are returning to their tents. To Moses, the great leader, comes the divine direction. He is now told, "Get

\* mountain Abarim, *unto* mount Nebo, which *is* in the land of Moab, that *is* over against Jericho; and behold the land of Canaan, which I give unto the children of Israel for a possession: **50** And die in the mount whither thou goest up, and be gathered unto thy people; as <sup>1</sup> Aaron thy brother died in mount Hor, and was gathered unto his people: **51** Because <sup>m</sup> ye trespassed against me among the children of Israel at the waters of <sup>19</sup> Meribah-Kadesh, in the wilderness of Zin; because ye <sup>n</sup> sanctified me not in the midst of the children of Israel. **52** \* Yet thou shalt see the land before *thee*; but

*k* Num. 33. 47, 48; chap. 34. 1.—*l* Num. 20. 25, 28; 33. 38.—*m* Num. 21. 11-13; 27. 14.—*n* 19 Or, *Strife at Kadesh*.—*o* See Lev. 10. 3.—*p* Num. 27. 12; chap. 34. 4.—*a* Gen. 49. 28.—*b* Psal. 90, title.—*c* Exod. 19. 18, 20; Judg. 5. 4, 5;

thou shalt not go thither unto the land which I give the children of Israel.

### CHAPTER XXXIII.

**AND** this *is* <sup>a</sup> the blessing, wherewith <sup>b</sup> Moses the man of God blessed the children of Israel before his death. **2** And he said, <sup>c</sup> The Lord came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with <sup>d</sup> ten thousands of saints: from his right hand went <sup>e</sup> a fiery law for them. **3** Yea, <sup>f</sup> he loved the people; <sup>g</sup> all his saints *are* in thy hand: and they <sup>h</sup> sat down at thy feet; *every one* shall

Hab. 3. 3.—*d* See Psal. 68. 17; Dan. 7. 10; Acts 7. 53; Gal. 3. 19; Heb. 2. 2; Rev. 5. 11; 9. 16.—*e* 1 Heb. *a fire of law*.—*f* Exod. 19. 5; chap. 7. 7, 8; Psal. 47. 4; Hos. 11. 1; Mal. 1. 2.—*g* Chap. 7. 6; 1 Sam. 2. 9; Psal. 50. 5.—*h* Luke 10. 39; Acts 22. 3.

thee up into this mountain; . . . behold the land of Canaan, which I give unto the children of Israel for a possession: and die in the mount." Comp. Num. xxvii, 12-14.

### CHAPTER XXXIII.

#### THE BLESSING OF MOSES.

Moses has heard the divine command, "Get thee up into this mountain, . . . and die there." He is ready to obey. But before he ascends Nebo he takes leave of his people in this "blessing," which so fitly closes his forty years of leadership.

1. **This is the blessing**—This farewell benediction is to be connected with the song in the preceding chapter. That is a prophecy of the future of Israel as a nation; this is a blessing on the tribes in their individual character. **Moses, the man of God**—In Josh. xiv, 6, Caleb also speaks of Moses as the "man of God." The same expression is used in the inscription to Psal. xc. The term is applied to one who has intercourse with God and revelations from him. Comp. 1 Sam. ix, 6, 1 Kings xii, 22, and xiii, 14.

Verses 2-5 constitute the introduction to the blessings upon the tribes, the giving of the law, and the selection of Israel to be the people of God.

2. **The Lord came from Sinai, and rose up from Seir unto them; he shined forth from Mount Paran**—These expressions do not refer to different appearances of Jehovah, but to that

signal manifestation of himself at the giving of the law. The language is highly poetical. It is as though Moses saw the glory of Jehovah shine forth from the lofty heights of Sinai to the heights of Edom on the east and to the mountains of Paran, which form the boundary of the desert, on the north. "The glory of the Lord who appeared upon Sinai sent its beams even to the eastern and northern extremities of the desert."—*Keil*. Comp. Judg. v, 4, 5, and Hab. iii, 3. **And he came with ten thousands of saints**—Literally, *from myriads of holiness*. The expression is meant to describe Jehovah leaving his heavenly abode, where he dwells surrounded by holy ones, and coming down to announce the law to his people. **From his right hand went a fiery law for them**—Our English version here follows the Vulgate. As the Hebrew reads, the literal rendering would be *fire of law*, a fire which was a law for them. Gesenius thinks it would be better referred to the pillar of fire, (Exod. xiii, 21,) which was as a law to direct them, than to the lightnings which Jehovah employs for his servants. Some Hebrew manuscripts write *אש* *אש* as one word. If this reading should be accepted it might be rendered so as to refer to flashes of lightning. Comp. Hab. iii, 4.

3. **Yea, he loved the people**—*Keil's* explanation of this is, that Jehovah embraces all nations with his love. We think the reference is to Israel.

receive <sup>b</sup> of thy words. **4** <sup>1</sup> Moses commanded us a law, <sup>h</sup> *even* the inheritance of the congregation of Jacob. **5** And he was <sup>i</sup> king in <sup>m</sup> Jeshurun, when the heads of the people and the tribes of Israel were gathered together.

**6** Let Reuben live, and not die; and let *not* his men be few.

**7** And this *is* the blessing of Judah: and he said, Hear, LORD, the voice of Ju-

<sup>h</sup> Prov. 2, 1. — <sup>i</sup> John 1, 17; 7, 19. — <sup>k</sup> Psa. 119, 111. — <sup>l</sup> See Gen. 6, 31; Judg. 9, 1; 17, 6. — <sup>m</sup> Chap. 32, 1. — <sup>n</sup> Gen. 49, 8. — <sup>o</sup> Psa. 146, 5.

#### 4. Moses commanded us a law—

The law was given by God through Moses, and was a possession for the people.

#### 5. And he was king in Jeshurun—

That is, Jehovah became king over the righteous nation. Comp. xxxii, 15. **Were gathered together**—This refers to the assembling around Sinai to receive the law.

#### BLESSINGS UPON THE TRIBES, 6-25.

**6. The blessing of Reuben. Let not his men be few**—The negative is not in the Hebrew. We prefer to read the whole verse as follows:

"Let Reuben live and not die,  
And let his men be few."

The dying Jacob (Gen. xlix, 4) had said of this, his firstborn, "Unstable as water, thou shalt not excel." Moses's prayer is, that the tribe may live on, though few.

The tribe of Simeon, which would come next in order, is not named. According to Gen. xlix, 7, this tribe was to be scattered. In the division of the land it received a number of towns in the territory of Judah. See Josh. xix, 2-9. "The omission of the mention of Simeon in the blessings which Moses pronounced upon the tribes has given rise to no little speculation. If we turn back to the twenty-fifth chapter of Numbers a reason will be found for this omission which is entirely satisfactory. We read in the chapter referred to that a terrible plague smote the camp of Israel. Twenty thousand died of the plague before it was stayed. This terrible calamity was caused by the act of Zimri, son of Salu, a prince of the chief house of the Simeonites. It appears, also, that the plague was confined to the tribe of Simeon; for we find in the census taken but a short time after that

dah, and bring him unto his people: <sup>a</sup> let his hands be sufficient for him; and <sup>b</sup> be thou <sup>a</sup> a help to him from his enemies."

**8** And of Levi he said, <sup>p</sup> Let thy Thummim and thy Urim *be* with thy holy one, <sup>q</sup> whom thou didst prove at Massah, and *with* whom thou didst strive at the waters of Meribah; **9** Who said unto his father and to his mother, I have not <sup>r</sup> seen him; <sup>s</sup> neither did he acknowl-

<sup>p</sup> Exod. 28, 30. — <sup>q</sup> Exod. 17, 7; Num. 20, 13; chap. 8, 2, 3, 16; Psa. 81, 7. — <sup>r</sup> Gen. 29, 32; 1 Chron. 17, 17; Job 37, 24. — <sup>s</sup> Exod. 32, 26-28.

this tribe had diminished thirty-seven thousand. It is not at all wonderful, therefore, that Moses should omit to bless such a tribe when their diminished numbers were a standing witness of God's displeasure."—STEBBINS, *Study of the Pentateuch*, p. 202.

**7. And this is the blessing of Judah**—Literally, *this for Judah. Bring him unto his people*—Judah was the regal tribe, from whom for long centuries the sceptre was not to depart. The prayer that Jehovah may bring Judah to his people expresses the desire that, as he was to be the leader of the tribes in the wars with the neighbouring nations, he may return victorious.

**8-11. Of Levi he said**—This is also addressed to Jehovah as a prayer.

"Thy Thummim and thy Urim,  
Thy right and thy light."

For Thummim and Urim see what is said in Exod. xxviii, 30, and Lev. viii, 8. **Thy holy one**—Moses and Aaron were the noblest members of the tribe of Levi. With almost unwavering steadfastness they had served Jehovah through the wilderness wandering. Aaron, as high priest, is referred to as the holy one. In Psa. cvi, 16, he is called Jehovah's holy one. Although Aaron is no longer living when Moses pronounces the benediction on the tribes, he may be considered as the representative of the high priesthood. And in one sense he may be deemed the representative of the tribe. **Massah**—Comp Exod. xvii, 1-7. **Meribah**—Comp. Num. xx, 1-13. The reference to these two places favours the idea that a real person is referred to in the expression *thy holy one*, namely, Jehovah.

**9. Who said unto his father . . . I have not seen him**—The sacred

edge his brethren, nor knew his own children: for <sup>1</sup>they have observed thy word, and kept thy covenant. **10** <sup>2a</sup>They shall teach Jacob thy judgments, and Israel thy law: <sup>3</sup>they shall put incense <sup>4</sup>before thee, <sup>5</sup>and whole burnt sacrifice upon thine altar. **11** Bless, Lord, his substance, and <sup>6</sup>accept the work of his hands: smite through the loins of them that rise against him, and of them that hate him, that they rise not again.

**12** And of Benjamin he said, The beloved of the Lord shall dwell in safety by him: and the Lord shall cover him all the day long, and he shall dwell between his shoulders.

**13** And of Joseph he said, <sup>7</sup>Blessed of the Lord be his land, for the precious things of heaven, for <sup>8</sup>the dew, and for the deep that coucheth beneath, **14** And for the precious fruits brought forth by the sun, and for the precious things <sup>9</sup>put forth by the <sup>10</sup>moon, **15** And for the chief things of <sup>11</sup>the ancient mountains,

<sup>1</sup> See Jer. 18, 18; Mal. 2, 5, 6. — <sup>2</sup> Or, *Let them teach, etc.* — <sup>3</sup> Lev. 10, 11; chap. 17, 9-11; 24, 8; Ezek. 44, 23, 24; Mal. 2, 7. — <sup>3</sup> Or, *let them put incense.* — <sup>4</sup> Exod. 30, 7, 8; Num. 16, 40; 1 Sam. 2, 28. — <sup>4</sup> Heb. *at thy nose.* — <sup>5</sup> Lev. 1, 9, 13, 17; Psal. 51, 10; Ezek. 43, 27. — <sup>6</sup> 2 Sam. 24, 23; Psal. 20, 3; Ezek. 20, 41, 43, 27. — <sup>7</sup> Gen. 49, 25. — <sup>8</sup> Gen. 27, 18.

character of the high priest, his entire consecration to his holy duties, are implied in these words. He was not to pay the last duties of affection to his parents. See Lev. xxi, 11, 12. Aaron, Eleazar, and Ithamar were not to mourn for their sons and brothers. See Lev. x, 6.

**10. They shall teach Jacob thy judgments**—The priests are to be of the tribe of Levi, the divinely appointed teachers.

**11. Smite through the loins**—The loins used to denote the seat of strength. Comp. Psal. lxxix, 23; Job xl, 16; Prov. xxxi, 17.

**12. He shall dwell between his shoulders**—The figure is that of a father carrying his son.

**13. Of Joseph he said**—In Gen. xlix, 22, Joseph is described as a fruitful tree planted by the water. Moses in poetic language portrays the prosperity and power of the two tribes descended from the sons of Joseph.

**16. The good will**—The special favour. **Of him that dwelt in the bush**—Of Jehovah himself. A refer-

and for the precious things <sup>b</sup> of the last-  
ing hills, **16** And for the precious  
things of the earth and fulness thereof,  
and for the good will of <sup>c</sup>him that dwelt  
in the bush: let the blessing <sup>d</sup>come upon  
the head of Joseph, and upon the top of  
the head of him that was separated from  
his brethren. **17** His glory is like the  
<sup>e</sup>firstling of his bullock, and his horns  
are like <sup>f</sup>the horns of <sup>g</sup>unicorns: with  
them <sup>h</sup>he shall push the people together  
to the ends of the earth: and <sup>i</sup>they are  
the ten thousands of Ephraim, and they  
are the thousands of Manasseh.

**18** And of Zebulun he said, <sup>1</sup>Rejoice,  
Zebulun, in thy going out; and, Issa-  
char, in thy tents. **19** They shall <sup>2</sup>call  
the people unto the mountain; there  
<sup>3</sup>they shall offer sacrifices of righteous-  
ness: for they shall suck of the abun-  
dance of the seas, and of treasures hid in  
the sand.

**20** And of Gad he said, Blessed be he  
that <sup>4</sup>enlargeth Gad: he dwelleth as a

<sup>5</sup> Heb. *thrust forth.* — <sup>6</sup> Heb. *moons* —  
a Gen. 49, 26. — <sup>b</sup> Hab. 3, 6. — <sup>c</sup> Exod. 3, 2, 4;  
Acts 7, 30, 5. — <sup>d</sup> Gen. 49, 26. — <sup>e</sup> 1 Chron.  
5, 1. — <sup>f</sup> Num. 23, 12; Psal. 92, 10. — <sup>g</sup> Heb.  
a unicorn. — <sup>h</sup> 1 Kings 22, 11; Psal. 44, 5.  
— <sup>i</sup> Gen. 48, 19. — <sup>j</sup> Gen. 49, 13-15. — <sup>k</sup> Isa. 2, 3. —  
<sup>l</sup> Psal. 4, 5. — <sup>m</sup> See Josh. 13, 10, etc.; 1 Chron.  
12, 8, etc.

ence to the manifestation of Jehovah  
(Exod. iii, 2) to Moses. Then Jeho-  
vah revealed himself as the God who  
was to have peculiar relations to his  
people.

**17. The firstling of his bullock**  
—The emblem of the tribe of Ephraim,  
a powerful tribe. **Horns of unicorns**  
—Rather, *wild bulls*.

**18, 19. Zebulun . . . Issachar**—  
Moses unites these two tribes. **Re-  
joice, Zebulun, in thy going out**—  
This is taken to be an allusion to the  
commercial pursuits of the tribe. **Is-  
sachar, in thy tents**—A reference to  
a nomadic life.

**20, 21. Blessed be he that en-  
largeth Gad**—The territory of Gad  
was east of the Jordan. At the time  
of the pronouncing of this blessing  
the warlike character of the tribe was  
seen. It had gained a broad terri-  
tory. **He dwelleth as a lion**—This  
expression was applied to the tribe on  
account of their warlike disposition.  
Comp. 1 Chron. xii, 8, where the Gad-  
ites are described as men of might and  
men of war fit for the battle, that could



lion, and teareth the arm with the crown of the head. **21** And <sup>9</sup>he provided the first part for himself, because there, *in* a portion of the lawgiver, *was he* <sup>10</sup>seated; and <sup>11</sup>he came with the heads of the people, he executed the justice of the Lord, and his judgments with Israel.

**22** And of Dan he said, Dan *is* a lion's whelp: <sup>12</sup>he shall leap from Bashan.

**23** And of Naphtali he said, O Naphtali, <sup>13</sup>satisfied with favour, and full with the blessing of the Lord, <sup>14</sup>possess thou the west and the south.

<sup>9</sup> Num. 32. 16, 17, etc. — <sup>8</sup> Heb. *celled*. —  
<sup>10</sup> Josh. 4. 12. — <sup>11</sup> Josh. 19. 47; Judge. 18. 27. —  
<sup>12</sup> Gen. 49. 21. — <sup>13</sup> See Josh. 19. 32, etc. — <sup>14</sup> Gen. 49. 23. — <sup>15</sup> See Job 29. 6.

handle shield and buckler, whose faces were like the faces of lions. **Tear-eth the arm with the crown of the head** — More literally rendered, *Tear-eth the arm, yea, the crown of the head.*

**21. He provided the first part for himself** — He chose the firstfruits for himself. The land on the east of the Jordan, the firstfruits of the conquest, was apportioned to Gad and Reuben. Comp. Num. xxxii. **Because there, in a portion of the lawgiver, was he seated** — For these was the leader's portion reserved; kept as an appropriate reward for so brave and successful a leader.

**22. Dan is a lion's whelp: he shall leap from Bashan** — In Jacob's prophecy of the tribes Dan was to be serpent-like. Moses sees the tribe in its future history springing like the lion on its prey.

**23. O Naphtali, satisfied with favour** — In the blessing of Jacob, Naphtali is compared to a gazelle. Here Moses speaks of the tribe as having favour with Jehovah. Josephus says of his heritage that it is rich in land for tillage and pasturage. It is everywhere tilled, no part being allowed to lie idle, and it is every-where productive. **Full with the blessing of the Lord** — The territory of this tribe bordered on the lakes Gennesaret and Merom, and extended to the sources of the Jordan. Modern travellers describe it as the most beautiful and fertile portion of Palestine. The depression of the land bordering on Lake Gennesaret

**24** And of Asher he said, <sup>16</sup>Let Asher be blessed with children; let him be acceptable to his brethren, and let him <sup>17</sup>dip his foot in oil. **25** <sup>18</sup>Thy shoes shall be <sup>19</sup>iron and brass; and as thy days, so shall thy strength be.

**26** *There is* <sup>20</sup>none like unto the God of <sup>21</sup>Jeshurun, <sup>22</sup>who rideth upon the heaven in thy help, and in his excellency on the sky. **27** The eternal God *is thy* <sup>23</sup>refuge, and underneath *are* the everlasting arms: and <sup>24</sup>he shall thrust out the enemy from before thee; and shall say, Destroy them.

<sup>16</sup> Or. Under thy shoes shall be iron. — <sup>17</sup> u Chap. 8. 9. — <sup>18</sup> v Exod. 15. 11; Psa. 86. 8; Jer. 10. 6. —  
<sup>19</sup> w Chap. 32. 15. — <sup>20</sup> x Psa. 68. 4, 3, 34; 104. 3; Hab. 3. 8. — <sup>21</sup> y Psa. 90. 1. — <sup>22</sup> z Chap. 9. 3-5.

makes it productive of tropical fruits — the fruits of the south.

**24. Let Asher be blessed with children** — Better, *Let Asher be most blessed among the sons.* Let him have the prominence in blessing above all the other sons of Jacob. **Let him dip his foot in oil** — The rabbins used to say that in Asher oil flows like a river. Both the Syrians and Phœnicians obtained their supply of oil from Galilee. Comp. 1 Kings v, 11.

**25. Thy shoes shall be iron and brass** — Better, *Thy castles shall be iron and brass*; that is, his strongholds shall be impregnable. **As thy days, so shall thy strength be** — All thy days let thy strength be continued to thee.

Verses 26-29 contain the conclusion of the blessing, and bring out in clear light the power of God and the safety of his people.

**26. There is none like unto the God of Jeshurun** — A better translation is, *O Jeshurun*, (or righteous nation,) *there is none like God.* **Who rideth upon the heaven in thy help** — More literally rendered, *riding through the heavens to thy help.* **And in his excellency on the sky** — Better, *and in his majesty upon the clouds.*

**27. The eternal God is thy refuge** — Better thus, *Thy dwellingplace is the God of ancient days.* Comp. Psa. xc, 1: "Lord, thou hast been our dwellingplace in all generations." This psalm is entitled, A prayer of Moses, the man of God.

28 <sup>a</sup> Israel then shall dwell in safety alone: <sup>b</sup> the fountain of Jacob *shall be* upon a land of corn and wine; also his <sup>c</sup> heavens shall drop down dew. 29 <sup>d</sup> Happy art thou, O Israel: <sup>e</sup> who *is* like unto thee, O people saved by the LORD, 'the shield of thy help, and who *is* the sword of thy excellency! and thine enemies <sup>f</sup> shall be found liars unto

<sup>a</sup> Num. 23. 9; Jer. 23. 6; 33. 16. — <sup>b</sup> Chap. 8. 7, 8. — <sup>c</sup> Gen. 27. 26; chap. 11. 11. — <sup>d</sup> Psa. 144. 15. — <sup>e</sup> 2 Sam. 7. 23. — <sup>f</sup> Psa. 115. 9-11. — <sup>g</sup> 2 Sam. 22. 45; Psa. 18. 44; 66. 3; 81. 15.

28. Israel . . . shall dwell in safety  
—This verse may be rendered thus:

"And Israel dwells in safety,  
The fountain of Jacob apart,  
In a land of corn and wine;  
Also his heavens drop down dew."

**Alone**—Separate from other nations. A peculiar people. **The fountain of Jacob**—The patriarch is here referred to as the source from whom all the tribes came. Comp. Psa. lxxviii, 26.

29. **Thine enemies shall be found liars unto thee**—They will appear openly as enemies. Their fear will cause them to dissemble. As in the case of the Gibeonites. Josh. ix. **And thou shalt tread upon their high places**—Israel shall tread as a conqueror.

#### CHAPTER XXXIV.

##### DEATH AND BURIAL OF MOSES, 1-8.

Jehovah had said unto Moses, Behold, thy days approach that thou must die. Chap. xxxi, 14. Joshua was summoned to the tabernacle with Moses, and formally appointed his successor. The official life of the great leader and lawgiver closes. Another is to lead the people to their further victories; another is to cause them to possess the land. Moses completes the writing of the law and passes it to the Levites to be put with in the ark of the covenant. Then the people assemble to hear the words of that matchless song of history, instruction, and warning, which forms so fitting a close to his ministry. On that same day Jehovah said to him, "Get thee up into this mountain Abarim, unto Mount Nebo, . . . and die in the mount." Chap. xxxii, 49, 50. He gives his farewell to the tribes, closing with the blessing, "Happy art thou, O Israel: who is

thee; and <sup>b</sup> thou shalt tread upon their high places.

#### CHAPTER XXXIV.

**AND** Moses went up from the plains of Moab <sup>a</sup> unto the mountain of Nebo, to the top of <sup>b</sup> Pisgah, that *is* over against Jericho: and the LORD <sup>c</sup> showed him all the land of Gilead, <sup>d</sup> unto Dan,

10 Or, *shall be subdued*. — <sup>b</sup> Chapter 32. 13. — <sup>a</sup> Numbers 27. 12; 33. 47; chapter 32. 49. — 1 Or, *The hill*. — <sup>b</sup> Chapter 3. 27. — <sup>c</sup> Genesis 14. 14.

like unto thee, O people saved by the Lord!" Chap. xxxiii, 29.

Moses leaves the camp, he ascends the mountain and looks over the goodly land which is to be the future home of his people. The writer of this supplementary chapter gives no details of the parting with the elders, with his successor, Joshua, nor with the people he had so long directed and so long loved. His farewell had been given in the blessing upon the tribes. Josephus, however, furnishes an account which does not seem improbable. "Amid the tears of the people, the women beating their breasts, and the children giving way to uncontrolled wailing, he withdrew. At a certain point in his ascent he made a sign to the weeping multitude to advance no further, taking with him only the elders, the high-priest, Eliezer, and the general, Joshua. At the top of the mountain he dismissed the elders, and then, as he was embracing Eliezer and Joshua, and still speaking to them, a cloud suddenly stood over him, and he vanished in a deep valley."

1. **The plains of Moab**—That level tract north of the Dead Sea and east of the Jordan. Here the tribes were encamped preparing for the crossing of the Jordan and the conquest of the Promised Land. **Unto the mountain of Nebo, to the top of Pisgah**—Pisgah was a range of the mountain system east of the Dead Sea and Jordan; Nebo one of the summits of this range. Recent travelers have found the ruins of a place bearing the name Nebbeh. **And the Lord showed him all the land of Gilead, unto Dan**—That is, the whole extent of the land east of the Jordan which Israel was to possess.

**2** And all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, <sup>d</sup> unto the utmost sea, **3** And the south, and the plain of the valley of Jericho, <sup>e</sup> the city of palm trees, unto Zoar. **4** And the LORD said

<sup>d</sup> Chap. 11. 24.—<sup>e</sup> Judg. 1. 16; 3. 13; 2 Chron. 28. 15.

**Dan** is not the place mentioned in Judges xviii, 29, but the Dan in the north of Perea, the place to which Abraham pursued the confederate kings. Gen. xiv, 14.

**2. And all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah**—The region west of the Jordan. The northern part in the time of Christ was called Galilee, the central part Samaria, and the southern Judea. **Unto the utmost sea**—To the western sea, the Mediterranean.

**3. And the south**—Negeb, the South Country, was the land south of Canaan proper, toward the desert. **And the plain of the valley of Jericho, the city of palm-trees, unto Zoar**—The district from Jericho to Zoar. Robinson thought Zoar was located on the eastern side of the Dead Sea, at the foot of the mountains near its southern end, (*Biblical Researches*, vol. ii, p. 649;) but in Smith's *Dictionary of the Bible*, in the article "Zoar," it is said, "It is highly probable that the Zoar of the Pentateuch was to the north of the Dead Sea, not far from its northern end, and in the general parallel of Jericho." Tristram (*Land of Moab*, American edition, p. 343) thinks he has found its site in the modern Zi'ara, not far from what he thinks is the site of Nebo. The view of Moses was northward through Gilead along the east of the Sea of Galilee to the southern slopes of Lebanon. Then his eye turns westward toward the Mediterranean, southward through the whole length of the land west of Jordan, and finally rests upon the view immediately before him—"the circle of the plain of Jericho, the city of palm-trees, unto Zoar."

**4. This is the land which I swear unto Abraham**—At the oak of Moreh, centuries before this, Jehovah had manifested himself to Abraham

unto him, 'This is the land which I swear unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: <sup>f</sup> I have caused thee to see it with thine eyes, but thou shalt not go over thither.

<sup>f</sup> Gen. 12. 7; 13. 15; 15. 18; 26. 3; 28. 13.—<sup>g</sup> Chap. 3. 27; 32. 52.

and said to him, "Unto thy seed will I give this land." Gen. xii, 7. **I have caused thee to see it with thine eyes**—Tristram (*Land of Moab*, American edition, p. 338) gives the following description of the view from the summit of Nebo: "Anxious to verify exactly the view of Moses, we paid three visits to Nebo; but we were not so fortunate as on my former visit, when for the first time Nebo was identified. On each occasion there was a haze from the heat which dimmed the distant features and outlines, producing a sort of mirage, which rendered it most difficult clearly to trace distant objects. Still, we had a clear distant view of western Palestine and the whole Judean range from far south of Hebron up to Galilee. We could see the west side of the Dead Sea from Engedi northward. Bethlehem, Jerusalem, and Nebi-Samwil, (Mizpeh.) Ebal and Gerizim were very easily made out, and the opening of the vale of Shechem. Carmel could be recognised, but we were never able to make out the sea to the north of it; and though it is certainly possible that it might be seen from this elevation I could not satisfy myself that I saw more than the haze over the plain of Esdraelon. The rest of the view was like that from Muslubeyyah, only that a corner of the Hauran Mountains could be caught in a depression of the Gilead range. Hermon certainly could be made out in a clear atmosphere over the Jordan valley, the whole of which lay open as far as Kurn Surtabeh. After testing repeatedly every view in the neighbourhood I am perfectly satisfied that there is none which equals in extent that from Nebo—that is, from the flat ridge which rises slightly about half a mile behind the ruined city, and which I take to be 'the true field of Zophim, the top of Pisgah.'" **But thou shalt not go over thither**—In Num. xx it is

5<sup>b</sup> So Moses the servant of the LORD died there in the land of Moab, according to the word of the LORD. 6 And he bur-

ied him in a valley in the land of Moab, over against Beth-peor: but no man knoweth of his sepulchre unto this day.

*h* Chap. 32. 50; Josh. 1. 1, 2.

*i* See Jude 9.

related that when the people murmured for lack of water Jehovah directed Moses to take the rod with which the miracles in Egypt had been wrought, and with Aaron to call the people together to speak unto the rock before their eyes, and it would give forth water. The people assembled, Moses takes the rod as Jehovah commanded. He says to the people, "Hear now, ye rebels, must we fetch you water out of this rock?" He did not obey to the letter the command of Jehovah, and he "spake unadvisedly with his lips." *Psa. cvi. 33.* It was in reference to this incident that Jehovah said to Moses and Aaron, "Because ye believed me not to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them." *Num. xx. 12.*

5. **Moses the servant of the Lord**—"Observe," says one of the early Christian writers, "the dignity of this title, 'the servant of the Lord.' That man who is able to overcome all things is the servant of the Lord. No one can be called the servant of the Lord who does not conquer the world. This is the moral of the history of Moses, that the end and aim of all our actions is to be called the servant of the Lord. This is the consummation of all earthly existence. "When thou hast overcome thy ghostly enemies, thine Egyptians, thine Amalekites, Edom and Midian; when thou hast crossed the sea and been illumined by the cloud; when thou hast drunk waters sweetened by the wood, and gushing forth from the rock; when thou hast eaten bread from heaven; when thou hast gone up into Horeb by faith and talked with God in the darkness; when thou hast listened to the sound of the trumpet, learned the mysteries of the tabernacle and the dignity of the priesthood, and when thou hast hewn tables out of thine own heart on which God has written his law, and when thou hast broken in pieces the golden idol and

foiled the art of Balaam—when thou hast been another Moses and drawest near thy end—then may it be thy great reward, the crowning of thy whole life, to be called in God's Book, 'the servant of the Lord.'"—GREGORY NYSSEN, (*De Vita Mosis*,) quoted by Wordsworth in Commentary on Deuteronomy. **So Moses . . . died there in the land of Moab**—Not in the land which Jehovah had promised to the fathers for their children. He has led the people to its border; he has looked over the goodly heritage. Below him in the plain lie the tents of Israel. The armed forces are soon to march for triumphal conquest, but the great leader dies in the land of Moab. **According to the word of the Lord**—Literally, *at the mouth of Jehovah*. Some of the rabbins interpret it, *By a kiss of Jehovah*. The Jerusalem Targum soberly and correctly explains it, according to the sentence of the decree of Jehovah. Moses died here, in the land of Moab, on the threshold of the great victories that were to give his people possession of the Promised Land, not because his vital energies had failed, not because he was worn out and exhausted by the cares of these long years of wandering, but because he sinned against Jehovah "at the waters of Meribah-Kadesh, in the wilderness of Zin." *Comp. chap. xxxii. 51.*

6. **And he buried him**—We understand the subject of the sentence to be Jehovah. It is true that although the verb is in the singular the passage might be rendered as it is in the Septuagint, (*ἐθαψαν αὐτόν*,) they buried him. Jehovah gave his servant this signal honour. The statement that follows, "But no man knoweth of his sepulchre unto this day," would hardly be consistent with the idea that the people buried him. For in that case his grave must have been known. He whom Jehovah had known face to face was buried by him, not to keep the Israelites from superstitious



7 <sup>a</sup>And Moses *was* a hundred and twenty years old when he died: <sup>1</sup>his eye *was* not dim, nor his <sup>2</sup>natural force <sup>3</sup>abated.

8 And the children of Israel wept for Moses in the plains of Moab <sup>m</sup>thirty

<sup>k</sup> Chap. 31. 2.—<sup>l</sup> See Gen. 27. 1; 48. 10; Josh. 14. 10, 11.—<sup>2</sup> Heb. *moisture*.—<sup>3</sup> Heb. *fled*.

reverence for his grave. Abraham's sepulchre was known. Jacob had been brought up from Egypt with imposing pageant and buried. Joseph's bones were then in camp on their way to the sepulchre. We nowhere read in the Hebrew records of any thing like idolatrous worship paid at any of the tombs of the patriarchs. The view of Kurtz is worth considering. He says, (*History of the Old Covenant*, vol. iii, p. 495:) "If Jehovah would not suffer the body of Moses to be buried by men, it is natural to seek for a reason in the fact that he did not intend to leave him to corruption, but at the very time of his burial communicated some virtue by his own hand which saved the body from corruption, and prepared for the patriarch a transition into the same state of existence into which Enoch and Elijah were admitted without either death or burial. On account of the one sin at the water of strife at Kadesh Moses was sentenced by the ruthless severity of the justice of God to pass under the same ban of death as the whole generation of those who despised the covenant and promise. . . . In the sight of the people the leader and lawgiver of the nation was visited with a punishment which must have convinced them far more strongly of the unsparing character of the judicial severity of God than the most powerful admonition could possibly have done; but at the same time, though punished, he received honour in their sight, that they might see the sun of mercy bursting through the storm of the judgments of God. As an example of justice Jehovah caused him to die before the people entered the land of rest and promise; but as an example of grace he prepared for him an entrance into another, as yet unknown, land of promise and of rest."

7. Moses *was* a hundred and

days: so the days of weeping and mourning for Moses were ended.

9 And Joshua the son of Nun *was* full of the <sup>a</sup>spirit of wisdom; for <sup>o</sup>Moses had laid his hands upon him: and the children of Israel hearkened unto

<sup>m</sup> See Gen. 50. 3, 10; Num. 20. 29.—<sup>n</sup> Isa. 11. 2; Dan. 6. 3.—<sup>o</sup> Num. 27. 18, 23.

twenty years old when he died—What an eventful life he has led since he lay "a weeping boy" in the ark by the river's brink! Forty years pass, and he is in the prime of manhood, a prince taught in all the learning of the most cultured nation of remote antiquity. Then forty years he spends in the quiet pastoral life of Midian, and forty years in the varied experience of the wilderness wandering. Since he led the people out of Egypt a whole generation has passed away. Of those who crossed the Red Sea how many have left their bones in the desert! How few of those who heard the song of triumph, "I will sing unto Jehovah, for he hath triumphed gloriously," (Exod. xv,) listened to the "blessing wherewith Moses the man of God blessed the children of Israel before his death!"

8. The children of Israel wept for Moses in the plains of Moab thirty days—So "they mourned for Aaron thirty days, even all the house of Israel." Num. xx, 29.

JOSHUA THE NEW LEADER—THE GREATNESS OF MOSES, 9–12.

Joshua (in the Greek, Ἰησοῦς, *Jesus*) now takes the place of Moses. His name first appears in Exod. xvii, 9, as leader of the forces of Israel against Amalek at Rephidim. When Moses ascended Sinai the first time to receive the two tables of the law Joshua accompanied him part of the way, and was the first to meet him when he came down from the mountain. Comp. Exod. xxiv, 13; xxxiii, 11; and xxxii, 17. He was one of the twelve sent to explore the Promised Land, and one of the two who brought back a favourable report. After it had been announced to Moses that he was not to lead the people into their promised possession, but was to die on the borders of the land, he prayed to Jehovah to

him, and did as the Lord commanded Moses.

**10** And there <sup>p</sup>arose not a prophet since in Israel like unto Moses, <sup>q</sup>whom the Lord knew face to face, **11** In all <sup>r</sup>the signs and the wonders which the

*p* See chap. 18, 15, 18.—*q* Exod. 33, 11; Num.

promote a successor. He was directed to invest Joshua with authority. Num. xxvii, 18. In chap. xxxi, 7, 8, Moses gives him a brief and impressive charge. The great leader and lawgiver had in Joshua a worthy successor.

**10. And there arose not a prophet since in Israel like unto Moses**—When the writer of this supplementary chapter wrote, no such prophet had arisen, no one like unto Moses, whom Jehovah knew face to face; no one who wrought such mighty miracles. Prophet after prophet did appear in the

LORD sent him to do in the land of Egypt, to Pharaoh, and to all his servants, and to all his land, **12** And in all that mighty hand, and in all the great terror which Moses showed in the sight of all Israel.

12, 6, 8; chapter 5. 4.—*r* Chapter 4. 34; 7. 19.

nation's history in great emergencies, and through them Jehovah spake to the people; and in the fulness of time Jesus of Nazareth came, who, like Moses, was "mighty in deed and word before God and all the people." Luke xxiv, 19. Yet not like Moses, faithful in the house of God as a servant, but as a son, (Heb. iii, 5, 6,) and in whom are hid all the treasures of wisdom and all the fulness of the Godhead, (Col. ii, 3, 4;) who is "worthy to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing." Rev. v, 12.

THE END.

















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